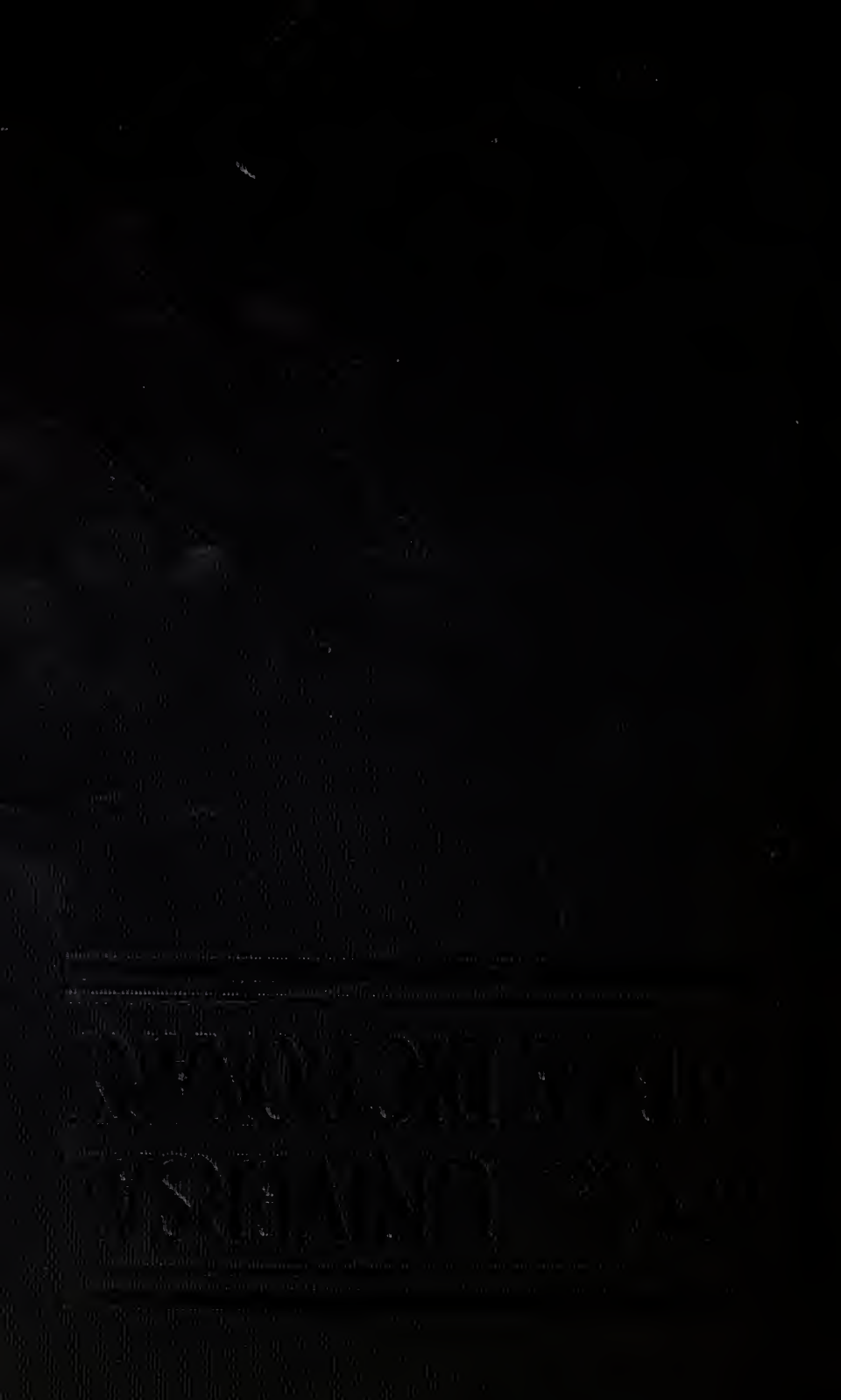

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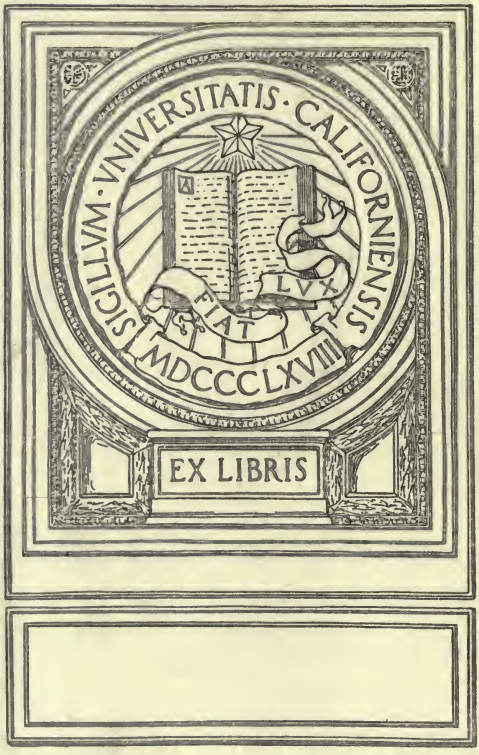

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THE UNIVERSAL BIBLE DICTIONARY

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EDITED BY

THE VEN. A. R. BUCKLAND, M.A.
ARCHDEACON OF NORFOLK

ASSISTED BY

THE REV. A. LUKYN WILLIAMS, D.D.
HON. CANON OF ELY

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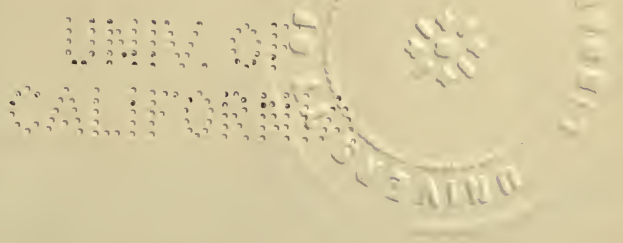

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PREFACE

This Dictionary has been prepared to meet the needs of Bible readers for whom the more exhaustive and costly works are unsuited. Whilst aiming primarily at leading its readers to a careful examination of the Bible itself, it also seeks to help the student by providing articles upon such topics as the text of Holy Scripture, the Versions, the Higher Criticism, Inspiration, and Theology, as well as on such cardinal doctrines as the Trinity, Immortality of the Soul, Justification, Regeneration, and the like. Whilst the references are for the most part to the Authorized Version, names of persons and places may be consulted under the R.V. or the A.V. form. The meanings of proper names are given or suggested where sufficient warrant exists.

The Editor most gratefully acknowledges the aid rendered by Canon Lukyn Williams, who, in addition to contributing many important articles, has revised the proofs throughout, without being responsible for their final form. Some of the most valuable articles have been written by Professor S. W. Green, who has also assisted in other ways in the preparation of the work. Thanks are due to Mr. W. Grinton Berry and Mr. Henry Williams for their labours upon the general body of the work; and to Dr. E. W. G. Masterman, Professor the Rev. Dr. W. H. Griffith Thomas, and Principal F. S. Guy Warman (now Bishop of Truro), for valuable contributions.

In this Third Impression some few additions and corrections have been made.

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A

Aa'ron.—*Meaning uncertain*: the first high priest of Israel, descended from Levi, the third son of Jacob. His father's name was Amram and his mother's Jochebed, and he was the brother of Moses and Miriam, three years older than the former, but younger than the latter (*Ex.* 6.20, 7.7).

God chose him to be a fellow-worker of Moses because of his gift of speech (*Ex.* 4.16). He went in with Moses to Pharaoh, performing signs before the latter, and being also the instrument of God in some of the miracles of Exodus (*Ex.* 7–10). At the battle against Amalek, Aaron, along with Hur, held up the hands of Moses so that Israel might have the victory (*Ex.* 17.12). When Moses was absent on Mount Sinai, Aaron was persuaded by the people to make a molten image of a calf for their worship, and was severely rebuked. Moses by prayer obtained the forgiveness of God for Aaron and the people (*Deut.* 9.20).

Shortly afterwards he was consecrated high priest, the office to be hereditary in his family. Korah and the Levites rebelled against his priestly dignity, and the former was consumed by the fire of the Lord. Aaron offered incense to stay the plague; God, by granting his request, manifestly accepted him as intercessor for the people. Along with Moses and the princes of Israel he was commanded to number the people. The murmuring of Aaron and Miriam against Moses probably originated with Miriam, prompted by jealousy, and was speedily quelled (*Num.* 12). With Moses, Aaron sinned at Meribah (*Num.* 20.10 *ff*), and his death seems to have followed almost at once on Mount Hor, his son Eleazar, who alone with Moses was present and performed his burial rites, succeeding to his office (*Num.* 20.28).

Aaron's wife, Elisheba, bore him four sons. Two of them, Nadab and Abihu, were consumed by the fire of the Lord during their father's lifetime for offering strange fire. Eleazar and Ithamar survived their father. The high priesthood continued in the descent of the former until the time of Eli, who belonged to the house of Ithamar. Solomon, on his accession, took it from the children of Eli and restored it to Zadok, of the house of Eleazar, so fulfilling the prophecy of 1 *Sam.* 2.30. [HIGH PRIEST.]

Aaronites.—The descendants of Aaron. Thirteen cities were assigned to them at the apportionment of Canaan in the time of Joshua. To the number of 3700, the Aaronites joined David at Hebron. They must have been an important family at this time to be reckoned among the tribes of Israel (1 *Ch.* 12.27).

Abad'don.—*Destruction*: a term used in conjunction with and as equivalent to *Sheol* (*Job* 26.6), or Death (*Job* 28.22). It occurs once in N.T. (*Rev.* 9.11), where it is personified as "the angel of the abyss," the *Destroyer* (Greek, *Apollyon*).

Abag'tha.—*Meaning uncertain*: one of the seven chamberlains or eunuchs in the court of Ahasuerus (also called Xerxes), King of Persia (*Esth.* 1.10).

Aba'na.—*Rocky*: one of the two rivers of Damascus (2 *K.* 5.12). About twenty-three miles from the city and 1149 feet above it rises the river Barada, which, some distance from Damascus, splits up into seven principal streams flowing through the city. The stream, whose water is most clear and sparkling, is the Nahr Banias, possibly a survival of the ancient names of the larger river. [AMANA.]

Aba'rim.—*Regions beyond*: a range of mountainous country, east of the Jordan, in Moab (*Num.* 33.47). The highest elevation is Mount Nebo, the top of the "Pisgah" from which Moses saw the promised land just before his death (*Deut.* 34.1, 5).

Ab'ba.—*Father*: the Aramaic word preserved in St. Mark's record of the prayer of Jesus in Gethsemane (*Mk.* 14.36). It appears also in the Christian's invocation of God, prompted by the Holy Spirit (*Rom.* 8.15; *Gal.* 4.6). In each case the full phrase is "Abba, Father,"

i.e. the Aramaic term is supplemented by its Greek equivalent. This can hardly be by way of *interpretation*: fervent prayer does not stay to explain the words used. Probably the invocation "Abba", made sacred by the constant usage of Jesus, was retained by Greek-speaking Christians as a sort of proper name (=God), to which the title "Father" was a real and natural *addition*.

Ab'da.—*Servant*: 1. The father of Adoniram (1 *K.* 4.6). 2. The son of Shammua (*Neh.* 11.17); also called Obadiah, son of Shemaiah, in 1 *Ch.* 9.16.

Ab'deel.—*Servant of God*: the father of Shelemiah (*Jer.* 36.26).

Abdi'.—*Servant of Jehovah*: 1. A Merarite, grandfather of Ethan, the singer (1 *Ch.* 6.44). 2. The father of Kish (2 *Ch.* 29.12). 3. A Jew in the time of Ezra, who had married a foreign wife (*Ezra* 10.26).

Ab'diel.—*Servant of God*: see 1 *Ch.* 5.15.

Ab'don.—*Servile*: 1. A city in the tribe of Asher (*Josh.* 21.30; 1 *Ch.* 6.74); in *Josh.* 19.28 it is called Hebron (Ebron). Identified with Abdeh, small ruins on a hill overlooking the plain of Acre. 2. The eleventh of the twelve judges (*Jud.* 12.13-15). 3. See 1 *Ch.* 8.23. 4. First-born son of Jeiel, father of Gibeon (1 *Ch.* 8.30). 5. A son of Micah, sent with others by King Josiah to Huldah the prophetess to inquire of Jehovah regarding the words of the Book of the Law in the temple (2 *Ch.* 34.20). He is called Achbor in 2 *K.* 22.12.

Abedne'go.—*Servant of Nego*: that is, Nebo (which see). His original name was Azariah, and he was one of the four young princes of Judah carried away to Babylon. The name of Abednego was given to him by the prince of the eunuchs of Nebuchadnezzar (*Dan.* 1.7). He was one of the three companions of Daniel cast into the fiery furnace for refusing to bow before the golden image erected by Nebuchadnezzar in the plain of Dura (*Dan.* 3).

A'bel.—*A breath* or *vapour*: 1. The second son of Adam and Eve, a keeper of sheep, murdered by his brother Cain. Cain brought an offering of fruit to the Lord, Abel an offering of the firstlings of his flock. Cain's offering was rejected, Abel's accepted, and in jealous wrath Cain slew his brother (*Gen.* 4.2–15, cf. *Heb.* 11.4). Jesus Christ spoke of Abel as the first martyr (*Matt.* 23.35). In *Heb.* 12.24 the phrase of *Gen.* 4.11 ("the voice of thy brother's blood crieth unto Me from the ground"), is turned into the contrast between the old and new covenants: "Ye are come . . . to the blood of sprinkling that speaketh better than that of Abel." 2. *Meadow* (a different Hebrew word; see following articles). For 1 *Sam.* 6.18, see R.V. and marg.

A'bel-beth-maa'chah.—*Meadow of the house of Maachah*: an important town in the extreme north of Palestine (2 *Sam.* 20.14-22). It was an easy conquest in successive invasions by Syria and Assyria (1 *K.* 15.20, 2 *K.* 15.29).

A'bel-chera'mim.—*Meadow of vineyards*: near Minnith, in Moab, named as the limit of Jephthah's slaughter of the Ammonites (*Judg.* 11.33; see R.V. and marg.).

A'bel-ma'im.—*Meadow of waters*; another name for Abel-bethmaachah. It was smitten by the armies of Benhadad in the days of Asa (2 *Ch.* 16.4).

A'bel-meho'lah.—*Meadow of the dance*: the birthplace of Elisha the prophet, son of Shaphat, in the north part of the Jordan valley. Here Elisha was found at his plough by Elijah returning up the valley from Horeb (1 *K.* 19.16, 19: see also 1 *K.* 4.12; *Judg.* 7.22).

A'bel-mizra'im.—The name given by the Canaanites to the threshing-floor of Atad, at which Joseph, his brothers, and the Egyptians mourned for Jacob (*Gen.* 50.11). The passage probably contains a play on words as between Abel, *meadow*, and Ebel, *mourning*. The narrative would suggest some place just over the Canaanite border, originally named *meadow of Egypt*, but the statement that it was "beyond Jordan" places it much further north and east, involving a long detour for the mourners.

A'bel-shitt'im.—*Meadow of acacias*: a place in the plains (or deserts) of Moab, seven miles east of the Jordan, opposite Jericho; the last resting-place of Israel before crossing the river (*Num.* 33.49). Most frequently mentioned by the shorter name of Shittim.

A'bez.—(?) *White*: a town belonging to Issachar. See *Josh.* 19.20 (R.V. Ebez).

Abi'.—The daughter of Zechariah, wife of Ahaz and mother of Hezekiah, kings of Judah; shortened form of Abijah (*Jehovah is my father*), 2 *Ch.* 29.1.

Abi'a, Abi'ah.—[ABIJAH.]

A'bi-al'bon.—(?) *Father of strength*: one of David's mighty men (2 *Sam.* 23.31) called Abiel in 1 *Ch.* 11.32.

Abia'saph.—*Father has gathered*: the son of Korah, descended from Levi, and head of one of the families of the Korhites (*Ex.* 6.24). If, as is sometimes supposed, he is identical with the Ebi-asaph of 1 *Ch.* 6.37, he was an ancestor of Samuel.

Abia'thar.—(?) *Father of Abundance*, or *The Great One is father*; eleventh high priest in succession from Aaron. He escaped when Doeg, the Edomite, at the instigation of Saul, slew his father Ahimelech and eighty-five priests, because Abiathar had inquired of the Lord for David, and had given him the shew-bread and the sword of Goliath (1 *Sam.* 21; cf. *Mk.* 2.26, where "Abiathar" should be "Ahimelech"). He joined David in Keilah, bringing with him an ephod, which enabled him in the crisis of his exile to "inquire of the Lord" (1 *Sam.* 23.9, 30.2). Abiathar and Zadok were sent with the ark to Jerusalem (2 *Sam.* 15). He afterwards conspired to make Adonijah king in succession to David; was banished to his birthplace, Anathoth in Benjamin (*Josh.* 21.18); and at last was expelled from his office by Solomon. His life was spared only on the ground of his services to David (1 *K.* 2.27-35). [ABIMELECH, 4.]

A'bib.—*Budding of corn*: the old Canaanite name for the first month of the sacred, and seventh of the civil, year of the Hebrews, on the fifteenth of which Israel left Egypt (*Ex.* 13.4). In commemoration of this deliverance the Passover moon was afterwards made the beginning of the Jewish year (*Ex.* 12.2). After the Exile the name was changed for the Babylonian Nisan (March–April).

Abi'da.—*My father knoweth*: or, Abidah, son of Midian and grandson of Abraham (*Gen.* 25.4; 1 *Ch.* 1.33).

Abi'dan.—*My father judges*: chief of the tribe of Benjamin at the time of the Exodus; took part in the numbering of the people (*Num.* 1.11).

Abi'el.—*My Father is God*: 1. Father of Kish, grandfather of Saul (1 *Sam.* 9.1), as well as of Abner, Saul's commander-in-chief (1 *Sam.* 14.51). 2. One of David's mighty men (1 *Ch.* 11.32). In 2 *Sam.* 23.31 he is called Abi-albon.

Abie'zer.—*My father is help*: eldest son of Gilead, and descendant of Machir and Manasseh (*Josh.* 17.2; *Num.* 26.30). 2. One of David's mighty men (1 *Sam.* 23.37; 1 *Ch.* 11.28, 27.12). A descendant of his is termed the **Abiez'rite** (*Judg.* 6.11).

Abiga'il.—(?) *My father is joy*: 1. The beautiful wife of Nabal, a wealthy owner of goats and sheep in Carmel. When David's messengers were slighted by Nabal, Abigail took the blame upon herself, supplied David and his men with provisions, and appeased his anger. Ten days later Nabal died, and Abigail became David's wife. By her he had a son, called Chileab in 2 *Sam.* 3.3, but Daniel in 1 *Ch.* 3.1. 2. A sister of David, married to Jether, the Ishmaelite, and mother, by him, of Amasa, whom Absalom made captain in place of Joab (2 *Sam.* 17.25, marg.; 1 *Ch.* 2.17).

Abiha'il.—*My father is might*: 1. Father of Zuriel, chief of the Levitical family of Merari, a contemporary of Moses (*Num.* 3.35). 2. Wife of Abishur (1 *Ch.* 2.29). 3. See 1 *Ch.* 5.14. 4. Wife of King Rehoboam, the son of Solomon (2 *Ch.* 11.18), and a descendant of Eliab, the elder brother of David. 5. Father of Esther and uncle of Mordecai (*Esth.* 2.15; 9.29).

Abi'hu.—*He is my father*, i.e. *worshipper of God*: a son of Aaron, destroyed with his brother Nadab for offering strange fire (*Num.* 26.6; 1 *Ch.* 24.2).

Abi'hud.—*My father is glory*: see 1 *Ch.* 8.3.

Abi'jah or Abi'jam.—*Jehovah is Father*: 1. Son of Rehoboam, and king of Judah after his father (1 *K.* 14.31; 2 *Ch.* 12.16). He is called Abijah in Chronicles and Abijam in Kings. Abijah endeavoured to recover the kingdom of the ten tribes (Israel), and made war on Jeroboam. He was successful in battle, and took the cities of Bethel, Jeshanah, and Ephrain, with their dependent villages. After his victory he "waxed mighty, and married fourteen wives" (2 *Ch.* 13.21). He only reigned three years, and the latter portion of his rule was wicked. He walked in all the sin of his father, Rehoboam—idolatry with its accompanying immoralities. His mother was Maachah, a granddaughter of Solomon (1 *K.* 15; 2 *Ch.* 11.20, and marg., 22). 2. The second son of Samuel (1 *Sam.* 8.2, R.V.; A.V. has *Abiah*, and so both A.V. and R.V. in 1 *Ch.* 6.28). 3. The son of Jeroboam, first King of Israel, in whom alone, of all the house of Jeroboam, was found some good thing toward the Lord God of Israel, and who was therefore the only one of the family allowed to die in peace. He died in his childhood, just after Jeroboam's wife had been sent in disguise to seek help for him in his sickness from the prophet Ahijah (1 *K.* 14). 4. A descendant of Eleazar, who gave his name to the eighth of the twenty-four courses into which the priests were divided by David (1 *Ch.* 24.10). 5. See *Neh.* 10.7. 6. The daughter of Zechariah, wife of Ahaz and mother of Hezekiah (2 *Ch.* 29.1).

Abile'ne.—*A plain*: a tetrarchy, mentioned by Luke as under the rule of Lysanias (*Lk.* 3.1). Abila was the capital, situated on the eastern slope of Antilibanus, in a district fertilised by the river Barada. Tradition associates Avila, eighteen miles from Damascus, with the death of Abel, and his alleged tomb, called Neby Havil, rises on a height above the ruins of the city, which stands in a remarkable gorge, where the river breaks down through the mountain towards the plain of Damascus.

Abi'mael.—*God is Father*: a son of Joktan, of the family of Shem (*Gen.* 10.26-28; 1 *Ch.* 1.20, 22), and thus the progenitor of an Arab tribe, believed to have settled somewhere in Arabia-Petraea.

Abi'melech.—*Melech (king) is father*: 1. King of Gerar in the time of Abraham (*Gen.* 20 and 21), who took Sarah (the wife of Abraham) into his harem. Warned, however, by God in a dream as to his inadvertent offence, he restored Sarah, and made a covenant of peace with Abraham at Beersheba. 2. Another king of Gerar in the time of Isaac (*Gen.* 26), who acted in regard to Rebekah as his predecessor had with regard to Sarah. After a dispute about wells (wells in dry countries are frequently causes of trouble), Abimelech and Isaac became friends. 3. Son of Gideon (*Judg.* 8.31). After his father's death he murdered his seventy brethren, with the exception of Jotham, who concealed himself. Then through the influence of his mother's brethren (she was a Shechemite) he was elected king of Shechem, which became an independent state, free from Israel. Three years later, in the absence of Abimelech, a rebellion broke out in the city. It was quelled by Zebul, the governor, who expelled Gaal, the ring-leader, utterly destroyed the city, and strewed the site with salt. At the storming of Thebez a woman threw a piece of a mill-stone on to the head of Abimelech (*Judg.* 9.53, 54; 2 *Sam.* 11.21), and to escape the disgrace of dying by the hand of a woman he caused his armour-bearer to kill him. 4. Son of Abiathar, the high priest in the time of David (1 *Ch.*

18.16); in 2 *Sam.* 8.17 he is called Ahimelech, who, according to 1 *Sam.* 22.20, etc., was not *son* but *father* of Abiathar. There seems to be some confusion in the records, which has affected the reference in *Mk.* 2.26. [AHIMELECH.] 5. In the title of *Ps.* 34 this name is apparently given to Achish, king of Gath (1 *Sam.* 21.10-15).

Abi'nadab.—*My father is noble*: 1. An Israelite of the tribe of Judah who lived near Kirjath-jearim, and in whose house the ark, after being sent back by the Philistines, remained twenty years (1 *Sam.* 7.1-2; 2 *Sam.* 6.3-4; 1 *Ch.* 13.7). 2. Second son of Jesse (and therefore brother of David), who fought for Saul in the war against the Philistines (1 *Sam.* 16.8, 17.13; 1 *Ch.* 2.13). 3. A son of Saul slain at Gilboa by the Philistines, together with his brothers, Jonathan and others (1 *Sam.* 31.2; 1 *Ch.* 8.33, 9.39, 10.2). 4. Father of one of Solomon's officers (1 *K.* 4.11; but R.V. Benabinadab).

Abi'noam.—*My father is pleasantness*: father of Barak, the victor over Jabin (*Judg.* 4 and 5).

Abi'ram.—*My father is the lofty one*: 1. A conspirator with Korah and Dathan against Moses and Aaron (*Num.* 16; *Deut.* 11.6; *Ps.* 106.17). 2. The first-born son of Hiel the Bethelite. As Joshua predicted (*Josh.* 6.26), the son died, or was sacrificed, when the father laid the foundations of Jericho (1 *K.* 16.34).

Abi'shag.—*My father has wandered*: a beautiful Shunammite brought to cherish David in his old age (1 *K.* 1.1-4). After David's death Adonijah (the king's fourth son) wished to marry her, but Solomon, suspecting a treasonable design, caused Adonijah to be put to death (1 *K.* 2.12-25).

Abi'shai.—*My father is Jesse*: David's devoted nephew, the eldest son of his sister Zeruiah (1 *Ch.* 2.16). He went with David by night to the camp of Saul (1 *Sam.* 26.6), and would have slain the king with his spear had not David restrained him. Abishai craved permission to slay Shimei, who cursed David while fleeing from Absalom (2 *Sam.* 16.9-14). Later he took part in the great battle which put an end to the insurrection of Absalom (2 *Sam.* 20.6). He fought victoriously against the Ammonites (2 *Sam.* 10.10; 1 *Ch.* 19.11) and against the Edomites (2 *Sam.* 8.13; 1 *Ch.* 18.12). He aided in the treacherous murder of Abner (2 *Sam.* 3.30), and in the pursuit of Bichri (2 *Sam.* 20.6, 10). In a war with the Philistines, Abishai rescued David from impending death at the hands of Ishbi-benob, the giant, whom he slew. He displayed great valour in a single-handed contest with three hundred men (2 *Sam.* 23.18; 1 *Ch.* 11.20).

Abisha'lom.—*My father is peace*: the name given to *Absalom* in 1 *K.* 15.2, 10.

Abi'shua.—*My father is safety*: 1. A descendant of Aaron and son of Phinehas (1 *Ch.* 6.4; *Ezra* 7.5). 2. Son of Bela, the son of Benjamin (1 *Ch.* 8.4).

Abi'shur.—*My father is a wall*: a descendant of Judah and son of Shammai (1 *Ch.* 2.28).

Abi'tal.—*My father is dew*: one of David's wives (2 *Sam.* 3.4; 1 *Ch.* 3.3).

Abi'tub.—*My father is goodness*: a Benjamite (1 *Ch.* 8.11).

Abi'ud.—A descendant of Zorobabel, in the genealogy of Jesus Christ (*Matt.* 1.13).

Ab'ner.—*My father is a lamp*: the commander-in-chief of Saul's army. Abner's father, named Ner, was the brother of Saul's father, named Kish, and so Abner and Saul were full cousins; he brought David before Saul after the fight with Goliath (1 *Sam.* 17.57), and went with Saul in his expedition against David (26.3-14). Five years after the death of Saul and the disastrous defeat by the Philistines at Gilboa, Abner proclaimed Ishbosheth, Saul's son, as king of Israel; and the new monarch was generally recognised except by Judah, where David reigned. A war between the rivals ensued, and a battle was fought at Gibeon between the men of Israel under Abner and the men of Judah under Joab, son of Zeruiah, David's sister (2 *Sam.* 2.12-17). Abner was defeated, and was personally pursued by Joab's youngest brother, Asahel, whom Abner, in self-defence, reluctantly killed. Ishbosheth foolishly reproached Abner with disloyal designs, because he had married Rizpah, Saul's concubine. Abner, indignant at the charge, went over to the side of David, who promised him the chief command of his armies. In return for this Abner was to win over Israel. Before, however, he could do anything in this direction, he was treacherously murdered by Joab and his brother Abishai, ostensibly in revenge for the death of Asahel, but really out of a jealous fear that Abner would dispossess them in the favour of David. The treacherous act was viewed by David with indignation, but reasons of state caused him to let the murder go unavenged, though he showed his respect for Abner by attending his funeral and speaking a funeral oration over the body (2 *Sam.* 3.33, 34).

Abomination.—A term especially used of any object or practice of religious abhorrence. It is applied to the feeling of the Egyptians towards eating with the Hebrews (*Gen.* 43.32), towards the slaying in sacrifice by the Israelites of animals held sacred (*Ex.* 8.26), and even towards shepherds (*Gen.* 46.34). More frequently it refers (representing several distinct Hebrew words) to what was detested by Israel or Israel's God—unclean meats (*Lev.* 11), stale sacrificial flesh (*Lev.* 7.18), heathen practices, and, especially, idolatry and the heathen deities (*Jer.* 4.1, 7.30, etc.; see next article).

Abomination of Desolation.—In His prophecy of the destruction of Jerusalem (*Mk.* 13.14) Jesus gave a sign to His disciples, by which they should know that the event was now imminent, and take to flight while there was time. "When ye see the abomination of desolation (*Matt.* adds 'spoken of by Daniel the prophet') standing where it ought not (*Matt.* 'stand in the holy

place') . . . then let them that be in Judæa flee to the mountains." In Daniel (9.27, 11.31, 12.11) very similar phrases are used of the attempt of Antiochus Epiphanes to abolish Judaism, marked by the profanation of the Temple, the suspension of the sacrifices, and (in 168 B.C.) the setting up of a small idol-altar upon the Altar of Burnt-offering (see 1 *Macc.* 1, where, ver. 54, the crowning atrocity of this idol-altar is called "an abomination of desolation"). The exact fulfilment of the prophecy in connection with the destruction of Jerusalem (70 A.D.) cannot be determined. Perhaps it is satisfied by the desecration of the Holy Land by the Roman armies (so *Lk.* 21.20); or it may refer to some more specific profanation of the Temple.

A'braham [A'bram].—(The probable meaning of *Abram* is *The Father is exalted*; the longer form has no meaning, but suggests by similarity of sound the Hebrew for "*father of a multitude*," *Gen.* 17.5.)

The ancestor and founder of the Jewish nation (*Josh.* 24.2; 1 *K.* 18.36; *Isai.* 29.22; *Neh.* 9.7, etc.; *Matt.* 1.1, 3.9, etc.), his history is contained in *Gen.* 11.26–25.10. His father, Terah, descendant of Shem, migrated from "Ur of the Chaldees" with his son Abram, his son's wife Sarai, and his nephew Lot to Haran, where he made a home, instead of completing his purpose to "go into the land of Canaan" (*Gen.* 11.31). After Terah's death Abram heard the Divine call to leave Haran, and received the first of a succession of Divine promises of future greatness and blessedness (*Gen.* 12.1, "And Jehovah *said*": the A.V. "*had said*," transferring the call to Ur, is incorrect, and apparently is due to the translators' desire to conform the narrative to *Acts* 7.2).

Under Divine guidance, the family—Abram, Sarai, and Lot, with their property and slaves—reach Canaan, and we find Abraham in the rich plain of Moreh, near Shechem, and under the two famous hills facing each other, Ebal and Gerizim. Here he built an altar to Jehovah, and received the first distinct promise of the land for his inheritance (*Gen.* 12.7). His second resting-place was in the strong mountain country between Bethel and Ai, where he dwelt securely until famine drove him into Egypt. Here his deceit with regard to Sarai forced him into a humiliating position with respect to Pharaoh. His wealth and power were now become considerable. After his return from Egypt and separation from Lot, he found a resting-place at Mamre or Hebron, the future capital of Judah, situated in the direct line of communication from Egypt, and opening down to the wilderness and pasture land of Beersheba. In the attack on Chedorlaomer (*Gen.* 14), Abram appears as the head of a small confederacy of chiefs, powerful enough to venture on a long pursuit to the head of the valley of the Jordan, to attack with success a large force, and not only to rescue Lot, but to roll back for a time the stream of northern invasion. In chap. 15 the promise of an innumerable seed is confirmed against Abram's objection that he is childless, and we meet with the declaration of Abram's faith, afterwards to assume such prominence in Jewish and Christian theology, that "he believed in the Lord; and He counted it to him for righteousness" (*Gen.* 15.6; cf. *Rom.* 4.3, 9.7; *Gal.* 3.6; *Jas.* 2.23). The promise is ratified by a "covenant" between Jehovah and Abram; but before it is fulfilled in the birth of Isaac, faith is tested by delay and strengthened by moral discipline. Chaps. 16-20 contain narratives of the birth of a son, Ishmael, to Abram and Hagar (Sarai's handmaid); the institution of circumcision as seal of the covenant, with the change of names from Abram to Abraham, from Sarai to Sarah; the visit of angels and specific promise of a son to Abraham and Sarah within a year; Abraham's pleading for Sodom, the destruction of the cities of the plain, and escape of Lot; a second deception in regard to Sarah (cf. chap. 12, and see ABIMELECH).

After the birth of Isaac, and expulsion of Ishmael in favour of the "child of promise" (chap. 21), history is silent for some years, until in Isaac's boyhood there comes the crowning trial of Abraham's faith in the command to offer up his son in sacrifice (chap. 22). In view of the widespread practice of human sacrifices in the surrounding nations, such a command might readily be regarded, without moral repugnance, as the Divine will. The sequel not only vindicated Abraham's faith, but declared that to the God of Israel "obedience" was better than "sacrifice." Though the life of Abraham was prolonged for fifty years after this event, the only other incidents recorded in detail are the death of Sarah and the purchase of the cave of Machpelah for a burying-place (chap. 23), and the marriage of Isaac with Rebekah (chap. 24). The death of Sarah took place at Kirjath-arba, *i.e.* Hebron, so that Abraham must have returned from Beersheba to his old home. It is significant (*Acts* 7.5) that the only inheritance of Abraham in the land of promise should be a tomb (cf. *Gen.* 50.13). In the beautiful story of Isaac's marriage, Abraham's refusal to ally his son with the idolatrous Canaanites is specially noteworthy. The history closes with the mention of his marriage with Keturah and of his death at the age of 175. He was laid to rest by his heir Isaac and the outcast Ishmael in the cave of Machpelah, by the side of Sarah. In the N.T. Abraham represents the true ideal of religion, whether judged by his faith (*Rom.* 4.16-22) or by his works (*Jas.* 2.21-23). Our Lord even says of him, "Your father Abraham rejoiced to see my day" (*John* 8.56). In *Jas.* 2.23 he is called "the friend of God" (cf. *Isai.* 41.8; 2 *Ch.* 20.7), a designation which among the Arabs has superseded his proper name (Khalil Allah, or simply El Khalil, the Friend).

Abraham's Bosom.—At the meals of the Jews the guests reclined on couches, each one leaning himself on his left arm, and so his neighbour next below him might be described as lying in his bosom (cf. *John* 13.33). The

bosom of Abraham, therefore, the father of the race, indicated a position of great honour and blessedness after death (*Lk.* 16.22.)

A'bram.—[ABRAHAM.]

Ab'salom.—*My father is peace*: third and favourite son of David, born in Hebron, of Maacah (2 *Sam.* 3.3.) He first becomes conspicuous as the avenger of his sister Tamar, who had been violated by her half-brother Amnon, David's eldest son by Ahinoam, the Jezreelitess. After the murder of Amnon, Absalom fled to his father-in-law's court at Geshur. Three years later David was persuaded to allow his son to return, but he refused to see him for two more years, though he dwelt in Jerusalem. Thereafter David gave him the kiss of reconciliation. Absalom was now David's eldest surviving son, but, fearing that he might be supplanted by Bathsheba's child, he began courting popularity and keeping a splendid retinue. Finally he rose in rebellion against his father, was at first successful, but subsequently captured and slain by Joab, in spite of the prohibition of David, who still loved him dearly (2 *Sam.* 3, and 13-18).

Ac'cad.—A city in Shinar, sixteen miles west of Baghdad, mentioned with Babel, Erech, and Calneh, as forming part of Nimrod's kingdom (*Gen.* 10.10).

Ac'cho.—(R.V. **Acco**): called afterwards Ptolemais, and Saint Jean d'Acre, the modern Akka; a place of importance on the Syrian coast, about thirty miles south of Tyre. It is situated on the Bay of Acre, an inlet formed by the bold headland of Carmel, which juts into the Mediterranean. In the division of Canaan among the tribes, Accho was allotted to Asher, but was never wrested from its original inhabitants (*Judg.* 1.31), and hence is reckoned among the cities of Phœnicia. The only reference to it in the N.T. (Ptolemais) relates to St. Paul's passage from Tyre to Cæsarea (*Acts* 21.7).

Acelda'ma (R.V. **Akeldama**).—*The field of blood*: the piece of ground at Jerusalem purchased with the thirty pieces of silver which Judas received for betraying Jesus (*Acts* 1.19). The traditional site is now called Hakk-ed-Dumm, and lies at the east end of a broad terrace on the southern slope of the valley of Hinnom, not far from the pool of Siloam.

Achai'a.—In the N.T. the word is used to designate a Roman province which included the whole of Peloponnesus and the greater part of Hellas proper, with the adjacent islands. Achaia and Macedonia together comprised the whole of Greece (*Acts* 19.21; *Rom.* 15.26). At the time when Paul was brought before Gallio (*Acts* 18.12), Achaia was governed by a proconsul on behalf of the Roman Senate.

Achai'cus.—A Corinthian who visited Paul at Ephesus (1 *Cor.* 16.17).

A'chan.—(In 1 *Ch.* 2.7. **Achar**, *troubled*): one of the tribe of Judah. At the destruction of Jericho by Joshua he stole part of the spoil and hid it, an offence for which he and his whole family were stoned to death (*Josh.* 7). For this event the place where the punishment was carried out received the name of Achor. [ACHOR.]

A'char.—[ACHAN.]

A'chaz.—In our Lord's genealogy an ancestor of Joseph (*Matt.* 1.9; R.V. Ahaz).

Ach'bor.—*A mouse*: 1. Father of a king of Edom (*Gen.* 36.38; 1 *Ch.* 1.49). 2. A messenger of Josiah's sent to inquire as to the denunciation of wrath against the national sins recorded in the Book of the Law found by Hilkiah in the temple (2 *K.* 22.12-14; *Jer.* 26.22, 36.12). Achbor is called Abdon in 2 *Ch.* 34.20.

A'chim.—In our Lord's genealogy an ancestor of Joseph (*Matt.* 1.14).

A'chish.—A Philistine king of Gath with whom David twice found refuge when he fled from Saul (1 *Sam.* 21 and 27). In the title of the 34th Psalm he is called Abimelech. Probably the Achish of 1 *K.* 2.39-40 is the same person.

Achme'tha.—The capital of Media, the later Ecbatana and the modern Hamadan, one of the chief cities of Persia (*Ezra* 6.2).

Achor.—*Valley* of *trouble*: the spot at which Achan and his family were stoned and buried (*Josh.* 7.24-26; *Hos.* 2.15). It is now the Wady Kelt, south of Jericho.

Achsa.—*Anklet*: the daughter of Caleb (1 *Ch.* 2.49), promised in marriage by her father to whoever should take Debir. Othniel, her father's younger brother, won her (*Judg.* 1.11-15).

Ach'shaph.—*Enchanted*: a city within the territory of Asher (*Josh.* 19.25), previously the seat of a Canaanite king, defeated by Joshua (Josh. 11.1).

Ach'zib.—*Winter-torrent* or *falsehood*: 1. A city of Judah (*Josh.* 15.44 and *Mic.* 1.14), thought to be the same with Chezib and Chozeba. Judah was at Chezib when the Canaanitess Shua bare his third son Shelah (*Gen.* 38.5). The "men of Chozeba" are mentioned (1 *Ch.* 4.22) as amongst the descendants of Shelah. 2. A town belonging to Asher in which the Canaanites were permitted to remain (*Josh.* 19.29; *Judg.* 1.31). It is now ez-Zib, a small village on the seashore a few miles north of Akka. After the captivity it marked the extreme northern limit of Palestine.

Acts of the Apostles.—*Title and Plan.*—The title of the book in the oldest MSS. is simply "Acts" or "Acts of Apostles." The indefiniteness well fits the selective character of the contents. The opening words link on the narrative of the Acts to that of the Gospel. Whether the expression "all that Jesus *began* to do and to teach" is intended to suggest that the writer is going to record the *continuance* of His work through the Apostles, is uncertain. Possibly the phrase means simply "did at the first," the contrast being not between the first and second stages of *one* work, but between the work of Jesus and that of the "Apostles whom he had chosen." Its theme is set forth in 1.8, "But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be

My witnesses unto Me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth."

The plan, thus informally indicated, is easily recognised in the *structure of the book*. The miracle of Pentecost is followed by the witness of the Apostles, and the growth of the Church in the *three* stages, Jerusalem (chaps. 2-7), Judæa, and Samaria (chaps. 8-12), "unto the uttermost part of the earth" (chaps. 13-28). The outward progress of the Church is accompanied by inward growth, especially in its gradual emancipation from Judaism; the third stage is almost wholly identified with the labours of Paul.

The Author.—External testimony from Irenæus downwards is unanimous in attributing both Acts and the third Gospel to Luke. It is universally admitted that in the "travel-document," first appearing in the "*we*" of 16.10, we have the contemporary record of a companion of Paul. Even for this other names have been suggested, apparently on no other ground than that it is a "disadvantage to an hypothesis that it should have some amount of historical attestation." But Silas and Timothy are really excluded by the phraseology of the "*we*-sections" (cf. 16.17, 19, 20.4, 5), and if the name of Titus is rendered possible by the absence of any mention of him in Acts, there is nothing to give him preference over the positive tradition in favour of Luke. So little is known of Luke that it is difficult to find internal confirmation of the tradition. One such, however, may be noted. Paul speaks of Luke as "the beloved physician" (*Col.* 4.14). Examination of the Gospel and the Acts shows that the author drops naturally into the use of medical phraseology. But granting that the "travel-document" is from the pen of an actual companion of Paul, and that Luke has the best claim to its authorship, does this certify the whole book as his? Inquiry shows that the argument for a single authorship is unassailable. It rests upon (1) unity of plan and treatment, (2) linguistic characteristics—vocabulary and style—pervading the whole book, (3) cross-references. How then did it come to pass that this skilful and capable author of a subsequent age, here and there, by his use of *we*, represents himself as sharing in the events he chronicles? The only reasonable explanation is, that at Troas the author did join Paul, accompanied him to Philippi, remained there till the Apostle returned, and was with him thenceforth till he reached Rome. So far as the evidence goes, we are on safe ground in ascribing both Acts and the third Gospel to a companion of Paul's travels, and in identifying him with "Luke the beloved physician."

Sources.—The "travel-document" thus appears as Luke's own notes, supplemented by memory and research. For the rest we may suppose that Luke would follow the method suggested in *Lk.* 1.1-4. With *Paul* he would have leisurely intercourse at Cæsarea, Melita, and Rome, where, it may well be, he subsequently met with *Peter*. At any rate, *Mark*, "the interpreter of Peter," was with him in Rome (*Col.* 4.10; *Phil.* 24), and could no doubt supply information about those early events in Jerusalem of which his mother's house was a centre. At Cæsarea Luke stayed with *Philip* the evangelist (21.8), and in Jerusalem met *James* and the elders (21.18). It is entirely probable that the interval of two years between the arrest and the departure for Rome were used by Luke in collecting authentic material for a work already projected.

Date.—The closing words (28.30, 31) bring the history down to the year 62. It has been argued that the somewhat abrupt ending indicates the limitation of the writer's *knowledge*, and so that the book was written about 63. It is hardly probable that Luke's Gospel was written before 70, and the Acts is later. This and other slight indications, external and internal, lead to about 80 A.D. as perhaps the most probable date that can be assigned.

Historical Value—The general impression that the book gives, of the truthful narrative of a careful historian, guided by the Holy Spirit, is confirmed at many points. So long ago as 1790, Paley, in his *Horæ Paulinæ*, traced the "undesigned coincidences" between Acts and the Pauline Epistles in an argument which has by no means lost its value. The details of chap. 27 have been vindicated in the monograph of James Smith of Jordanhill, *The Voyage and Shipwreck of St. Paul* (1848), still a standard authority. In recent years brilliant work has been done on the Acts by Prof. W. M. Ramsay, of Aberdeen, especially in his books *The Church in the Roman Empire* (1893), and *St. Paul the Traveller and the Roman Citizen* (1895). Some main results of modern investigation are gathered together by Dr. F. H. Chase in his Hulsean Lectures, *The Credibility of the Book of the Acts of the Apostles* (1902).

The *contents* of the Book may be summarised as follows:—

I. The first portion of the history, devoted entirely to the CHURCH IN JERUSALEM, narrates the filling up of the apostolic body (1): the first manifestation of the Holy Spirit, according to promise (2); and the growth and prosperity of the Church amidst trials and disturbances from within and without, until it is dispersed for a time by persecution (3-7). In this period special prominence is given to Peter's early addresses, which present the Gospel as the fulfilment of prophecy and the completion of "the covenant made with the fathers"; and to Stephen's historical speech, showing that God's dealings with ancient Israel were progressive, and that the connection of religious privilege with place and outward circumstance was temporary.

II. Then follows an account of the further diffusion of the truth, by the introduction of the Gospel to SAMARIA, and the conversion of

a proselyte from ETHIOPIA (8); then, as an introduction to the missionary history of the Church, the conversion and call of him who was to be the "Apostle of the Gentiles" (9); the opening of the door of faith to the uncircumcised at CÆSAREA, through St. Peter's preaching; and the evangelisation of the heathen at ANTIOCH, where Paul first takes up his special mission (10, 11); and lastly, the death of one and the deliverance of another of the leaders of the Mother Church at Jerusalem, which then ceases to be the chief subject of the history (12).

III. The third portion, starting from Antioch, the great centre of the Gentile Church, begins with another interposition of the Holy Spirit, and follows the journeys of St. Paul, in three great missionary circuits. This apostle everywhere addresses himself first to the Jews, but is everywhere rejected and persecuted by them; while Gentiles crowd to hear the word, so that numerous churches rise up under his ministry in the chief seats of heathen civilisation (13-20). At last, when he visits Jerusalem in circumstances peculiarly fitted to conciliate his countrymen, he is attacked, arrested, and sent as a prisoner to Cæsarea, whence, after a remarkable series of defences of himself and his doctrine, he is sent to take his trial before the Emperor in the metropolis of the Gentile world. Even there he once more appeals to his countrymen, closing with the ancient prophetic lamentation over their wilful blindness, and a declaration that "the salvation of God is sent unto the Gentiles, and that they will hear it" (21-28).

Out of his numerous discourses on these missionary journeys, a few are selected as specimens of his line of argument and manner of address to different classes of hearers. That in the synagogue in Pisidia (13) is an example of his addresses to the Jews; that at Lystra (14) contains the arguments which he used to the ruder heathen; that at Athens (17) those which were adapted to the more educated Greeks; and that at Miletus (20) his admonitions to the pastors of his widely scattered converts.

Ada'dah.—A city in the extreme south of Judah (*Josh.* 15.22).

A'dah.—*Ornament, beauty*: 1. Wife of Lamech and mother of Jabal and Jubal (*Gen.* 4.19). 2. Wife of Esau, mother of Eliphaz, and so the ancestress of several tribes of the Edomites (*Gen.* 36.10). She is called Bashemath in *Gen.* 26.34.

Ada'iah.—*Pleasing to Jehovah*: 1. Maternal grandfather of King Josiah (2 *K.* 22.1). 2. A Levite (1 *Ch.* 6.41). 3. A Benjamite (1 *Ch.* 8.21). 4. A priest, son of Jeroham (1 *Ch.* 9.12; *Neh.* 11.12), who returned with two hundred and forty-two others from Babylon. 5. The father of a captain who aided Jehoiada to put Joash on the throne of Judah (2 *Ch.* 23.1). 6. A descendant of Bani. He had married a foreign wife (*Ezra* 10.29). 7. Another of a different family of Bani, who had also taken a foreign wife (*Ezra* 10.39). 8. A descendant of Judah (*Neh.* 11.5).

Ada'lia.—One of the ten sons of Haman slain and afterwards hanged with their father (*Esth.* 9.8).

Ad'am.—(Prob. *red*): 1. The name of the first man, whose creation is recorded in *Gen.* 1 and 2. He was formed "of the dust of the ground" (2.7), in God's "image" and "likeness" (1.26), given authority over other created things (1.26), and placed in the Garden of Eden (2.8), with his wife, Eve (2.22). Eve yielded to temptation by the Serpent (3.5), ate of the forbidden fruit of the "tree of the knowledge of good and evil" (2.17, 3.6), and gave of it to Adam. As a result, their eyes were opened (3.7); and their disobedience was punished by a complete change of earthly conditions, which included expulsion from Eden (3.24). The curse pronounced upon the Serpent foreshadows a redeemer (*Gen.* 3.15) found in the Lord Jesus, who is by St. Paul presented as the Repairer of the loss sustained by mankind in the Fall (1 *Cor.* 15.22, 45). [FALL.]

2. A city on the Jordan, mentioned in connection with the passage of the children of Israel (*Josh.* 3.16), now Ed-Damieh.

Ada'mah.—*Red earth*: a fortified city of Naphtali (*Josh.* 19.36).

Adamant.—A Greek word (from which is derived Eng. *diamond*) meaning "unconquerable," and applied originally to the hardest metal, thus metaphorically to anything fixed and unalterable. It occurs twice in O.T. as a translation of the Hebrew *shamir*, some stone of extreme hardness (prob. corundum, crystallised alumina) used for cutting purposes (*Ezek.* 3.9; *Zech.* 7.12). The same Hebrew word is rendered *diamond* in *Jer.* 17.1.

Ada'mi.—*Red land*: a city of Naphtali (*Josh.* 19.33, A.V.), more probably Adami-nekeb (R.V.), *i.e.* the Pass of Adami.

A'dar.—*Glorious*: 1. The (Babylonian) name of the twelfth month of the Jewish sacred year (February—March) (*Ezra* 6.15; *Esth.* 3.7, etc.). It was doubled seven times in nineteen years to synchronise the lunar and the solar years. 2. A town on the boundary of Judah (*Josh.* 15.3, A.V.; the R.V. has Addar).

Ad'beel.—Third of the twelve sons of Ishmael (*Gen.* 25.13; 1 *Ch.* 1.29), and thus the progenitor of an Arab tribe.

Ad'dan.—*Strong*: the name of a place from which some of the inhabitants, who could not show their pedigree as Israelites, nevertheless returned from the captivity with Zerubbabel to Jerusalem (*Ezra* 2.59). In *Neh.* 7.61, Addon.

Adder.—The A.V. and R.V. use this word as a translation of four distinct Hebrew words, signifying in general any poisonous snake (*Gen.* 49.17; *Ps.* 58.4, 91.13, 140.3; *Prov.* 23.32; also R.V. marg. *Isai.* 11.8, 14.29, 59.5; *Jer.* 8.17). Thirty-three species of the serpent tribe are known in Palestine, but only six of these are poisonous. The prejudice against the serpent tribe was probably as strong among

the Jews as among the Arabs at the present day, who kill all snakes when they have the opportunity, and believe many of the harmless species to be poisonous. Hence the poison of venomous serpents is employed in the Scriptures to express the evil tempers of ungodly men.

Only in one passage is the exact species of serpent known with any degree of certainty, namely in *Gen.* 49.17, " Dan shall be a serpent in the way, an adder (margin, or *horned snake*) in the path, that biteth the horses' heels, so that his rider falleth backward " (R.V.). This adder is the cerastes of naturalists, the well-known horned snake. It is the habit of this extremely venomous viper—its bite causes the certain death of a man within half an hour—to lurk in the rut of wheels and the depression of a footprint by the roadside, and to bite the legs of unwary passers-by, or of horses or cattle. Horses, aware of its nature, are said to be in terror of the cerastes, and cannot be induced to proceed, once they have detected the concealed reptile. It derives its name of " horned " from the presence of two protuberances, one over each eye. It is of a greyish tint, about a foot long, and very active. By comparing the tribe of Dan to this wily serpent the Patriarch intimated that by stratagem more than by open bravery, they should avenge themselves of their enemies and extend their conquests. This was illustrated by the wily manner in which Samson, a Danite, destroyed his Philistine foes.

Ad'di.—An ancestor of Jesus Christ (*Lk.* 3.28).

Ad'don.—[ADDAN.]

A'der.—See 1 *Ch.* 8.15 : R.V. Eder.

A'diel.—*Ornament of God*: 1. A prince of the tribe of Simeon, descended from Shimei (1 *Ch.* 4.36). 2. A descendant of Aaron (1 *Ch.* 9.12). 3. Father of David's treasurer (1 *Ch.* 27.25).

A'din.—*Delicate*: an ancestor of some who returned from Babylon with Zerubbabel (*Ezra* 2.15 and 8.6). They covenanted to separate themselves from the heathen (*Neh.* 10.16).

Adi'na.—*Delicate*: a Reubenite captain under David (1 *Ch.* 11.42).

Ad'ino.—One of David's valiant men (2 *Sam.* 23.8).

Aditha'im.—*Double passage*: a city in the lowlands of Judah (*Josh.* 15.36).

Ad'lai.—Father of Shaphat, who was overseer of the herds " in the valleys " in David's time (1 *Ch.* 27.29).

Ad'mah.—*Red earth*: one of the cities of the plain destroyed with Sodom and Gomorrah (*Gen.* 10.19, 14.2, 8 ; *Deut.* 29.23 ; *Hos.* 11.8).

Adma'tha.—One of the seven princes of Persia (*Esth.* 1.14).

Ad'na.—*Pleasure*: 1. One of the family of Pahath-Moab. He took a foreign wife during the exile (*Ezra* 10.30). 2. A priest (*Neh.* 12.15).

Ad'nah.—1. A captain of Manasseh who left Saul and joined David at Ziklag (1 *Ch.* 12.20). 2. The chief captain of Jehoshaphat's army of 300,000 men of Judah (2 *Ch.* 17.14).

Adonibe'zek.—*Bezek is my lord*: king of Bezek (a city of the Canaanites), vanquished by Judah (*Judg.* 1.3–7), who cut off his thumbs and great toes, and brought him prisoner to Jerusalem, where he died. Adonibezek himself had inflicted the same cruelty upon seventy petty kings, whom he had captured. This practice had a military purpose behind it, viz. to unfit those thus mutilated from again taking the field.

Adoni'jah.—*Jehovah is Lord*: 1. The fourth son of David, born at Hebron, while his father was King of Judah (2 *Sam.* 3.4). In the closing years of David's reign Adonijah, now the eldest surviving son, gathered round him an influential party, and began to put forward his pretensions to the succession. But David promised Bath-sheba that her son, Solomon, should be king after him, and gave orders that Solomon should be conducted on the royal mule (see MORDECAI) to Gihon, west of Jerusalem. Here he was anointed and proclaimed king by Zadok, and joyfully recognised by the people. This decisive measure struck terror into the opposite party, and Adonijah fled to the sanctuary. He was pardoned by Solomon, on condition that he should " show himself a worthy man," and with the threat that if wickedness were found in him he should die (1 *K.* 1).

After the death of David, Adonijah sought Solomon's consent to his marriage with Abishag, who had been the wife of David in his old age. Solomon thought he perceived a treasonable design in this proposal, and caused Adonijah to be put to death (1 *K.* 2.25).

2. One of the Levites sent out by Jehoshaphat to teach the law (2 *Ch.* 17.8).

3. A Jewish chief who, with Nehemiah, sealed the covenant (*Neh.* 10.16). [See ADONIKAM.]

Adoni'kam.—*My Lord has arisen*: head of a Jewish family in the time of Ezra. Of his " children " 666 returned from Babylon with Zerubbabel (*Ezra* 2.13 ; *Neh.* 7.18), and the remainder with Ezra (*Ezra* 8.13). In *Neh.* 10.16 his name is given as Adonijah.

Adoni'ram.—*My Lord is exalted*: chief receiver of the tribute under David (2 *Sam.* 20.24), Solomon (1 *K.* 4.6), and Rehoboam (1 *K.* 12.18). The name is written *Adoram* in 2 *Sam.* 20.24 ; 1 *K.* 12.18.

Adonize'dek.—*Lord of righteousness*: king of Jerusalem, who, with four other Amorite princes, formed a league against Joshua. Being defeated, they took refuge in a cave at Makkedah, where they were captured and slain, and their bodies hung upon trees until evening-time, when they were buried in the cave in which they had taken refuge (*Josh.* 10.1-27).

Adoption.—A term by which Paul expresses the relationship conveyed by the phrases *sons* or *children of God*. In *Rom.* 8.15-23, 9.4 ; *Gal.* 4.5 ; *Eph.* 1.5, the reference is to the Roman legal custom, by which the adopted child took the name of his new father, and became his heir. The relationship was to all in-

tents and purposes the same as existed between a natural father and son.

The ceremony of adoption was a civil contract, which not only placed the child adopted in the full privileges and rights of a son, but also gave the new parent any property possessed by the new son, as well as the full rights of a natural father. Among the Jews, however, the strict laws relating to the succession of property prevented such full and complete adoption, so that while they followed all other nations in this beautiful custom in its social aspect, there could be no legal act binding on either party (see *Gen.* 15.3, 16.2, 30.5-10).

The custom of adoption has been practised by all nations in all times. Civil adoption was allowed and provided for the relief and comfort of those who had no children; but in spiritual adoption this reason does not appear. The Almighty adopts believers, and they become the children of God, not from any excellence in themselves, but because of His goodness. Pharaoh's daughter adopted Moses because of his fair face (*Acts* 7.20, 21); Mordecai adopted Esther for the same reason, and because of her relationship to him (*Esth.* 2.7); but man has nothing in him that merits adoption by God (*Ezek.* 16.5). Further, in spiritual adoption the new son receives not only a new name but a new nature; he becomes partaker of the Divine nature (2 *Pet.* 1.4).

Adora'im.—*Double mound*: a fortified city in the lowlands of Judah, built by Rehoboam (2 *Ch.* 11.9), generally identified with the modern Dura, a large village on the slope of a hill, five miles south-west of Hebron. Near it is the celebrated tomb of Neby Nuh (Noah).

Ado'ram.—[ADONIRAM.]

Adram'melech.—1. An idol of the Sepharvites whom Shalmaneser II., king of Assyria, brought to colonise the cities of Samaria, after carrying their inhabitants captive (2 *K.* 17.31). This idol was worshipped with rites similar to those of Moloch, children being sacrificed to it. 2. A son of Sennacherib, king of Assyria, who, with his brother Sharezer, slew his father in the temple where the god Nisroch was worshipped (2 *K.* 19.37).

Adramyt'tium.—A seaport of Mysia, in Asia Minor, colonised by the Athenians (*Acts* 27.2). The modern Edremid or Adramyti is a fair village with some trade in timber. Adramyttium gives its name to a gulf on the coast opposite the Isle of Lesbos. Now called Adramyti.

A'dria, A'drias.—The Adriatic Sea or Gulf of Venice. The name, in Paul's time, also implied part of the Mediterranean between Greece and Sicily (*Acts* 27.27).

A'driel.—A son of Barzillai the Meholathite, to whom Saul gave his daughter Merab, although he had promised her to David (1 *Sam.* 18.19). Adriel's five sons were among the seven descendants of Saul whom David surrendered to the Gibeonites (2 *Sam.* 21.9) in satisfaction for the endeavours of Saul to extirpate them, although the Israelites had originally made a league with the Gibeonites (*Josh.* 9.15).

Adul'lam.—A city of Judah (*Josh.* 15.35), the seat of a Canaanite king (*Josh.* 12.15), evidently a place of great antiquity (*Gen.* 38.1-20), now known as 'Aid-el-Ma. There were many caves in the limestone cliffs of the neighbourhood which were the resort of David and his companions; thither his father's house and his brethren went down to him from Bethlehem (1 *Sam.* 22.1). It was the scene also of the gallant act of the three "mighty men" who risked their lives to bring David water from Bethlehem (2 *Sam.* 23.14-17; 1 *Ch.* 11.15-19). The city of Adullam was fortified by Rehoboam (2 *Ch.* 11.7), and was one of the towns reoccupied by the Jews after their return from Babylon (*Neh.* 11.30). There are still many caves in the limestone hills of the neighbourhood.

Adul'lamite.—A native of Adullam, the term used of Hirah, the friend of Judah (*Gen.* 38.1-20). The word has come, in modern English, to denote a person who with others retires in discontent from his associates, forming a small party or "cave."

Adul'tery.—The act is forbidden in the seventh commandment (*Ex.* 20.14; *Deut.* 5.18). The Mosaic penalty was that both the guilty parties should be stoned to death (*Lev.* 20.10; *Deut.* 22.22-24). For the account of the trial of impurity by the administration of the "bitter water" to the suspected woman, see *Num.* 5.11-29. The references by the prophets to adultery indicate a low state of morals (*Isai.* 57.3; *Jer.* 23.10; *Hos.* 7.4). It is probable that after the captivity, when the marriage tie became a looser bond of union, the death penalty was seldom, if ever, inflicted.

The word used in *Matt.* 1.19, meaning to make a public example, probably signifies to bring the case before the local council, which was the usual course. Joseph did not purpose to take it, preferring repudiation, because that could be managed privately. Adultery was used figuratively to express the unfaithfulness of the Hebrew people to God. The figure was the more appropriate because of the impure rites associated with idol worship (*Ezek.* 16). So also our Lord spoke of an "adulterous" generation (*Matt.* 12.39). [See MARRIAGE.]

The chief N.T. passages bearing on adultery are in reference to divorce or separation, viz. *Matt.* 5.31-32, 19.6; *Mk.* 10.11, 12; *Lk.* 16.18; *John* 8.3-11; *Rom.* 7.2, 3; 1 *Cor.* 7.10, 11, 39.

Adum'mim.—*The ascent of* (*blood* or *red*): a ridge west of Gilgal (*Josh.* 15.7). Still called Tal'at ed-Dumm, "the ascent of blood," from the red colour of the rocks.

Advocate.—The Greek word (represented in English by the word Paraclete) rendered "Advocate" in 1 *John* 2.1 is applied also to the Holy Spirit in *John* 14.16, 26, 15.26, 16.7, where the A.V. "Comforter" is retained by R.V. with margin, "or *Advocate* or *Helper*." The rendering "Comforter" may, perhaps, be justified in its original sense of "strengthener," but hardly in its modern one of "consoler." For the "paraclete" is literally "one

called to one's side," to help, especially against a legal accusation (Lat. *advocatus*). The Christian has, whether in the Holy Spirit or in Jesus Christ, One who *champions* his cause. [See HOLY SPIRIT.]

Æn'eas.—A Greek Jew of Lydda, cured by Peter of the palsy (*Acts* 9.33-35).

Æ'non.—*Springs*: a place where John baptized (*John* 3.23), west of the Jordan. Its present name is Ainun, a village six or seven miles up the Wady Fur'ah, north of Salim, between which and Ænon are springs and a copious stream, in a broad, open valley.

Ag'abus.—A prophet from Jerusalem who went to Paul at Antioch and foretold a great famine (*Acts* 11.28). Later he prophesied Paul's arrest and deliverance into the hands of the Gentiles (*Acts* 21.10, 11).

A'gag.—*Violent*: the king of the Amalekites (1 *Sam.* 15), whose life Saul spared in disobedience to the Divine command. Samuel declared that for this offence the succession should pass from Saul's family, and himself sent for Agag and hewed him in pieces. Haman, the Agagite, whose fate is told in Esther, was believed by the Jews to be a descendant of Agag; hence his hatred for their race. In *Num.* 24.7 the name Agag seems to be used as a general title of the Amalekite kings.

Agagite.—[AGAG.]

Agar.—[HAGAR.]

Agee.—*Fugitive*: a Hararite, father of Shammah, one of David's three mightiest heroes (2 *Sam.* 23.11).

Agriculture.—Palestine, with the exception of the southernmost portion, was a fairly well watered region of mountains and valleys (*Deut.* 8.7-9). The "early rain" begins in October. It is not continuous, but intermittent, and thus enables the cultivator to sow wheat and barley. It continues to fall at intervals during November and December, and even occurs as late as March and April (latter rain). All the remaining months till October there is cloudless weather. As soon as the ground in October has been softened by showers, the sowing of the wheat, barley, and lentils begins. The plough of the ancient Hebrew probably resembled its modern counterpart very closely, consisting of a pole made of two pieces, to which a cross-piece was fastened, to which the pair of oxen were attached. At the other end a piece was inserted at an obtuse angle, terminating in the share at the lower end, and a rude sort of handle at the upper. The oxen were driven with a goad, furnished with an iron point, which was also employed for breaking up the clods or clearing the plough.

Harvest commences at the end of March or beginning of April. The barley harvest came first, and that of wheat came last, in the middle of May. The entire harvesting lasted seven weeks. The corn was reaped by a sickle, and the stalks were gathered into sheaves or heaps and conveyed to the threshing-floor, consisting of a circular piece of ground some twenty yards across, exposed to the wind. Here the grain was freed from the husk by the trampling of oxen or asses. Small portions of corn were sometimes threshed with a staff or rude flail (*Isai.* 28.27); but more frequently the instrument employed was the "threshing sledge," a plank fitted with sharp-pointed stones, which were fixed into holes in the bottom. This was drawn by the oxen over the corn, the driver often sitting on the sledge to increase the weight. Another variety of the threshing sledge consisted of a small framework upon wheels, sharp iron blades being attached to the wheels, so as to cut through the corn.

The harvest was stored up in subterranean chambers (*Jer.* 41.8). In exchange for silver and gold and luxuries, Palestine supplied stores of grain to the markets of Tyre and Sidon, where was gathered together the merchandise of all nations, from Spain to India. In Ezekiel's descriptions of the greatness of Tyre he mentions wheat among the chief articles imported from Judah in his own time, sixth century B.C. [See also WINNOW, etc.] A special deputation came (about 44 A.D.) to King Herod Agrippa from Tyre and Sidon, asking for peace, because their country was fed from the king's country (*Acts* 12.20). (And see Whitehouse, *Primer of Hebrew Antiquities*, 84-95.)

Agrippa.—A member of the Herodian family.

Agrippa I.—Appointed to rule over all Palestine by Caligula. He killed James, the son of Zebedee, and put Peter in prison (*Acts* 12.1). He died a terrible death at Cæsarea (*Acts* 12.23).

Agrippa II.—Son of the former king, and Governor (*Acts* 25.26) before whom Paul spoke as recorded in *Acts* 26. Like others of his family, he was profligate in his life. He died at Rome 100 A.D.

A'gur.—*Collector*, or *hireling*: known only from the mention in *Prov.* 30.1, "The words of Agur the son of Jakeh," and apparently the author of the striking sayings contained in this chapter.

A'hab.—*Father's brother*: son of Omri, seventh king of Israel, and second of his house to sit on that throne. His history is given in 1 *K.* 16-22. He married Jezebel, daughter of Ethbaal, king of Tyre, who was a worshipper of Baal, and had been a priest of the goddess Astarte before he deposed his brother and seized the throne. Ahab's reign was distinguished by the ministry of Elijah, who strongly opposed Jezebel when she introduced into Israel the worship of Baal and Astarte. [See ELIJAH.] Jezebel not only led her husband into heathenism and idolatry, but also into wanton extravagance. Thus he was instigated to his great crime against Naboth, whose vineyard Ahab desired to add to the pleasure-grounds of his new palace at Jezreel. Naboth refused to sell his land on the ground that, in accordance with the Mosaic law, the vineyard was the "inheritance of his fathers." Accordingly a charge of blasphemy was brought against

Naboth, and he and his sons were stoned to death (2 *K.* 9.26). Elijah declared that the destruction of Ahab's house would be the penalty of this atrocity.

A great part of Ahab's reign was occupied by three campaigns against Benhadad II., king of Damascus. In the first two he was completely victorious. At the end of the second campaign Benhadad fell into the hands of Ahab; but was released on condition of restoring all the cities of Israel which he held, and making "streets" for Ahab in Damascus (1 *K.* 20.34); that is, admitting into his capital permanent Hebrew commissioners, in an independent position, with special dwellings for themselves and their retinues, to watch over the commercial and political interests of Ahab and his subjects. God's blessing was withheld from the third campaign. The prophet Micaiah warned Ahab that it would fail, and that the prophets who advised it were hurrying him to his ruin. Ahab, on going into battle, disguised himself so as not to offer a conspicuous mark to the archers of Benhadad. But he was slain by "a certain man" who "drew a bow at a venture." When his body was brought to be buried in Samaria, the dogs licked up his blood as a servant was washing his chariot (1 *K.* 22.37, 38).

2. The son of the false prophet Kolaiah, who misled the Babylonian Israelites. He was put to death by Nebuchadnezzar (*Jer.* 29.21).

Aha'rah.—Third son of Benjamin (1 *Ch.* 8.1). Also called Aher (1 *Ch.* 7.12), and Ahiram (*Num.* 26.38).

Ahar'hel—A descendant of Judah through Caleb (1 *Ch.* 4.8).

Aha'sai.—A priest (*Neh.* 11.13) called Jahzerah in 1 *Ch.* 9.12.

Ahas'bai.—The father of Eliphelet, one of David's captains (2 *Sam.* 23.34).

Ahasue'rus.—1. The father of Darius the Mede (*Dan.* 9.1). [See DARIUS.] 2. Ahasuerus, king of Persia, is mentioned in *Ezra* 4.6. The enemies of the Jews, after the death of Cyrus, desirous to frustrate the building of Jerusalem, sent accusations against them to Ahasuerus. He may be identified with 3 below. 3. The Ahasuerus of the book of Esther is to be identified with Xerxes, son of Darius Hystaspis, best known for his invasion of Greece and his defeat at the battle of Salamis, 480 B.C. He divorced his queen Vashti for refusing to appear in public at a banquet, and four years afterwards married the Jewess Esther, cousin and ward of Mordecai. Five years after this, Haman, one of his counsellors, having been slighted by Mordecai, prevailed upon the king to order the destruction of all the Jews in the Empire. But before the day appointed for the massacre, Esther and Mordecai overthrew the influence which Haman had exercised, and so completely changed the king's feelings in the matter that they induced him to put Haman to death, and to give the Jews the right of self-defence. This they used so vigorously that they killed several thousands of their opponents. [ESTHER.]

Aha'va.—A place or river near the Euphrates. Here Ezra assembled the second expedition which returned with him from Babylon to Jerusalem (*Ezra* 8).

A'haz.—*Possessor*: 1. The son of Jotham, and the eleventh king of Judah (2 *K.* 16; 2 *Ch.* 28). At his accession, Rezin, king of Damascus, and Pekah, king of Israel, formed a league against Judah, and proceeded to lay siege to Jerusalem. Isaiah exhorted Ahaz to vigorous opposition, and the enterprise failed (*Isai.* 7.3-9). The allies, however, took a vast number of captives (2 *Ch.* 28), who were restored as a result of the remonstrances of the prophet Oded, and they also inflicted a most severe injury on Judah (2 *K.* 16) by the capture of Elath, a flourishing port on the Red Sea, in which, after expelling the Jews, they re-established the Syrians. Ahaz, in the midst of these troubles, appealed for help to Tiglath-pileser, who invaded Syria, took Damascus, killed Rezin, and deprived Israel of its northern and trans-Jordanic districts. Ahaz, in return for these services, became tributary to Tiglath-pileser, sent him all the treasures of the Temple and of his own palace, and even appeared before him in Damascus as a vassal. Ahaz fell into the idolatrous worship and ceremonial of the Assyrians, and, when he died after a reign of sixteen years, he was not buried with the kings (2 *Ch.* 28.27).

2. A great-grandson of Jonathan (1 *Ch.* 8.35, 9.42).

Ahazi'ah.—*Whom Jehovah possesses*: 1. Son of Ahab and Jezebel, and eighth king of Israel. He was about to set out on an expedition against the vassal king of Moab, who had rebelled, when he was seriously injured by a fall through a lattice in his palace at Samaria. In his health he had worshipped his mother's gods, and now he sent to inquire of the oracle and Beelzebub in the Philistine city of EKRON whether he would recover his health. Elijah rebuked him for this impiety, and prophesied his approaching death. He reigned for two years in all (1 *K.* 22.51-53; 2 *K.* 1).

2. Fifth king of Judah, son of Jehoram and Athaliah, daughter of Ahab, and therefore nephew of the preceding Ahaziah. He is called Azariah in 2 *Ch.* 22.6, and Jehoahaz in 2 *Ch.* 21.17. Ahaziah, an idolater, successfully allied himself with his uncle Jehoram, king of Israel, against Hazael, king of Syria. The union between uncle and nephew was so close that there was great danger lest heathenism should entirely overspread both the Hebrew kingdoms. This was prevented by the great revolution carried out in Israel by Jehu, under the guidance of Elisha. While Ahaziah was visiting his uncle at Jezreel, Jehu approached the town. The two kings went out to meet him, but Jehu's arrow pierced the heart of Jehoram, while Ahaziah was pursued, and mortally wounded. He had reigned only one year (2 *K.* 8.25-29, and 9).

Ah'ban.—*Brother of the intelligent*: a member of the tribe of Judah (1 *Ch.* 2.29).

A'her.—*Another*: a Benjamite (1 *Ch.* 7.12), probably the same as Ahiram.

A'hi.—*Brother*: 1. A chief man in Gad (1 *Ch.* 5.15). 2. An Israelite of the tribe of Asher (1 *Ch.* 7.34).

Ahi'ah.—[AHIJAH.]

Ahi'am.—*A mother's brother*: one of David's thirty mighty men (2 *Sam.* 23.33).

Ahi'an.—*Brotherly*: a Manassite (1 *Ch.* 7.19).

Ahiez'er.—*My brother is help*: 1. A chief of the tribe of Dan in the time of Moses (*Num.* 1.12, 2.25, 7.66-71, 10.25). 2. The Benjamite chief of a body of archers at the time of David (1 *Ch.* 12.3).

Ahi'hud.—*My brother is majesty*: 1. Prince of the tribe of Asher, selected to assist Joshua and Eleazar in the division of the Promised Land (*Num.* 34.27). 2. A Benjamite (1 *Ch.* 8.7).

Ahi'jah or **Ahi'ah.**—*Brother of Jehovah*: 1. A priest in Shiloh. The ark of God was under his care, and he inquired of the Lord by means of it and the ephod (1 *Sam.* 14.18). Probably identical with the Ahimelech of 1 *Sam.* 21: both were sons of Ahitub (1 *Sam.* 14.3, 22.9); and "brother of the King" (Ahimelech) may well be a paraphrase of "brother of Jehovah" (Abijah). 2. Son of Bela (1 *Ch.* 8.7), thought to be the same as Ahoah (1 *Ch.* 8.4). 3. Son of Jerahmeel (1 *Ch.* 2.25). 4. One of David's mighty men (1 *Ch.* 11.36). 5. A Levite in David's reign, who was over the treasures of the House of God and over the treasures of the dedicated things (1 *Ch.* 26.20). 6. One of Solomon's princes (1 *K.*4.3). 7. A prophet of Shiloh (1 *K.* 14.2), hence called the Shilonite (1 *K.* 11.29), in the days of Solomon and of Jeroboam, king of Israel. Two remarkable prophecies by him are extant. The first, addressed to Jeroboam, announced the rending of the ten tribes from Solomon in punishment of his idolatries, and the transfer of the kingdom to Jeroboam. Solomon came to know of this prophecy, and Jeroboam fled for his life to Shishak in Egypt, where he remained until Solomon's death (1 *K.* 11.29-40). The second prophecy, in1 *K.* 14.6-16, was delivered to Jeroboam's wife, who had come in disguise to inquire concerning her son Abijah, who was sick. Ahijah foretold the lad's death, also the destruction of Jeroboam's house, on account of his idolatry, and the captivity of Israel beyond the river Euphrates. 8. Father of King Baasha (1 *K.* 15.27, 33). 9. One of the heads of the people who sealed the covenant with Nehemiah (*Neh.* 10.26).

Ahi'kam.—*My brother has arisen.* When Shaphan, the scribe, brought to King Josiah the Book of the Law which Hilkiah, the high priest, had found in the Temple, Ahikam, his son, was sent by the king, with four other delegates, to consult Huldah, the prophetess (2 *K.* 22). In the reign of Jehoiakim, when the priests and prophets arraigned Jeremiah before the princes of Judah on account of his bold denunciations of the national sins, Ahikam used his influence to protect the prophet (*Jer.* 26.24). His son Gedaliah was made governor of Judah by Nebuchadnezzar, the Chaldean king, and to his charge Jeremiah was entrusted when released from prison (*Jer.* 39.14, 40.5).

Ahi'lud.—1. Father of Jehoshaphat (2 *Sam.* 8.16). 2. Father of Baana (1 *K.* 4.12). Possibly the two are identical.

Ahi'maaz.—*My brother is anger*: 1. Father of Saul's wife, Ahinoam (1 *Sam.* 14.50).

2. Son of Zadok, the priest in David's reign. When David fled from Jerusalem on account of Absalom's rebellion, Zadok and Abiathar, accompanied by their sons, Ahimaaz and Jonathan and the Levites, carried the ark of God forth, intending to accompany the king. But at his bidding they returned to the city, as did likewise Hushai the Archite (2 *Sam.* 15). It was arranged that Hushai should pretend to be a friend of Absalom, and should tell Zadok and Abiathar about anything that was going forward in the palace, and the news was to be taken to David by Ahimaaz and Jonathan, who remained at En-rogel outside the walls of the city (2 *Sam.* 17.17). A message soon came that Ahithophel had counselled an immediate attack against David and his followers, and that the king ought to cross the Jordan at once. Absalom heard of this message, and commanded Ahimaaz and Jonathan to be pursued. They reached Bahurim, where the woman of the house hid them in a well of the courtyard, and covered the well's mouth with ground or bruised corn. Accordingly, Absalom's servants searched for them in vain, and Ahimaaz and Jonathan were enabled to deliver their message to David, who, with his whole company, crossed the Jordan that very night (2 *Sam.* 17).

The last we hear of Ahimaaz is in connection with the death of Absalom at the hands of Joab and his armour-bearers. Ahimaaz pleaded hard with Joab to be allowed to carry the tidings to David. Joab, being friendly to Ahimaaz, and knowing how distressing the news would be to the king, did not grant this request, but sent Cushi instead. Even after Cushi had started Ahimaaz still pleaded with Joab to be sent, and at length his request was granted. Taking a short cut, Ahimaaz reached David before Cushi and informed the king of the victory, making no mention of the death of Absalom, leaving to Cushi, with Oriental cunning, the unpleasant task of this announcement (2 *Sam.* 18).

3. One of Solomon's officers who had the charge of victualling the king's household for one month in the year. He was the king's son-in-law, having married his daughter Basmath (1 *K.* 4.15).

Ahi'man.—*Brother of Man (a deity)*: 1. One of the three giant "children of Anak," or Anakim, who inhabited Hebron (*Num.* 13.22), seen by Caleb and the spies. Nearly the whole race was cut off by Joshua (*Josh.* 11.21), and these three were exterminated by the tribe of Judah (*Judg.* 1.10). Possibly the names are tribal rather than personal. 2. A Levite porter in the temple (1 *Ch.* 9.17).

Ahi'melech.—*Brother of a king*: 1. High

priest at Nob in the days of Saul. He gave David the shewbread and the sword of Goliath, and for so doing was put to death with his whole house, numbering eighty-five priests, by Saul's order. Abiathar alone escaped (1 *Sam.* 22.9-20). [ABIMELECH.] 2. One of David's companions while he was persecuted by Saul (1 *Sam.* 26.6).

Ahi'moth.—*Brother of death*: a Levite (1 *Ch.* 6.25).

Ahi'nadab.—*My brother is noble*: one of Solomon's twelve commissaries who supplied provisions for the royal household (1 *K.* 4.14).

Ahi'noam.—*My brother is grace*: 1. Wife of Saul, first king of Israel (1 *Sam.* 14.50). 2. A woman of Jezreel who became the wife of David during his wandering (1 *Sam.* 25.43), and went with him and his other wife, Abigail, to the court of Achish in Gath (1 *Sam.* 27.3). She was mother of Amnon, David's eldest son (2 *Sam.* 3.2).

Ahi'o.—*His brother*: 1. One of the two sons of Abinadab who accompanied the ark when it was brought out of their father's house at Gibeah (2 *Sam.* 6). 2. A Benjamite, one of the sons of Beriah who drove out the inhabitants of Gath (1 *Ch.* 8.14). 3. A Benjamite of the Gibeon family from whom Saul sprang (1 *Ch.* 8.31, 9.37).

Ahi'ra.—*Brother of evil*: a chief of Naphtali when Moses took the census shortly after the Exodus (*Num.* 1.15).

Ahi'ram.—*Exalted brother*: a Benjamite (*Num.* 26.38). He is called Ehi in *Gen.* 46.21, and is supposed to be the same as the Aher of 1 *Ch.* 7.12.

Ahi'ramites.—Descendants of Ahiram (*Num.* 26.38).

Ahi'samech.—*The brother of support*: father of Aholiab, who was one of the architects of the tabernacle (*Ex.* 31.6).

Ahi'shahar.—*Brother of the dawn*: grandson of Benjamin (1 *Ch.* 7.10).

Ahi'shar.—*The brother of song*: controller of Solomon's household (1 *K.* 4.6).

Ahi'thophel.—*Brother of foolishness*: a Gihonite, counsellor of David, whose reputation was so high that his advice had the authority of a divine oracle. If, as suggested by 2 *Sam.* 23.34, compared with 11.3, he was the grandfather of Bathsheba, it may have been her fall which influenced him to join in the rebellion of Absalom, who sent for him at the beginning of the outbreak (2 *Sam.* 15.12). To show to the people that the breach between Absalom and his father was irreparable, Ahithophel persuaded the rebel to take possession of the royal harem (2 *Sam.* 16.21). David, to counteract his counsel, sent Hushai to Absalom. Ahithophel had recommended an immediate pursuit of David; but Hushai advised delay, his object being to send news to David, and so give him time to collect his forces for a decisive engagement. When Ahithophel saw that Hushai's advice prevailed, he despaired of success, and, returning to his own home, set his house in order and hanged himself (2 *Sam.* 17). It has been pointed out that this is the only case of suicide mentioned in the O.T. (except in war), as that of Judas is the only case in the N.T.

Ahi'tub.—*My brother is goodness*: 1. Grandson of Eli (1 *Sam.* 14.3, 22.9-12). 2. Father (but according to *Neh.* 11.11, 1 *Ch.* 9.11, *grandfather*) of Zadok, the high priest in the time of David (2 *Sam.* 8.17; 1 *Ch.* 6.7). 3. Another priest, father of another Zadok (1 *Ch.* 6.11: perhaps a copyist's repetition from ver. 7).

Ah'lab.—One of the cities of Asher from which the Cananites were not driven out (*Judg.* 1.31).

Ahla'i.—*O that—!*: daughter of Sheshan, a descendant of Pharez, whom he gave in marriage to Jarha, a slave (1 *Ch.* 2.31-35).

Aho'ah.—Grandson of Benjamin (1 *Ch.* 8.4).

Aho'hite.—A patronymic derived from Ahoah (2 *Sam.* 23.9; 1 *Ch.* 11.12).

Aho'lah.—*Tent*: a symbolic name for Samaria (*Ezek.* 23.4; R.V. Oholah).

Aho'liab.—*My Father's tent*: a Danite of great skill as a weaver and embroiderer, whom Moses appointed with Bezaleel to erect the tabernacle (*Ex.* 31, 35, 36, 38; R.V. Oholiab).

Aho'libah.—*My tent within her*: a symbolical name of Jerusalem (*Ezek.* 23.4; R.V. Oholibah).

Aholiba'mah (R.V. Oholibamah).—*Tent of the high place*: 1. One of the wives of Esau, the daughter of Anah, a descendant of Seir the Horite (*Gen.* 36.2). In *Gen.* 26.34 Aholibamah is called Judith. The subject of Esau's wives is obscure. 2. An Edomite chief (*Gen.* 36.41).

Ahu'mai.—One of the descendants of Judah (1 *Ch.* 4.2).

Ahu'zam.—*Possession*: a descendant of Judah (1 *Ch.* 4.6).

Ahuz'zath.—*Possession*: a friend of Abimelech, king of the Philistines in the time of Isaac (*Gen.* 26.26).

A'i.—*A heap*: 1. A royal city of Canaan, already existing (as Hai) in the time of Abraham (*Gen.* 12.8), the second city taken by Israel and utterly destroyed after their passage of the Jordan (*Josh.* 7, 8, 9, 10, 12). The "men of Bethel and Ai," to the number of 223, returned from the captivity with Zerubbabel (*Ezra* 2.28). Aiath (*Isai.* 10.28), passed by Sennacherib in his march upon Jerusalem, and Aija (*Neh.* 11.31) are other forms of Ai. 2. A city of the Ammonites (*Jer.* 49.3).

A'iah, A'jah.—*Vulture*: 1. Ancestor of one of the wives of Esau (1 *Ch.* 1.40), called Ajah in *Gen.* 36.24. 2. Father of Rizpah, a concubine of Saul (2 *Sam.* 3.7, 21.8).

Ai'ath.—[AI.]

Ai'ja.—[AI.]

Aija'lon, Aja'lon.—*Place of gazelles*: 1. A city of the Kohathites (*Josh.* 21.24), originally allotted to the tribe of Dan (*Josh.* 19.42), which tribe, however, was unable to dispossess the Amorites of the place (*Judg.* 1.35). Aijalon was one of the towns fortified by Rehoboam (2 *Ch.* 11.10) during his conflicts with the new kingdom of Israel, and the last we hear of it is as being in the hands of the Philistine

invaders (2 *Ch.* 28.18). The town has been identified beyond doubt as the modern Yalo, a little to the north of the Jaffa road, and about fourteen miles from Jerusalem. It stands on the side of a long hill which forms the southern boundary of a fine valley of cornfields, now bearing the name of the Merj Ibn 'Amir, but which there seems no reason for doubting was the valley of Aijalon, which witnessed the defeat of the Canaanites (*Josh.* 10.12). 2. A place in Zebulun, mentioned as the burial-place of Elon, one of the Judges (*Judg.* 12.12).

Aije'leth Shahar.—*The hind of the dawn*: part of the title of *Ps.* 22 (R.V. "set to Aijeleth hash-Shahar"), and probably the name of a melody to which the Psalm was to be sung. Dr. Thirtle, applying his theory that the "Titles" *follow* the Psalm to which they belong, attaches it to *Ps.* 21, and interprets the phrase "concerning the Hind of the Morning," as "a pictorial designation of the King himself" (Thirtle, *The Titles of the Psalms*, p. 202).

Ain.—*An eye*: hence also, by figure of speech, *a spring*, or *natural burst of living water* (cf. En-gedi, En-rogel, etc.). 1. One of the landmarks on the north-eastern boundary of Palestine as described by Moses (*Num.* 34.11). 2. One of the northernmost cities of Judah (*Josh.* 15.32), afterwards allotted to Simeon (*Josh.* 19.7), and given to the priests (*Josh.* 21.16). (Perhaps "Ain and Rimmon" are to be identified with the En-rimmon of *Neh.* 11.29.)

Air.—"The prince of the power of the air" is a title given to Satan in *Eph.* 2.2 and nowhere else. The common belief was that the air was peopled with spiritual beings, those nearest to the earth being spirits of evil, with Satan for their leader. The phrase may be a popular way of describing an agency that is felt, but not seen, over the whole world, pervading, so to speak, its moral atmosphere. Compare 6.12, and the corresponding figure of "darkness" (*Col.* 1.13; *Lk.* 22.53).

Ajah.—[AIAH.]

Ajalon.—[AIJALON.]

A'kan.—See *Gen.* 36.27, called Jakan in 1 *Ch.* 1.42.

Akel'dama.—[ACELDAMA.]

Ak'kub.—1. A descendant of David (1 *Ch.* 3.24). 2. One of the porters or door-keepers at the east gate of the Temple. His descendants succeeded to his office, and appear among those who returned from Babylon (1 *Ch.* 9.17; *Ezra* 2.42; *Neh.* 7.45). 3. The chief of a family of the Nethinim who returned to Jerusalem after the exile (*Ezra* 2.45). 4. A Levite employed by Ezra to make the people understand the law as read to them (*Neh.* 8.7).

Akrab'bim.—*Scorpions*: a pass between the south end of the Dead Sea and the Desert of Zin, the beginning of the ascent to the mountains of Edom, forming one of the landmarks on the south boundary of Judah (*Josh.* 15.3) and of Palestine (*Num.* 34.4).

Al'abaster.—See *Matt.* 26.7; *Mk.* 14.3; *Lk.* 7.37; the passages which describe the occasions when a woman poured the contents of an alabaster "box" (R.V. "cruse," marg. "flask") of ointment on the head of the Saviour. The ancients considered alabaster (carbonate of lime) to be the best material in which to preserve their ointments. The usual form of these vessels was round and bulbous at the bottom, and tapering upwards to a narrow neck, which was carefully sealed. In the narrative of Mark the woman is said to have broken the box before pouring out the ointment. This may imply no more than the breaking of the seal or neck of the bottle; but it may also mean that the vessel itself was destroyed that it might never again be used.

Ala'meth (R.V. **Alemeth**), a grandson of Benjamin (1 *Ch.* 7.8).

Alam'melech (R.V. **Allamelech**).—*The King's Oak*: a place in the territory of Asher (*Josh.* 19.26), perhaps to be identified with a little stream (the Wady Melech) flowing into the Kishon.

Ala'moth.—*Virgins*: a musical phrase ("set to Alamoth") occurring in 1 *Ch.* 15.20, and as the title to *Ps.* 46. In the former passage it perhaps refers to a choir of female or treble voices, and has its contrast in ver. 21, "set to the Sheminith," or bass voices. Such a direction, however, does not seem suitable to the martial strains of *Ps.* 46 ("Luther's battle-psalm"), and Dr. Thirtle (*The Titles of the Psalms*, p. 240) finds here one of his most striking instances in support of his theory that the "title" which now *heads* a Psalm is really an instruction *appended* to the Psalm preceding; at any rate *Ps.* 45, "that loveliest of marriage songs," is peculiarly fitted to be sung by a choir of maidens (see especially vers. 9-17).

Ale'meth.—1. (R.V. **Allemeth**), called Almon in *Josh.* 21.18, a Levitical city of Benjamin (1 *Ch.* 6.60), the modern Almet, a mile north-east of Anathoth. 2. Son of Jehoadah, a descendant of Saul (1 *Ch.* 8.36). [ALAMETH.]

Alexan'der.—*Helper of men*: five persons of this name, which was a common one, are mentioned in the N.T. 1. Son of Simon the Cyrenian, who was compelled to carry the cross of Jesus (*Mk.* 15.21). 2. A kinsman of Annas the high priest, a leading member of the Sanhedrin in Jerusalem, when Peter and John were apprehended and brought before it (*Acts* 4.6). 3. A Jew of Ephesus, whom his countrymen put forward during the tumult raised by Demetrius the silversmith (*Acts* 19.33). 4. A convert who had abandoned his faith, and had been delivered to Satan by Paul (1 *Tim.* 1.19, 20). 5. A smith who had done Paul much evil, and had greatly withstood his words (2 *Tim.* 4.14); possibly identical with 3.

Alexan'dria.—A city on the delta of the Nile, founded by Alexander the Great, King of Macedon, 332 B.C., as the metropolis of his western Empire. From the beginning the population was mixed, and one of the three districts into which the city was divided was called the Region of the Jews. After the capture of

Jerusalem, Ptolemy I. removed a considerable number of its citizens to Alexandria. Many others followed of their own accord, and the Jewish colony rapidly increased by fresh immigrations. Later, when Alexandria fell under Roman rule, Julius Cæsar and Augustus confirmed to the Jews the privileges which they had enjoyed before. They were represented by their own officer, and Augustus appointed a Council "to superintend the affairs of the Jews," according to their own laws.

For some time the Jewish Church in Alexandria was in close dependence on that of Jerusalem, both acknowledging the high priest as their religious head; but later on the two churches became alienated. The version of the O.T. Scriptures in Greek (known as the Septuagint, from the fact that it was made by *seventy* Alexandrian Jews) strengthened the barrier of language between Palestine and Egypt, and the temple at Leontopolis (161 B.C.), which subjected the Egyptian Jews to the charge of schism, widened the breach which was thus opened. At the beginning of the Christian era, however, the Egyptian Jews still paid the contributions to the service of the Temple at Jerusalem, which was still the holy city and mother city of the race.

According to Eusebius, Mark first preached the gospel in Egypt, and founded the first church in Alexandria. By the close of the second century Alexandria had become an important centre of Christian learning and influence. Its catechetical school acquired unique distinction. The earliest of its teachers named by the historian Eusebius is Pantaenus (about the year 180). Clement and Origen were the most famous of his successors; though Arius, the founder of the heresy, is named by Theodoret as having once been a chief teacher. The N.T. references to Alexandria are *Acts* 6.9, 18.24, 27.6, 28.11.

Al'gum or Al'mug Trees.—Mention of the *almug* is made in 1 *K.* 10.11 (*algum* in 2 *Ch.* 9.10), as having been brought in great plenty from Ophir, together with gold and precious stones, by the fleet of Hiram, for Solomon's temple and house, and for the construction of musical instruments. The tree is not certainly identified, but the balance of authority is in favour of red sandal-wood, which is heavy, hard, fine-grained, and of a beautiful garnet colour.

Al'iah, Al'vah.—*Sublime*: duke of Edom (*Gen.* 36.40; 1 *Ch.* 1.51).

Al'ian, Alvan.—*Sublime* (*Gen.* 36.23; 1 *Ch.* 1.40).

Alien.—[STRANGER.]

Allegory.—The word occurs only in *Gal.* 4.24. [PARABLE.]

Allelu'ia.—The Greek form given in the Septuagint to the compound Hebrew word *Hallelujah, i.e.* "Praise ye Jehovah." This ascription of praise is found in the Septuagint version of *Ps.* 105-106, and other Psalms, where the Latin Vulgate has Alleluia, the margin of A.V. and R.V. Hallelujah. The adoption of the Hebrew phrase into Christian worship is due to its use in *Rev.* 19.1-7. By the fourth century it had become recognised as a Christian shout of victory or exultation. The Alleluia found a special place in the early liturgies of the Church in the West and the East.

Alliances.—Abraham formed an alliance with the chiefs of Canaan (*Gen.* 14.13) and with Abimelech (*Gen.* 21.22). The latter was renewed by Isaac (*Gen.* 26.26). When, however, the Israelites settled in Canaan they were forbidden to form alliances with surrounding nations, the Divine intention being that the chosen people should not become infected by the idolatry of their neighbours. This prohibition was disregarded later on. Solomon formed alliances with Hiram, king of Tyre, and with Pharaoh, king of Egypt. The object of the former was to obtain materials and workmen for the erection of the Temple, also ship-builders and sailors. By the latter alliance Solomon received a monopoly of the trade in horses and other products of Egypt. The disputes between Judah and Israel, and the relations of these countries to Egypt and the monarchies of Assyria and Babylonia, led to numerous alliances and counter-alliances. See throughout the books of Kings and of Chronicles, as well as portions of Isaiah, Ezekiel, and Jeremiah.

Various religious rites were performed at the formation of an alliance. A sacrificial victim was slain and divided into two parts, between which the contracting parties passed, invoking imprecations of a similar destruction upon him who should break the terms of the alliance. This custom was in operation for a long period (*Jer.* 34.18). Generally speaking, the oath alone is mentioned in the contracting of alliances either between nations (*Josh.* 9.15) or individuals (*Gen.* 26.28, 31.53; 2 *K.* 11.4). The event was celebrated by a feast (*Ex.* 24.11; 2 *Sam.* 3.12-20). Salt, as symbolical of fidelity, was used on these occasions, applied to the sacrifices, hence the expression "covenant of salt" (*Num.* 18.19; 2 *Ch.* 13.5). A pillar was set up as a memorial of the alliance between Laban and Jacob (*Gen.* 31.52). Presents were also sent by the party soliciting the alliance (1 *K.* 15.18; *Isai.* 30.6). The Jews throughout their whole history attached great importance to fidelity to their engagements (*Josh.* 9.18). Divine wrath fell upon the violators of them (2 *Sam.* 21.1; *Ezek.* 17.16).

Al'lon.—*An oak*: 1. A place named among the cities of Naphtali (*Josh.* 19.33). But R.V. has "from the oak in Zaanannim." 2. The chief of a family in Simeon (1 *Ch.* 4.37).

Allon-Ba'chuth.—*Oak of weeping*: the tree under which Rebekah's nurse, Deborah, was buried (*Gen.* 35.8).

Almo'dad.—A member of the family of Shem, and the founder of an Arab tribe (*Gen.* 10.26; 1 *Ch.* 1.20). His name appears to be preserved in that of Ahidad, a famous personage in Arabian history, the reputed father of Ishmael's Arab wife.

Al'mon.—*Hiding-place*: a city of Benjamin with "suburbs" given to the priests (*Josh.* 21.18). In 1 *Ch.* 6.60 it is called Alemeth.

Al'mon-Diblatha'im.—One of the encampments of Israel after leaving Egypt (*Num.* 33. 46-47). [See BETH-DIBLATHAIM.]

Almond, Almond Tree.—Aaron's rod that budded "yielded almonds" (*Num.* 17.8). In "I see a rod of an almond tree" (*Jer.* 1.11), the "almond" is symbolical of speed, for the root of the Hebrew word for almond means to watch for, "to make haste." The prophet is shown a rod of an almond tree to signify that Jehovah will *hasten* His word to perform it. Early as the tree is to put forth its pinkish-white flowers in this country, it is in full bloom in Palestine in January, and the fruit appears in March or April. From the fact that Jacob sent almonds as among "the best fruits of the land" to his son in Egypt (*Gen.* 43.11), we may infer that they had not yet been introduced into that country. The bowls of the golden candlesticks were to be "made like unto almonds" (*Ex.* 25.33), that is, after the pattern of almond blossom. The use of the flourishing of the almond tree as a symbol of old age (*Eccles.* 12.5) was suggested by the snowy whiteness of its aspect when viewed from a distance. The "Jordan almonds" of commerce do not come from Palestine, but from Malaga, in Spain.

Alms.—This word (Anglo-Saxon *aelmaesse*, from the Greek word meaning *pity*) occurs repeatedly in the N.T., not in the O.T., although the duty of almsgiving was strictly enjoined by the law of Moses. The Israelite was ordered to present the first-fruits of the land before the Lord each year. Every third year each proprietor was enjoined to share the tithes of his produce with "the Levite, the stranger, the fatherless, and the widow." In the women's court of Herod's Temple were thirteen receptacles for voluntary offerings, one of which was devoted to alms for the education of poor children of good family. After the captivity there were in every city three official collectors of alms, the giving of which was enforced under penalties. The Pharisees were zealous in almsgiving, but were rebuked by the Saviour for being too ostentatious in displaying this (*Matt.* 6.2).

The duty of relieving the poor was not neglected by the Christians (*Matt.* 6.1-4; *Lk.* 14.13; *Acts* 20.35; *Gal.* 2.10). Every Christian was exhorted to lay by on the Sunday in each week some portion of his profits, to be applied to the wants of the needy (*Acts* 11.30; *Rom.* 15.25-27; 1 *Cor.* 16.1-4). It was considered a duty specially incumbent on widows to devote themselves to such ministrations (1 *Tim.* 5.10). Before the captivity there is no trace of permission of mendicancy, but it was evidently allowed in later times (*Matt.* 20.30; *Mk.* 10.46; *Acts* 3.2).

Almug Tree.—[ALGUM.]

Aloes, Lign-Aloes.—The aloes of Scripture bear no relation to the flowery aloe of modern gardens, but represent an odoriferous wood which, from a remote period, had been used in the East for sacred and common purposes. In *Ps.* 45.8, *Canticles* 4.14, and *Prov.* 7.17 aloes are associated with myrrh as agreeable and attractive perfumes; they are once mentioned in the N.T. in connection with the burial of the Saviour by Joseph and Nicodemus (*John* 19.39).

A'loth.—*Ascents*: a hilly region near Asher, forming with the latter the jurisdiction of one of Solomon's commissariat officers (1 *K.* 4.16, A.V. "in Asher and in Aloth," but R.V. "in Asher and Bealoth").

Al'pha.—The first letter of the Greek alphabet, as Omega is the last. The phrase, "I am the Alpha and the Omega," is used of God in *Rev.* 1.8, 21.6. Originally an obvious expression for *completeness* (parallels are found in Hebrew and in English, "from A to Z"), it became specially applied to the eternity and omnipresence of God, the Being *from* whom all things have their origin and to whom all things *tend*. Hence the phrase is parallel to *Isai.* 41.4 and to *Rom.* 11.36; 1 *Cor.* 8.6; *Heb.* 2.10. In *Rev.* 22.13 the title is transferred to the glorified Christ, the one revealer and fulfilment of the Divine purpose of redemption, in whom is the "yea and the Amen"—the confirmation and the accomplishment—of all the promises of God (2 *Cor.* 1.20; cf. also *John* 1.3; 1 *Cor.* 8.6; *Col.* 1.15-17; *Heb.* 1.2, 3).

Alphæus.—1. Father of the Levi (*Mk.* 2.14) who is to be identified with Matthew the Apostle. 2. In each of the four lists of the Apostles (*Matt.* 10, *Mk.* 3, *Lk.* 6, *Acts* 1) the ninth place is given to "James the son of Alphæus." If this Alphæus is the same as 1, Matthew and James were brothers, but there is no indication of this, and in Mark and Luke the names are separated by that of Thomas. Among the women who witnessed the crucifixion Mark mentions a "Mary the mother of James the less" (*Mk.* 15.40; cf. *Matt.* 27.56), who in the parallel passage in John (19.25) appears to be spoken of, as "Mary the *wife* of Clopas" (not *Cleophas*, as A.V.: the name is distinct from the Cleopas of *Lk.* 24.18). If this "James the less" is "James, the son of Alphæus," distinguished by the epithet from the greater James, son of Zebedee, then his mother was wife of Alphæus, and it has been argued that "Alphæus" and "Clopas" are differing Greek forms of the same Aramaic name. But this is etymologically doubtful; and John's phrase may mean "Mary, the *daughter* of Clopas." [CLOPAS, JAMES, MARY.]

Altar.—From *altus*, "high"; used of the *raised* or elevated structure employed for sacrifices and other offerings. The Hebrew and Greek words of which it is most usually the translation mean "place of slaughter." Two other Hebrew (*Ezek.* 43.15) and one Greek word (*Acts* 17.23) are translated "altar," but shed no light on the meaning of the word. No explanation is given in Scripture of either word or thing. In the O.T. its first use is noted without any

comment in *Gen.* 8.20. The origin of the idea of an altar is unknown, and various suggestions are made, based on primitive usage. Some have said that it was originally the place where the blood of the sacrifice was poured or smeared; that from this was developed the idea of a hearth for burning the flesh used in sacrifice. Sometimes the altar was made of earth, sometimes of a large stone or a heap of stones. Everything really turns on the prior question of the origin of sacrifice. Was it a divine revelation or a human instinct? If the former, the altar would naturally mean the divinely-appointed place of sacrifice; if the latter, it would be man's idea of the place for offering his gift.

After the first reference (*Gen.* 8.20), altars are associated with the patriarchs (*Gen.* 12.7, 22.9, 35.1, 7), and Moses (*Ex.* 17.15, 24.4). The first instructions as to the erection of an altar in connection with the Law are found in *Ex.* 20.24, 25. It was to be of earth, or of unhewn stone, and without steps. There were two altars connected with the Tabernacle, one in the outer court and one in the Holy Place. The former was called the Brazen Altar or Altar of Burnt Offering, and was in front of the door of the Tabernacle. It was a hollow frame of acacia wood, 7½ ft. square by 4½ ft. high, covered with brass, and provided with rings and staves for transit in the wilderness journeys. At its upper corners it had four projections called horns. There was no step, but a ledge round for the convenience of the priests while doing their work. After the sacrifices were offered at this altar, its position at the opening of the Tabernacle was a constant and striking object-lesson to Israel, that no approach to God was possible except on the basis of sacrifice (*Ex.* 27.1-8, 38.1). The Altar of Incense was in the Holy Place just in front of the vail, between that and the Holy of holies. It was 3 ft. high and 1½ ft. square, made of acacia wood overlaid with gold, with horns at the corners, and two golden rings at each side. Although it was situated in the Holy Place, it had such a close connection with the spiritual meaning of the Holy of holies, that it could be said to "belong" to the latter (*Heb.* 9.3, 4). Incense was burnt on it morning and evening as a symbol of the constant worship of the people (*Ex.* 30.1-10, 40.5; 1 *K.* 6.22; *Ps.* 141.2). In Solomon's Temple the brazen altar was much larger than that in the Tabernacle (1 *K.* 8.64), and a new Altar of Incense was also provided (1 *K.* 7.48). The Tabernacle constituted the central sanctuary at which God could be worshipped in His appointed way, and Israel was forbidden to have more sanctuaries than one. But there is an ambiguity about the word "sanctuary," for it was used for both *House* and *Altar*. The House or central sanctuary had its two altars, but not every altar was connected with a House. Altars were permitted everywhere, from the time of Moses onward (*Ex.* 20.24-26), but only one sanctuary (*Ex.* 25.8). The Divine qualification as to the erection of altars was that they should not be associated with heathen altars or high places (*Deut.* 16.21). Plurality of altars was allowed (*Ex.* 20.24-26), but not of houses. The only time when there was more than one house was during the confusions and complications of David's time, when there were two sanctuaries with two brazen altars, one at Gibeon and the other at Jerusalem (1 *K.* 3.2, 4, 15). Of course, on the disruption of the kingdom, Jeroboam naturally set up his own central sanctuaries at Dan and Bethel, to prevent the people from going to Jerusalem, and thereby being led away from allegiance to him. It was impossible for subjects of the Northern Kingdom to go to Jerusalem, and so they had either to abstain from worship by sacrifice, or else to erect houses in their own territory. But we can see the old belief in Elijah's altar at Carmel, which was made of twelve stones, symbolising the unity of the entire people in covenant with God. The only other uses of the altar were for a memorial (*Josh.* 22.10), and as an asylum in danger (1 *K.* 1.50); but these were exceptional, and do not affect the general idea of the altar as a place of sacrifice.

In the N.T. the usage of the term altar is quite infrequent. In *Matt.* 5.23, it refers to the Jewish altar of burnt offering. In 1 *Cor.* 9.13, and 10.18, the heathen altar and the Christian Lord's Table are brought into connection and contrast. It is significant that the Apostle carefully avoids the use of the term altar in connection with the Lord's Supper. Bishop Lightfoot calls this avoidance a speaking fact, especially because "the language of the context might readily have suggested it to him if he had considered it appropriate" (*Philippians*, p. 266, *Note*). Altar and table are essentially different. The altar was used for offering, not for eating; and nothing that was ever laid on an altar was taken off, except in the form of ashes after burning. The table was used for eating, not for offering. The two terms are never used synonymously, for even if an altar could be used as a table, a table could not be called an altar. So that any idea of the elements of the Lord's Supper being offered on a holy table as on an altar, and then taken off to be eaten and drunk, would be altogether foreign to the O.T. ideas of the altar, and repulsive to Christian Jews familiar with the ritual of the Temple.

In *Heb.* 13.10, the words, "We have an altar," are variously interpreted according as "we have" is referred to Christians or Jews. Those who interpret it of Christians understand it either of the Cross of Christ, spiritually interpreted, or, by a well-known figure of speech, of Christ on the Cross. It is impossible, in view of the immediate context, and of the entire epistle, to interpret the words of the Lord's Supper. But as there is no emphasis on the "we," it is more probable, in view of the context, that the reference is to Jews, not to Christians. "We Jews have in our Mosaic ritual a sacrifice (the sin offering) of which the priests are not allowed to eat; it is to be burnt

outside the camp; and the antitype to this is the offering of Jesus outside the gate." The connection of ver. 11 with ver. 10 (" for ") clearly points to the Jewish idea, and the whole context shows that the writer had in mind a particular sacrifice, of which no part was eaten. Yet in the Holy Communion, the entire elements are supposed to be eaten. Moreover, there is one fact which seems clearly in favour of the Jewish, and against the Christian idea. An altar requires a priest and a sacrifice. The three go together: so that if the altar is Christian, we must discover the Christian priest and sacrifice, neither of which exists, and against which (apart from Christ's priesthood and sacrifice) the whole epistle is directed. The main principle of Hebrews is that there is no other Priest but Christ, and no other Sacrifice but the Cross. So we conclude, with Lightfoot, that " it is surprising that some should have interpreted altar in *Heb.* 13.10, of the Lord's Table " (*Philippians*, p. 265, *Note*).

It was only subsequent to N.T. times that the word altar was used of the Lord's Table. Westcott says that, in the first stage of Christian literature, " there is not only no example of the application of the word altar to any concrete material object as the Holy Table, but there is no room for such an application " (*Hebrews*, p. 456). It was a century after the N.T. times when a change took place, which found its full development in Cyprian's language (*Ibid.* p. 458), and the outcome is best expressed in Westcott's own words: " The history of the word offers an instructive illustration of the way in which spiritual thoughts, connected with material imagery, clothe themselves in material forms, till at last the material forms dominate the thought " (*Ibid.* p. 461). In the Apocalypse, the word altar is used symbolically of the ideas of sacrifice and incense (*Rev.* 6.9, etc.). If therefore we keep in mind that the terms altar, priest, and sacrifice go together, and cannot be separated, that wherever there is an altar there must be a priest and a sacrifice, we see at once that there is no place in the N.T. for an altar, since there are no sacrifices (apart from Christ's), except the three spiritual sacrifices of ourselves (*Rom.* 12.1), our praise, and our gifts (*Heb.* 13.15, 16).

Al-tas'chith (R.V. **Al-tashheth**).—*Destroy not*: (cf. *Deut.* 9.26). The phrase occurs in the titles of four Psalms (57, 58, 59, 75), and would seem to mark them out as prayers for the Divine mercy, to be used in times of special adversity and national humiliations. (So Thirtle, who, however, attaches the phrase to the *preceding* Psalms, 56–58 and 74, *Titles of the Psalms*, p. 254.)

A'lush.—The ninth encampment of Israel in their journeyings (*Num.* 33.13).

Al'vah.—[ALIAH.]

Al'van.—[ALIAN.]

A'mad.—A town in Asher (*Josh.* 19.26).

A'mal.—A descendant of Asher (1 *Ch.* 7.35).

Ama'lek, Amalekite: according to *Gen.* 36.12-16 grandson of Esau, and one of the dukes of Edom (cf. 1 *Ch.* 1.36). Elsewhere the name is not personal but tribal = Amalekites (*e.g. Ex.* 17.8-16), and there is good reason to assign to the tribe a greater antiquity than the date of their supposed ancestor Amalek. See *Gen.* 14.7; and comp. Balaam's phrase, " Amalek was the first [*i.e.* oldest] of the nations " (*Num.* 24.20). These nomad tribes appear in the early narrative of *Gen.* 14 as dwelling in Canaan, near Kadesh, where they were smitten by Chedorlaomer and his confederates (*Gen.* 14.7). After the Exodus they attacked the rear of the Israelites at Rephidim, near Sinai (*Deut.* 25.17-19), and were defeated by Joshua *Ex.* 17.8-16). As the earliest and pitiless aggressors of Israel they were placed under the Divine curse: " The Lord will have war with Amalek from generation to generation "; their remembrance was to be blotted out from under heaven. In alliance with the Canaanites the Amalekites inflicted a severe defeat upon the Israelites in their first attempted entry into Palestine (*Num.* 14.43-45). In the time of the Judges the Amalekites, along with the children of Ammon, joined with Eglon, King of Moab, to attack Israel, took Jericho (*Judg.* 3.13); but were completely defeated by Gideon in the valley of Jezreel (*Judg.* 6.33, 7.12-22). Later, Saul, commissioned to execute the Divine decree of extermination, " utterly destroyed all the people," but spared king Agag and the best of the spoil, being punished for his disobedience by the loss of his kingdom (1 *Sam.* 15). In David's absence they invaded and plundered Ziklag, and carried off David's two wives and others as captives, but were pursued and defeated (1 *Sam.* 30.1-31); one of them, accusing himself of Saul's death, was put to death by David (2 *Sam.* 1.1-16), by whom their silver and gold were dedicated to Jehovah (2 *Sam.* 8.12; 1 *Ch.* 18.11). They were again smitten in the days of Hezekiah by five hundred men of the tribe of Simeon, who thereafter dwelt in their place (1 *Ch.* 4.39-43).

A'mam.—A town of south Judah (*Josh.* 15.26).

Ama'na.—*Constant*: some part of the Anti-Libanus ranges, from which springs the river Abana (or Amana) which flows through the plain of Damascus (*Cant.* 4.8).

Amari'ah.—*Jehovah hath promised*: 1. See 1 *Ch.* 6.7 and 6.52. 2. High-priest in the time of King Jehoshaphat (2 *Ch.* 19.11), whose endeavours to work a reformation in Israel and Judah he seems to have seconded. 3. See 1 *Ch.* 23.19 and 24.23. 4. The head of one of the twenty-four courses of priests which was named after him in the time of David, of Hezekiah, and of Nehemiah, where he is named Immer (1 *Ch.* 24.14; 2 *Ch.* 31.15; *Neh.* 10.3, 12.2-13). 5. One of those who in the time of Ezra married a " strange " (or foreign) wife (*Ezra* 10.42). 6. See *Zeph.* 1.1. 7. See *Neh.* 11.4.

Ama'sa.—*Burden bearer*: 1. Son of David's sister, Abigail (2 *Sam.* 17.25). Absalom appointed him commander-in-chief of his rebel army

in place of Joab, by whom he was routed in the forest of Ephraim (2 *Sam.* 18.6). Later on David forgave Amasa, and made him the successor of Joab, who had incurred the king's displeasure by slaying Absalom (2 *Sam.* 19.13), Joab afterwards treacherously slew Amasa while pretending to greet him (2 *Sam.* 20.10). 2. One of the heads of the children of Ephraim (2 *Ch.* 28.12).

Ama'sai.—*Burden-bearer*: 1. See 1 *Ch.* 6.25. 2. Leader of the men of Judah and Benjamin who joined David at Ziklag; possibly the same as Amasa 1 (1 *Ch.*12.18). 3. A priest who blew the trumpet before the ark when David brought it from the house of Obed-edom (1 *Ch.* 15.24). 4. A Levite mentioned in 2 *Ch.* 29.12.

Amash'ai (R.V. Amashsai).—A priest mentioned in *Neh.* 11.13.

Amasi'ah.—*Jehovah bears*: the leader of 200,000 warriors of Judah in the reign of Jehoshaphat (2 *Ch.* 17.16).

Amazi'ah.—*Jehovah has strength*: 1. The eighth king of Judah, who succeeded to the throne at the age of twenty-five on the murder of his father Joash (2 *K.* 12 and 14). He made war on the Edomites, defeated them in the valley of Salt, south of the Dead Sea, and took their capital, Selah or Petra (2 *Ch.* 25). Amaziah performed religious ceremonies in honour of the gods of the country, and from this idolatrous act began the misfortunes of his reign. He was totally defeated at the battle of Beth-Shemesh by Joash, King of Israel, whom he had challenged to battle, and by whom he was captured and carried to the gates of Jerusalem, which fell without resistance (2 *K.* 14.13). In the twenty-seventh year of his reign Amaziah was murdered by conspirators at Lachish, whither he had retired for safety from Jerusalem (2 *Ch.* 25.27). 2. Priest of Bethel, who sent accusation to Jeroboam against the prophet Amos, and endeavoured to drive him from Israel into Judah (*Amos* 7.10; cf. 1 *K.* 12.25-33). 3. One of the "sons of Simeon" mentioned in 1 *Ch.* 4.34. 4. A Levite (1 *Ch.* 6.45).

Ambassador.—The messenger of ruler to ruler, hostile (1 *K.* 20.2-6; 2 *K.* 14.8) or friendly (2 *K.* 16.7, 18.14). In A.V. the word occurs as translation of the Hebrew "messenger" in 2 *Ch.* 35.21; *Isai.* 30.4, 33.7; *Ezek.*17.15, once as equivalent of "interpreter," 2 *Ch.* 32.31, and once to render a Hebrew *verb*, "to feign oneself an ambassador" (*Josh.* 9.4; so R.V. text, but marg., following another reading, "took them provisions"). The Hebrew *noun* corresponding to this last is rendered "ambassador" in R.V. (*Prov.* 13.17, 25.13; *Isai.* 18.2, 57.9; *Jer.* 49.14; *Ob.* 1.1). Early instances of the practice of sending an embassy are *Num.* 20.14, 21.21; *Judg.* 11.12-19; see also 2 *K.* 18.17. In the N.T. the word is used metaphorically (2 *Cor.* 5.20; *Eph.* 6.20: also *Philem.* 9, R.V. marg.). *Ambassage* (*i.e.* Embassage, a collective term =ambassadors) occurs *Lk.* 14.32 and *Lk.* 19.14 R.V.

Amber.—The word occurs three times in Ezekiel and nowhere else (1.4, 27, and 8.2). It is doubtful whether the Hebrew word signifies the modern amber, as we understand the word, a fossilised vegetable resin, yellow or red, or an alloy of one part silver to four parts of gold, held in high estimation by the ancients (so R.V. marg. "Electrum").

Amen.—A Hebrew adverb, from a root meaning "to make firm, sure," and hence used as a formula of confirmation of what another has said (cf. Eng. "surely").

1. In O.T. it accepts and ratifies a *curse* (*Num.* 5.22; *Deut.* 27.15-26; *Neh.* 5.13), a royal *command* (1 *K.* 1.36); a *prophecy* (*Jer.* 28.6); and *prayer*, especially at the close of a *doxology* (*Neh.* 8.6), and as the people's response to the doxologies which stand after the first four books of the Psalms (41.13, 72.19, 89.52, 106.48; cf. 1 *Ch.* 16.36). From this use in the services of the synagogue it passed into Christian worship.

2. In N.T.

(*a*) In *public* worship (2 *Cor.* 14.16; R.V. "the Amen"). The doxology and *Amen* which close the Lord's Prayer in A.V. (not R.V.) of *Matt.* 6.13 are no doubt due to the liturgical use of the prayer.

(*b*) From this responsive use the Amen came to be added to confirm or emphasise individual prayer or thanksgiving (*Rom.* 1.25, 9.5, 11.36; *Gal.* 6.18; *Rev.* 1.6, 7, etc.).

(*c*) A use peculiar to our Lord is the employment of this word to *introduce* some word of His of special solemnity, in the formula "Verily (lit. *Amen*), I say unto you," for which the Fourth Gospel has the doubled affirmation "Verily, verily" (*Matt.* 5.18, and thirty times in all, *Mk.* thirteen times, *Lk.* six times; *John*, "Verily, verily," 1.51, and twenty-five times).

(*d*) In 2 *Cor.* 1.20 the promises of God are said to centre in Christ ("in Him is the yea") and to find their confirmation and fulfilment through Him ("wherefore also through Him is the Amen"). And in *Rev.* 3.14 Christ Himself is called "the Amen, the faithful and true witness" (cf. *Isai.* 65.16, "the God of truth," lit. "the God of Amen").

The use of the word in the synagogue services was early transferred to the services of the Christian Church (1 *Cor.* 14.16), and is noted by the Fathers (*e.g.* Justin Martyr, Dionysius of Alexandria, and Jerome).

Amethyst.—This precious stone (a form of rock-crystal) had a place in the breastplate of the high priest (*Ex.* 28.19, 39.12). It is mentioned in *Rev.* 21.20 as adorning the foundations of the wall of the heavenly Jerusalem. Oriental amethyst from the East Indies is a rare gem, very bright, inferior only to the diamond in hardness, and usually of a purple colour. The Hebrew word implies the belief that to wear the stone caused propitious dreams; the Greek that it was a protection against drunkenness.

A'mi.—A servant of Solomon. Descendants

of Ami came up with Zerubbabel from Babylon (*Ezra* 2.57). In *Neh.* 7.59 he is called Amon.

Amin'adab.—[AMMINADAB.]

Amit'tai.—*Faithful*: father of the prophet Jonah (2 *K.* 14.25; *Jon.* 1.1).

Am'mah.—A hill near Gibeon of Benjamin, mentioned as the extreme point of Joab and Abishai's pursuit of Abner after the death of Asahel (2 *Sam.* 2.24).

Am'mi.—*My people*: a symbolic name which the ransomed are directed by the Lord to use (*Hos.* 2.1). Cf. Lo-ammi (*Hos.* 1.9), and see *Rom.* 9.25, 26.

Ammi'el.—*Kinsman is God*: 1. One of the spies sent to view the Promised Land (*Num.* 13.12). 2. The father of Machir, a helper of David (2 *Sam.* 17.27). 3. The father of Bath-shua or Bathsheba, the wife of David (1 *Ch.* 3.5; called Eliam in 2 *Sam.* 11.3. He was the son of Ahithophel, David's prime minister. 4. One of the door-keepers of the temple (1 *Ch.* 26.5).

Ammi'hud.—*Kinsman is glory*: 1. The father of Elishama (*Num.* 1.10, 2.18, 7.48, 10.22). 2. The father of Shemuel, a Simeonite (*Num.* 34.20). 3. The father of Pedahel, a Naphthalite (*Num.* 34.28). 4. The father of the King of Geshur with whom Absalom took refurge (2 *Sam.* 13.37). 5. The father of Uthai (1 *Ch.* 9.4).

Ammin'adab.—*Kinsman is generous*: 1. The father of Aaron's wife, Elisheba (*Ex.* 6.23), and an ancestor of Jesus Christ (*Matt.* 1.4; *Lk.* 3.33). 2. The chief of the sons of Uzziel, whom David sent for, together with others, to bring the ark of God to Jerusalem (1 *Ch.* 15.10-12). 3. In 1 *Ch.* 6.22, probably by error, for Izhar (see vers. 2, 18, 38).

Ammin'adib.—(*Cant.* 6.12, A.V. text and R.V. marg.: but see A.V. marg. and R. V. text). The passage is obscure.

Ammishad'dai.—*Kinsman is the Almighty*: father of Ahiezer, a Danite (*Num.* 1.12, 2.25, 7.66, and 10.25).

Ammiza'bad.—*My people hath given*: the son of Benaiah, one of David's captains (1 *Ch.* 27.6).

Am'mon.—The name of a people (1 *Sam.* 11.11; *Ps.* 83.7); more generally Ammonites, children of Ammon. According to *Gen.* 19.38 they were descended from Ben-Ammi, the son of Lot. The Ammonites were a race of fierce and cruel marauders—we read of them thrusting out the right eyes of their enemies (1 *Sam.* 11.2), ripping up the women with child (*Amos* 1.13). The Ammonite territory was east of Jordan and north-east of the Dead Sea, Moab lying to the south. Their chief city was Rabbah (2 *Sam.* 11.1; *Ezek.* 25.5; *Amos* 1.14). They never obtained a footing on the west side of the Jordan, although they made raids in that quarter. The Israelites hated the Ammonites because they had given them no help in their passage to Canaan (*Deut.* 23.4), and because of their share in the affair of Balaam (*Deut.* 23.4, and *Neh.* 13.1). The animosity between the two people continued throughout their history. An Ammonite woman, however, Naamah, was one of Solomon's wives and the mother of Rehoboam (1 *K.* 14.21). The god of the tribe was Milcom (a form of Molech), the abomination of the children of Ammon (1 *K.* 11.5).

Ammonitess.—A woman of the Ammonite race, as, for example, Naamah (1 *K.* 14.21), one of Solomon's wives, and Shimeath (2 *Ch.* 24.26).

Am'non.—1. Eldest son of David by Ahinoam the Jezreelitess (2 *Sam.* 3.2). He dishonoured his half-sister Tamar, and was murdered by her brother Absalom (2 *Sam.* 13; 1 *Ch.* 3.1). 2. A son of Shimon (1 *Ch.* 4.20).

A'mok.—*Deep*: a priest (*Neh.* 12.7).

A'mon.—*The hidden*: an Egyptian god. This name is incorporated in the Hebrew designation of the famous Egyptian city of Thebes, viz. No-Amon (*Neh.* 3.8, R.V.; *Jer.* 46.25, R.V.).

A'mon.—*Skilled workman*: 1. King of Judah, son and successor of Manasseh. He served false gods, and after a reign of two years was murdered (2 *K.* 21.19-26; 2 *Ch.* 33.20-25). For the deplorable condition of Jerusalem during his reign, see the book of Zephaniah. The name occurs in the genealogy of Jesus Christ (*Matt.* 1.10). 2. Governor of Samaria in the reign of Ahab (1 *K.* 22.26; 2 *Ch.* 18.25). 3. One of Solomon's servants (*Neh.* 7.59). [See AMI.]

Am'orite, the Am'orites.—*Mountaineer, the dweller on the summits*: the Amorites held an important place among the nations who possessed the land of Canaan before its conquest by the Israelites. At first they seem to have formed part of the great confederation of the descendants of Canaan (*Gen.* 10.16). But between the settlement of Jacob in Egypt and the Exodus they had separated from the Canaanites and established themselves strongly at Jerusalem, Hebron, and other important places in southern Palestine, while they had also crossed the Jordan, and founded the kingdoms over which Sihon and Og ruled (see *Amos* 2.9, 10). Sihon refused the Israelites passage through his territory, and went out to fight them, but was slain, and his army utterly routed (*Num.* 21; *Deut.* 2). Later we find the five kings of the Amorites disputing with Joshua the land west of the Jordan (*Josh.* 10). From the beginning to the end the Amorites maintained their character of bold mountaineer warriors. Nothing is known of their history after the conquest of Canaan by the Israelites.

A'mos.—*Burden-bearer*: 1. Author of the book which stands third in the collection of the books of the Twelve Prophets, or "minor Prophets," and is probably the earliest of the prophetical writings.

As to the *date* of the prophet, since it appears that Amos fulfilled his ministry in the reigns of Uzziah and of Jeroboam II. (1.1), he must have been contemporary with Hosea. The *mission* of Amos was to the Ten Tribes (7.10-13). He

did not, however, belong to the kingdom of Israel; but was an inhabitant, and probably a native, of Tekoa, a city south of Bethlehem, on the borders of the vast open pastures of the hill country of Judah. As to his *personal history*, Amos was by profession a shepherd, and a husbandman (7.14), "not a prophet, or a prophet's son" (*i.e.* not trained to that office); but he was called, by an irresistible Divine commission (3.8, 7.15), to prophesy to Israel. To this fact he alludes when Amaziah, the idolatrous priest in Bethel, charged him with conspiring against Jeroboam. His previous occupation ought to have removed all suspicion of political connection with the house of David; whilst it illustrates the sovereignty and wisdom of Him who selects His ministers from the tents of the shepherd, as well as from the palace of the monarch, adapting each for the duties to which he is appointed.

2. The son of Nahum in the genealogy of Christ (*Lk.* 3.25).

Amos, Book of.—The *style* of Amos is simple, but by no means deficient in picturesque beauty. His manner of life was the source of his original and striking illustrations, which are taken mostly from rural employments, and are painted with the life and freshness of nature. His knowledge of the events of remote antiquity (9.7), and of others more recent, not elsewhere recorded (6.2), the regular course of his thoughts, and the correctness of his language, all tend to show that the responsible and often dangerous (3.12) occupation of a shepherd was still as favourable to mental culture as it had been in the days of Moses and of David. The *Contents* of the Book may be divided into five parts:—

1. Chaps. 1, 2. A series of measured arraignments against heathen nations, Judah, and lastly Israel, for their sins, with denunciations of punishment.

2. Chaps. 3–5.17. Samaria (a synonym for the northern kingdom of Israel); its sins exhibited in detail; with the certain approaching punishment.

3. Chaps. 5.18–6.14. Grounds of false security exposed, and warnings of judgment reiterated.

4. Chaps. 7.1–9.10. A series of five visions, showing in various ways the forbearance and just judgments of God. A personal narrative of great interest is introduced between the third and fourth visions (7.10–17).

5. Chaps. 9.11–15. A conclusion, showing how the nation shall be reinstated and prosperity renewed.

These last intimations of future blessings are quoted by the Apostle James (*Acts* 15.16, 17) to show that the favour in reserve for the Jews will be extended to all the nations of the earth.

The language and allusions in the book of Amos suggest a familiarity with the books of Moses. See 2.10 (*Deut.* 29.5); 4.6–10 (*Deut.* 4.30, 30.2); 4.11 (*Deut.* 29.23); 5.11 (*Deut.* 28.30–39).

In the *N.T.* the book is cited by Stephen in his address to the Sanhedrin, and by James in the Council of Jerusalem (*Acts* 7.42, 43, 15.16–18). In the former, the extension of the phrase "beyond Damascus" to "beyond Babylon" is very noticeable. In the latter, the "residue of *men*" is from the LXX, the Hebrew reading being, as in A.V. and R.V., "the remnant of *Edom*": "Man" and "Edom" are alike in the Hebrew consonants. Whichever reading be adopted, the testimony of the prophet to the universality of the Gospel is very striking. Note also the coincidence between 3.7 and *Rev.* 10.7, declaring the revelation of the mystery of God to the prophets.

A'moz.—*Strong*: father of the prophet Isaiah (*Isai.* 1.1).

Amphi'polis.—*The encompassed city*: a city of Macedonia, through which Paul and Silas passed on their way from Philippi to Thessalonica (*Acts* 17.1). It received its name from the fact that the river Strymon flowed almost round the town. Its site is now occupied by a village called Neochori, in Turkish, Jeni-Keni, literally "new town."

Am'plias.—Abbreviated form of Ampliatus (so R.V.). A Roman Christian (*Rom.* 16.8). The name Ampliatus was frequently held by slaves. It is found in two prominent inscriptions (one possibly of the first century) in the Christian catacomb of St. Domitilla at Rome. Does this mean honour done to a slave through whom a great Roman house had been converted to Christianity?

Am'ram.—*Exalted people*: 1. A Levite, father of Moses, Aaron, and Miriam (*Ex.* 6.18-20). 2. Son of Dishon (1 *Ch.* 1.41). R.V. Hamram. The name is given as Hemdan in *Gen.* 36.26. 3. A son of Bani who had taken a foreign wife during the exile (*Ezra* 10.34).

Am'ramites.—The descendants of Amram (*Num.* 3.27; 1 *Ch.* 26.23).

Amra'phel.—A king of Shinar, or southern Babylonia, who helped Chedorlaomer against the kings of Sodom and Gomorrah (*Gen.* 14). The name is in all probability identical with that of Hammurabi, King of Babylon, 2100, or 1958, B.C., whose Code of Laws was discovered engraved on a large monument at Susa in 1902.

Am'zi.—1. A Levite (1 *Ch.* 6.46). 2. A priest named in *Neh.* 11.12.

A'nab.—*Grape-town*: a town in the mountains of Judah (*Josh.* 15.50), inhabited by Anakim (*Josh.* 11.21). It is still called Anab, ten miles south-west of Hebron.

A'nah.—In *Gen.* 36 Anah is (1) daughter of Zibeon the Hivite, ver. 2; (2) daughter of Zibeon, ver. 14; (3) son of Seir the Horite and brother of Zibeon, ver. 20; (4) son of Zibeon. But in ver. 2 the R.V. marg. reads *son*, and if Hivite is in error for Horite, (1), (2), and (4) are easily reduced to one. And if the name is tribal rather than personal, the sub-clan Anah may be at once "son" of, *i.e.* derived from the clan Zibeon, and yet brother of Zibeon, inasmuch as both are descendants of Seir.

According to the A.V., ver. 24, Anah is noted as the discoverer of some "mules" in the wilderness: R.V. has the more likely rendering of an unknown Hebrew word, "hot springs." If this is right, the springs may be those of Callirhoe, east of the Dead Sea, well known to the Greeks and Romans, and resorted to by Herod the Great in his last illness.

Anah'rath.—A town in Issachar (*Josh.*19.19), now En-Na'urah.

Anai'ah.—*Jehovah has answered*: 1. A Levite who stood on the right hand of Ezra while he read the law to the people (*Neh.* 8.4). 2. A Jew who, with Nehemiah, sealed the covenant (*Neh.* 10.22).

A'nak.—[ANAKIM.]

A'nakim.—A race of giants, so called either from their size or their strength (*Deut.* 2.10), descended from Arba, one of the sons of Seth, dwelling after the time of Abraham in the southern part of Canaan, and particularly at Hebron. They are variously called sons of Anak (*Num.* 13.33), and sons of Anakim (*Deut.* 1.28). They struck terror into the hearts of the Israelites by their warlike appearance (*Num.* 13.28; *Deut.* 9.2), yet Joshua drove them completely from Canaan, except such as found refuge in the Philistine cities of Gaza, Gath, and Ashdod (*Josh.* 11.21, 22), where they lost their separate existence. Their chief city, Hebron, became the possession of Caleb, who drove from it the three sons, or rather families or tribes, of Anak (*Josh.* 15.14; *Judg.* 1.20).

Ana'mim.—Descendants of a tribe of Mizraim, *i.e.* Egypt (*Gen.* 10.13; 1 *Ch.* 1.11). Of their geographical position nothing is known, though they are supposed to have inhabited the region lying between south-west Palestine and Egypt.

Anam'melech.—*Anu is prince*: a Babylonian god whose worship among the Sepharvites was transplanted to Israel along with that of Adrammelech when Shalmaneser peopled the cities of Samaria with the Sepharvites. This deity was worshipped with rites similar to those of Molech, children being sacrificed to him (2 *K.* 17.31).

A'nan.—An exile who, with Nehemiah, signed the covenant (*Neh.* 10.26).

Ana'ni.—*My protector*: son of Elioenai (1 *Ch.* 3.24).

Anani'ah.—(?) *Jehovah has protected*: 1. Grandfather of a returned exile (*Neh.* 3.23). 2. A place in which the Benjamites lived after their return from captivity (*Neh.* 11.32), now Beit Hannina.

Ananias.—*Jehovah is gracious*: Greek form of Hananiah. 1. High priest when Paul was brought before the Sandedrin (*Acts* 23 and 24). At the outbreak of the revolt in 66 A.D. he was murdered by the rebels as a leader of the Roman and pacific party, a terrible fulfilment of St. Paul's prophecy, "God shall smite thee, thou whited wall" (*Acts* 23.3). 2. A disciple whose wife Sapphira conspired with him to hold back part of the price of a possession, and offer the other part to the apostles, as though it had been the whole. Peter sternly rebuked them, and on hearing his words first Ananias and then Sapphira fell down dead (*Acts* 5). 3. A Christian Jew of Damascus (*Acts* 9), who was directed in a vision to seek out Saul of Tarsus, just after his conversion. The laying on of his hands was followed by Saul's recovery of sight and by his baptism.

A'nath.—The father of Shamgar, who was the third of the judges after Joshua (*Judg.* 3.31, 5.6).

Ana'thema.—A Greek word, meaning "a thing set up," for example, within a temple as a votive offering to a god. (So in *Lk.* 21.5.) In the LXX the term is applied to animals devoted to God, and therefore to be slain (*Lev.* 27.28, 29): hence, generally, "devoted to death," "accursed" (*Josh.* 6.17, 7.12). In N.T. the A.V. has the word only in 1 *Cor.* 16.22: R.V. retains the Greek term also in *Rom.* 9.3; 1 *Cor.* 12.3; *Gal.* 1.8, 9 (A.V. "accursed"). In *Acts* 23.14 the word is used in the sense of "curse."

Ana'thoth.—*Responses*: 1. A city of Benjamin, two miles east of Gibeah, allotted to the priests (*Josh.* 21.18; 1 *Ch.* 6.60). Abiathar was banished to Anathoth after the failure of his attempt to put Adonijah on the throne (1 *K.* 2.26). This was the native place of Abiezer, one of David's thirty captains (2 *Sam.* 23.27; 1 *Ch.* 11.28, 27.12), of Jehu, another of the mighty men (1 *Ch.* 12.3), and of Jeremiah (*Jer.* 1.1, 11.21, 29.27). It was reoccupied after the return from the captivity. The city has been identified with the modern 'Anata, not far from Jerusalem, with its well-tilled fields of grain, figs, and olives. There are the remains of walls and strong foundations, and the quarries still supply Jerusalem with building stone. 2. A son of Becher (1 *Ch.* 7.8). 3. One of the chiefs that signed the covenant with Nehemiah (*Neh.* 10.19).

Anchor.—The anchor was formerly cast from the stern of the ship (*Acts* 27.29). In this passage the reference may be to the four-fluked anchor in common use in shallow water, or it may mean four distinct anchors (but see SHIP). Used symbolically, the word denotes whatever sustains the soul in times of stress and strain. The grace of hope has such an influence on the believing heart, and is called its anchor (*Heb.* 6.19). The anchor was one of the earliest symbols used in the Christian Church, and is found on rings and on monuments.

An'drew.—*Manly*: brother of Simon Peter, and one of the twelve disciples. In the Synoptic Gospels he is little more than a name. Apart from the narratives of the call of the first four disciples (*Matt.* 4; *Mk.* 1), and the lists of the twelve apostles, the only other references are *Mk.* 1.29, 13.3. In the Fourth Gospel he appears as originally a disciple of John the Baptist (*John* 1.41), who was one of the first two to follow Jesus, and at once brought to

Him his brother Simon. Hence he has been regarded as a type of missionaries. Other references in John are 1.44, 6.8, 12.22. In the Acts of the Apostles he is never mentioned after the list in *Acts* 1. There is the greatest obscurity as to his subsequent career, but all traditions agree in assigning Patræ in Achaia (Greece) as the place of his martyrdom. It is said by old writers that he was bound, not nailed, to the cross, in order to prolong his sufferings.

Androni'cus.—*Man conqueror*: a Christian at Rome, saluted by Paul (*Rom.* 16.7), together with Junias. They are described as Paul's "kinsmen," *i.e.* probably Jews, as "fellow-prisoners," either in some unrecorded imprisonment or as captives of Christ, as "of note among the apostles," and as "in Christ" before Paul himself.

A'nem.—*Double-fountain*: a city of Issachar, belonging to the Gershonites (1 *Ch.* 6.73). It is probably the same as En-gannim (*Josh.* 21.29).

A'ner.—1. One of three Hebronite chiefs who co-operated with Abraham in the pursuit of the four invading kings (*Gen.* 14.13-24). 2. A city of the half tribe of Manasseh, west of Jordan, given to the Kohathites (1 *Ch.* 6.70). It seems to be the same place as Tanach (*Josh.* 21.25).

Anetho'thite, The.—The name given to Abiezer, an inhabitant of Anathoth, of the tribe of Benjamin (2 *Sam.* 23.27). Called also ANETOTHITE and ANTOTHITE.

Angel.—*Messenger*: a doctrine of angels as the attendant "hosts" of God and the messengers and ministers of His will runs all through the Bible. The belief, at first simple, gradually developed with the growth of Judaism, especially after the Exile (see the Apocryphal books of 2 Esdras and Tobit). There is little that is distinctive in the N.T. teaching concerning angels: it reflects the main features of the O.T., while discarding and warning against certain features and tendencies of later and unscriptural speculation.

1. *Their Nature.*—Of this we are told little. Generally they appear as men (*Gen.* 18; *Acts* 1.10), sometimes with accompaniment of glory (*Dan.* 10.5,6; *Lk.* 24.4). The *Seraphim* of *Isai.* 6.2, and the *Cherubim* of *Ezek.* 1.6, have wings: so too Gabriel (*Dan.* 9.21: but see R.V. marg.), and the angel of *Rev.* 14.6 (not 8.13, see R.V.). In *Heb.* 1.14 they are ministering "spirits" (cf. *Mk.* 12.25).

2. *Their Functions.*—Primarily they are messengers of God to men, to reveal Him, to guide, guard, strengthen, warn, rebuke, chastise. See the stories of *Gen.* 18, 19, 22, 28, 32; *Judg.* 2, 6, 13; 2 *Sam.* 24.16, 17; 2 *K.* 19.35: and cf. *Ps.* 34.7, 35.5, 6, 91.11. In the earlier references *the angel of Jehovah* is hardly to be distinguished from Jehovah Himself: it is He who speaks (*Gen.* 22.16; *Ex.* 3.2-16; *Judg.* 13.18-22). But there is also the conception of a great multitude of angels (*Gen.* 28.12, 32.2), who in later thought are represented as the hosts of God, His court, council, army (*Ps.* 103.20, 21; 89.7; *Isai.* 6.2-5, etc.: cf. *Lk.* 2.13; *Matt.* 26.53; *Lk.* 12.8, 9; *Heb.* 12.22; *Rev.* 5.11, etc.). They are *guardians* not only of individuals but of nations (*Ex.* 23.20; *Dan.* 10.13-20): each Christian Church has its "angel," representing "the Divine presence and the Divine power in the Church: he is the Divine guarantee of the vitality and effectiveness of the Church" (*Ramsay*: see *Rev.* 2.1-8, etc.). One saying of our Lord seems to endorse the belief that every individual has his guardian angel in heaven, and to declare that the care of children is committed to those of highest rank among the councillors and ministers of God (*Matt.* 18.10: cf. *Lk.* 1.19).

It is in accord with all this that angels minister to Jesus (*Mk.* 1.13; *Lk.* 22.43), are concerned for the decorum of church assemblies (1 *Cor.* 11.14), and for human salvation (*Lk.* 15.10; 1 *Pet.* 1.12); had part in the majestic revelation of Sinai (*Acts* 7.53; *Gal.* 3.19; *Heb.* 2.2), and will execute the Final Judgment (*Matt.* 13.41).

They are of differing rank. Two are specially named—Michael, one of the chief princes (*Dan.* 10.13), "the archangel" (*Jude* 9), and Gabriel (*Dan.* 8.16; *Lk.* 1.19). In the Apocrypha other names appear, especially *Raphael* and *Uriel*. Grades of these heavenly beings are also referred to in the terms of *Eph.* 1.21; *Col.* 1.16, 2.15, and one main theme of Colossians is condemnation of the speculative thought which would interpose them between God and man, so depriving Christ, the one mediator, of the honour which is His alone (*Col.* 1.14-20, 2.18, etc.).

Fallen angels are mysteriously referred to in *Jude* 6; 2 *Pet.* 2.4; and in *Rev.* 12.9 Satan has his army of angels.

Ani'am.—*Lamentation of the people*: a son of Shemidah (1 *Ch.* 7.19).

A'nim.—*Springs*: a city in the mountains of Judah (*Josh.* 15.50). Now called Ghuwein, a place eleven miles south of Hebron.

An'ise.—Occurs only in *Matt.* 23.23: "Ye pay tithe of mint and anise and cummin." The R.V. marg. has "dill," a plant which grows freely in Palestine, and of which the seeds are largely used as condiments in cookery. It is also used medicinally all over the east. It must not be confused with aniseed, an entirely different plant.

An'na.—*Grace*: a prophetess at the time of the birth of Jesus (*Lk.* 2.36).

An'nas.—*Gracious*: the high-priest from 7–15 A.D. Although deposed, he retained an extraordinary power: five of his sons, and also his son-in-law, Caiaphas, held the office after him; indeed, according to *Lk.* 3.2, he seems to have exercised a co-ordinate authority with Caiaphas (cf. *Acts* 4.6). In the Fourth Gospel we are told that Jesus, after His arrest, was led first to Annas (*John* 18.13; cf. ver. 24 A.V. and R.V., and see the commentaries for discussion of a difficult problem).

Anoint.—The practice of anointing the body by rubbing in oil or other unguents was a common one in the hot climate of Palestine, a necessity for health, comfort, and personal appearance. Anointing the head with oil or

ointment was a mark of respect sometimes paid by a host to his guests (*Ps.* 23.5; *Matt.* 26.7; *Lk* 7.46; *John* 11.2, 12.3). The discontinuance of the practice was looked upon as a sign of mourning or of disaster (*Deut.* 28.40; *Mic.* 6.15). A method of paying respect to a corpse was the anointing of it with oil (*Matt.* 26.12; *Mk.* 16.1; *Lk.* 23.56). [See EMBALM.] Isaiah (21.5) refers to the custom of anointing the shield with oil before the warrior went into battle. The object was that the strokes which fell upon it might glance aside.

Oil was employed in various religious observances. The Tabernacle was dedicated to God with "oil of holy ointment." It was employed at the consecration of Aaron and his sons to the priesthood, and each succeeding high-priest was anointed on assuming office (*Lev.* 16.32). Saul, anointed to his kingly office by the express command of God, and David, Solomon, Jehu, and Joash are distinctly said to have been anointed. David, indeed, was anointed three times (1 *Sam.* 16.13; 2 *Sam.* 2.4, 5.3). The phrase, "mine anointed," is used as the equivalent of "my prophets" in *Ps.* 105.15; 1 *Ch.* 16.22.

From this practice of anointing with oil as the symbol of consecration and equipment for the service of God comes the Hebrew title "Messiah," with its Greek equivalent CHRIST, the anointed One, "prophet, priest, and king," anointed with the Holy Ghost and with power (*Acts* 10.38). The followers of Christ are also spoken of as "anointed" by God (2 *Cor.* 1.21; 1 *John* 2.20, 27). [UNCTION.]

Ant.—This insect is twice mentioned in the Book of Proverbs, where it is held up as a model of industry (6.6-8) and of wisdom (30.24, 25). Arabs held the wisdom of the ant in such estimation that they used to place one of these insects in the hands of a newly-born infant, repeating these words, "May the boy turn out clever and skilful."

Antichrist.—(i.e. *a rival Christ, a counter-Christ*). The *term* occurs only in 1 *John* 2.18-22, 4.3; 2 *John* 7, where the "last hour" is marked by the activity of false teachers, "deceivers," who deny that "Jesus Christ is come in the flesh." But the *idea* appears under various forms: it is part of the general conception that the reign of Messiah or Christ will be preceded and heralded by a fierce and final outbreak of the powers of evil (see *Ezek.* 38, 39; *Dan.* 7-9, 11, 12). The basis of the N.T. teaching may be found in the words of Jesus recorded in *Matt.* 24.5-24. Paul speaks of this last rally of the forces of antagonism to Christ as the "falling away" (apostasy), and personifies them as "the man of sin" (*or*, lawlessness), "the son of perdition" (2 *Thess.* 2.3-12): in 2 *Cor.* 6.15 he uses a term "Belial," applied in Jewish literature to this same conception of "Antichrist" (cf. *Jude*; 2 *Pet.* 2, 3, and the "beast" of Revelation, especially 13 and 17). It is from these Scriptures that the general features of the "apostasy" of the "Antichrist" must be gathered. Two points are clear: (1) that Antichrist, though a personification, is not a person (1 *John* 2.18, "many Antichrists," and note how Paul interchanges "that which restraineth" with "one that restraineth," 2 *Thess.* 2.6, 7, R.V.); (2) that the triumph of Christ over Antichrist is certain.

An'tioch.—There were two considerable cities bearing this name—(1) **Antioch in Syria.** No city, after Jerusalem, is so intimately connected with the early history of Christianity as Antioch in Syria. The Christians who were dispersed from Jerusalem after the death of Stephen preached the Gospel at Antioch. It was at Antioch that St. Paul rebuked St. Peter for conduct into which he had been betrayed through the influence of emissaries from Jerusalem (*Gal.* 2.11, 12).

Here the first Gentile Church was founded (*Acts* 11.20, 21); here the disciples of Jesus Christ were first called Christians; here St. Paul exercised systematic ministerial work; from this city he started on his first missionary journey, and thither he returned. So again, after the Apostolic Council (the decrees of which were specially addressed to the Gentile converts at Antioch, *Acts* 15.23), he began and ended his second missionary journey at this place. This, too, was the starting-point of the third missionary journey, which was brought to a termination by the imprisonment at Jerusalem and Cæsarea.

This famous city of Antioch had been founded in the year 300 B.C. Jews were settled in it from the first in large numbers, were governed by their own ethnarch, and allowed to have the same political privileges which the Greeks enjoyed. It is, of course, the Antioch of the Roman period with which we are concerned in the N.T. The citizens were noted for scurrilous wit and the invention of nicknames. The name of Christians was probably given to the disciples of the Crucified One in scorn. In the immediate neighbourhood of Antioch was Daphne, the celebrated sanctuary of Apollo. The modern Antakia is a shrunken and miserable place.

(2) **Antioch of Pisidia** is mentioned in *Acts* 13 and 14, and in 2 *Tim.* 3.11. All that now remains are ruins, which, however, are considerable, including those of a temple, a theatre, a church, and a fine aqueduct. St. Paul's preaching in the synagogue of Antioch (*Acts* 13.14) led to the reception of the Gospel by a great number of the Gentiles, which so incensed the Jews that they stirred up opposition against the Apostle, and drove him first to Iconium and afterwards to Lystra. On his return from Lystra St. Paul revisited Antioch for the purpose of confirming converts in their faith. The events happened when he was on his first missionary journey in company with St. Barnabas. 2 *Tim.* 3.10, 11 shows that Timothy was well acquainted with the sufferings which the Apostle had undergone during his first visit to the Pisidian Antioch.

Anti'ochus II.—The name of Antiochus does not occur in the scriptures, but there are several references to monarchs of that designation.

Antiochus II. is one of the kings referred to in *Dan.* 11.6: "they shall join themselves together." He was King of Syria, and had been at war with the King of Egypt (Ptolemæus Philadelphus). Peace was made in 250 B.C., Ptolemy ("the king of the south") gave his daughter Berenice in marriage to Antiochus ("the king of the north"), who set aside his former wife Laodice. When Ptolemy died (247 B.C.) Laodice and her children were recalled to court. Thus Berenice was "not able to retain her power," and Laodice poisoned Antiochus (him "that supported her," *i.e.* Berenice), and caused Berenice and her infant to be put to death (*Dan.* 11.6). After the death of Antiochus, Ptolemæus Euergetes, the brother of Berenice ("out of a branch of her root"), exacted vengeance for his sister's death by an invasion of Syria, in which Laodice was killed, her son driven for a time from the throne, and the whole country plundered (*Dan.* 11.7-9). Hostilities continued for many years, and a grandson of Antiochus threatened to overthrow the power of Egypt (*Dan.* 11.9, 10).

Anti'ochus III., King of Syria, surnamed the Great, was the grandson of Antiochus II. He united himself with Philip III. of Macedon for the purpose of conquering and dividing the Egyptian dominions. Some factions of the Jews espoused the same cause (*Dan.* 11.14). But Antiochus and Philip were compelled by troubles at home to desist from their enterprise, and the King of Egypt made himself master of Jerusalem and recovered the territory he had lost. In 198 B.C. Antiochus reappeared in the field, captured Scopas, and the remnant of his forces which had taken refuge in Sidon (*Dan.* 11.15). The Jews welcomed Antiochus as their deliverer, and he stood "in the glorious land which by his hand" was to be consumed (*Dan.* 11.16). Later, Antiochus gave his daughter Cleopatra in marriage to the King of Egypt (Ptolemæus Epiphanes) with the Phœnician provinces for her dower, but she favoured the interests of her husband rather than those of her father. In 187 B.C. Antiochus attacked a temple of Belus in Elymais, and was slain by the people who rose in its defence. Thus he stumbled and fell and was not found (*Dan.* 11.19).

As regards the Jews, Antiochus not only gave them perfect liberty of worship, but he also made handsome donations to the Temple, and greatly favoured the priests. Appreciating the fidelity of the Jews, he transported 2000 families of them from Mesopotamia to Lydia and Phrygia to repress the tendency to revolt which was manifested in these provinces.

Anti'ochus IV., Epiphanes, King of Syria, youngest son of the preceding. Seleucus, the elder brother, was slain by Heliodorus, who usurped the crown. Antiochus expelled the latter, and himself obtained "the kingdom by flatteries" (*Dan.* 11.21), to the exclusion of the son of Seleucus, viz. Demetrius. Antiochus waged four successful campaigns against Egypt, and the complete conquest of the country was prevented only by the interference of the Romans (*Dan.* 11.24). Antiochus was profligate in his expenditure, and the condition of Palestine during his reign was turbulent. On his return from his second Egyptian campaign (170 B.C.), he made an assault upon Jerusalem, plundered the Temple, and instituted a terrible massacre. Two years afterwards he occupied the city and fortified it. The Temple was desecrated, and the observance of the law was forbidden. An offering was made in the holy place to Jupiter Olympus (*Dan.* 11.29, 30, 31). Mattathias and his sons organised a resistance ("holpen with a little help," *Dan.* 11.34), which preserved inviolate the name and faith of Israel. Meanwhile Antiochus turned his arms to the East (*Dan.* 11.44). He attempted in vain to plunder a rich temple of Nanæa (perhaps "the desire of women," *Dan.* 11.37), in Elymais. At last he died in 164 B.C.; he came to his end, and there was none to help him (*Dan.* 11.45).

Great prominence is given to the reign of Antiochus IV. in the Book of Daniel. Regardless himself of the gods of his fathers (*Dan.* 11.37), he was incapable of appreciating the power of religion in others; and he became a type of the enemy of God (*Dan.* 11.36, 37). By the Jews he was regarded as a type of Antichrist, the union of power with the defiance of everything that was Divine.

An'tipas.—1. An abbreviation of Antipater, a martyr of Pergamos (*Rev.* 2.13). Nothing further is known of Antipas, but tradition (*Acta Sanctorum*) says he was cast into a fire within the body of a brazen bull. 2. See Herod.

Anti'patris.—A town forty-two miles from Jerusalem and twenty-six from Cæsarea, on an old military road between these places. Here Paul was brought by the soldiers (*Acts* 23.31) when Claudius Lysias sent him to the governor at Cæsarea. The town was built by Herod the Great, who called it Antipatris in honour of his father Antipater. It is identified with a mound crowned with the ruins of a mediæval castle, which rises above the great springs of Ras el Ain. Antipatris was built by the Romans on the site of an older town named Capharsaba, a name which has clung to the neighbourhood, and which has been the means of the identification of the site, for the Roman city had been utterly wiped out.

Antothi'jah (R.V. **Anthothijah**).—**Son of** Shashak (1 *Ch.* 8.24).

Anto'thite, The.—[Anethothite.]

A'nub.—A descendant of Judah (1 *Ch.* 4.8).

Ape.—"Once in three years came the navy of Tharshish (Tarsus), bringing gold and silver, ivory, and apes and peacocks" (1 *K.* 10.22; 2 *Ch.* 9.21). Various kinds of apes and monkeys are depicted upon the Assyrian monuments, and they were freely imported into Egypt.

The association of apes with peacocks and elephants' tusks suggests that these ships of Tharshish came from or visited India and Ceylon. [TARSHISH.]

Apel'les.—A disciple at Rome, to whom Paul sends salutation (*Rom.* 16.10).

Aphar'sachites, Aphar'sathchites, Apharsites.—Names of unknown Assyrian tribes (*Ezra* 4.9, 5.6, 6.6).

A'phek.—*Fortress*: 1. A royal city of the Canaanites, the king of which was slain by Joshua (*Josh.* 12.18). It was assigned to Issachar. 2. A city, apparently in the extreme north of Asher, on the borders of the Amorites (*Josh.* 19.30), from which the Canaanites were not ejected. 3. A place at which the Philistines encamped, while the Israelites pitched in Ebenezer, before the fatal battle in which the sons of Eli were killed, and the ark taken (1 *Sam.* 4.1). It was near Jerusalem in a northwest direction. 4. The scene of a battle wherein Saul was defeated and slain (1 *Sam.* 29.1). 5. A city on the military road from Syria to Israel (1 *K.* 20.26) This is identified with the modern Fik, at the head of the Wady Fik, six miles east of the Sea of Galilee, the great road between Damascus and Jerusalem still passing through the village. It was the scene of Benhadad's defeat (1 *K.* 20.30), and of many other battles.

Aphe'kah.—*Fortress*: a city in the hill-country of Judah (*Josh.* 15.53). Probably the same as Aphek (1).

Aph'iah.—*Renewed*: one of Saul's ancestors (1 *Sam.* 9.1).

Aph'ik.—*Fortress*: a city of Asher in the north of Canaan. The Canaanites kept possession of this stronghold (*Judg.* 1.31). Probably the same place as Aphek 2.

Aph'rah.—"The house of Aphrah"; apparently a city of the Philistines (*Mic.* 1.10). R.V. translates, "at Beth-le Aphrah."

Aph'ses.—A Levite (1 *Ch.* 24.15).

Apocalypse.—[REVELATION.]

Apocrypha.—[NON-CANONICAL BOOKS.]

Apollon'ia.—A city in the south of Macedonia, through which Paul and Silas passed on their way from Philippi and Amphipolis to Thessalonica (*Acts* 17.1). Its exact site has not been ascertained, though it lay to the east of Thessalonica. There is some reason to think that the present Pollina is the same place. It must not be confounded with Apollonia in Illyria.

Apol'los.—An eloquent Jew from Alexandria, who came to Ephesus during the absence of St. Paul, and was there more perfectly taught in Christian doctrine by Aquila and Priscilla. At their suggestion he went to Corinth, where his work was very successful, especially in controversy with the Jews (*Acts* 18.24-28). When Paul wrote his first letter to Corinth the Church there was split up into rival factions; there was an Apollos party in opposition to others which arrogated to themselves the names of Paul and Cephas and Christ (1 *Cor.* 1.12; 3.4-6, 22; 4.6). That Apollos himself had no responsibility for the schism is clear from Paul's confidence in him expressed in 1 *Cor.* 16.12. Apart from the reference at *Tit.* 3.13 nothing further is known of him. The conjecture of Luther that Apollos was the author of the Epistle to the Hebrews has gained considerable acceptance.

Apollyon.—[ABADDON.]

Apostle.—The word means more than "messenger": literally, "one sent forth," it carries the idea of representation of the sender. The apostle is an *envoy, delegate, ambassador.*

I. *In the Gospels.*—St. Luke tells us that the name was given to the Twelve by our Lord (6.13), and he uses it of the disciples in four other passages (9.10, 17.5, 22.14, 24.10; 11.49 is of doubtful interpretation). In each of the other Gospels the term occurs once only (*Matt.* 10.2; *Mk.* 6.30; *John* 13.16, R.V. marg.); in Acts and the Epistles, especially those of St. Paul, it is frequent. The reason is plain: Jesus called "disciples," *learners*, called them to close personal fellowship and gradual training, but always with the purpose of sending them forth as His representatives. It follows that the essential *ideas* of apostleship are to be traced in all His dealings with the Twelve, though the name properly belongs to a context in which the disciple is commissioned and sent forth, whether on temporary service during the life of Christ, or to carry on His work after His death. The whole conception is expressed with truth of insight and precision of phrase when St. Mark records that "He calleth unto Him whom He Himself would. . . . And He appointed twelve, that they might be with Him, and that He might send them forth to preach" (*Mk.* 3.13, 14, R.V.). The name apostle, though not used here, is implied in the term "send forth" (Greek, *apostello*).

A primary study of the significance of an "Apostle," based on the Gospels, must, then, gather round these three points of call, training, commission. It must suffice here to indicate some features of each as they are presented in the simple and primitive record of St. Mark's Gospel.

1. *The Call.*—The first act of our Lord's public ministry is the call of Simon and Andrew, James and John, to personal companionship, that He may make them "fishers of men" (*Mk.* 1.16–20). A summons of strange authority is met with instant response: these features appear in the subsequent call of Levi (2.14), and even in the appointment of the Twelve (3.13–19). It is not a case of gradual adhesion to a new teaching and a new Teacher: Jesus Himself, for the purposes of His mission, takes the initiative.

2. *The Training.*—In the earlier portion of the Gospel the disciples are witnesses and companions of the public ministry, but there is only incidental mention of direct instruction from their Master (4.10–25, 35–41, 6.7–11, 31, 47–52, 8.14–21). Such fellowship with Jesus, however, enabled Peter as spokesman for all, to make the great confession

"Thou art the Christ" (8.29), a confession met by Christ's prediction of His Passion, thrice repeated (8.31, 9.31, 10.33), and His searching lessons on renunciation, humility, and service. The impression derived from St. Mark is that from the time of this crisis of the Galilæan ministry, and the withdrawal from Galilee which soon followed it, Jesus devoted Himself more and more to the instruction and training of the Twelve. This conclusion is borne out, with much additional detail, by St. Matthew and St. Luke, and is confirmed by the wonderful discourse of *John* 13-17.

3. *The Commission.*—The temporary mission recorded in *Mk.* 6.7-13, though not, so far as we know, repeated, may be regarded as typical. Stress is laid upon simplicity of outfit, such as befits concentration upon an urgent task, and implies confidence in their sender: it is this confidence which is emphasised also in the larger discourse of *Matt.* 10. (cf. the mission of the seventy, *Lk.* 10.1-24). They are invested with authority by Jesus, and on their return report to Him all that they had done and taught.

II. *In the Acts and Epistles.*—The supreme *authority* of the apostles in the early Church is indicated in *Acts* 1.1-11, and appears all through the narrative. By the choice of Matthias in place of Judas the circle of the Twelve was made complete. One chief interest of this incident is the statement of essential requirements for apostolic office—companionship with Jesus from baptism to ascension, and therefore competence to be a witness of His resurrection (*Acts* 1.21, 22). But under the demands of the expanding Church, and the free impartation of the Holy Spirit, the limitations of apostleship to the Twelve broke down. By the act of the Church at Antioch (*Acts* 13.1-3), Barnabas and Saul were constituted apostles: the name is accorded them at 14.4, 14. Paul not only consistently claims the title for himself (*Rom.* 1.1; 1 *Cor.* 1.1; 2 *Cor.* 1.1, etc.; 1 *Cor.* 9.1; 2 *Cor.* 11.5; *Gal.* 1.1, etc.), but associates Barnabas with him (*Gal.* 2.9; 2 *Cor.* 9.5, 6). It is probable that he means to use the term of James the Lord's brother (1 *Cor.* 9.5, 15.7; *Gal.* 1.19), of Silvanus (1 *Thess.* 2.6), and even of Christians so little known to history as Andronicus and Junias (*Rom.* 16.7, R.V.). But this extension of the Apostolic circle was limited by one essential condition: an apostle must have seen the Lord (1 *Cor.* 9.1), *i.e.* be able to testify at first hand to the object of the Church's faith, the risen Christ (1 *Cor.* 15.8). In addition to this there must be the clear consciousness of the Divine call and appointment (*Rom.* 1.1; 1 *Cor.* 1.1, etc.)., and, accompanying the ministry, the "signs of an apostle" (2 *Cor.* 12.12; 1 *Cor.* 9.2, etc.). It is in virtue of these combined qualifications that apostles stand first in the order of God's gifts to His Church (1 *Cor.* 12.28; *Eph.* 4.11). They held a relation to Jesus Christ which made them the depositaries and authoritative exponents of His word (2 *Pet.* 3.2, and repeatedly in early Church writers: cf. *Eph.* 2. 20; *Rev.* 21.14). In accordance with this, the test of "apostolicity" was afterwards applied to the writings which were finally gathered into the N.T. Canon.

Apothecary.—The Hebrew word does not refer to the preparation of medicines, but of perfumes; hence R.V. substitutes "perfumer" in *Ex.* 30.25, 35, 37.29; *Eccles.* 10.1, while retaining "apothecary" in 2 *Ch.* 16.14; *Neh.* 3.8 (marg. "perfumer"). In this last passage "son of the apothecaries" means that Hananiah was member of a trade-guild, a point missed by both A.V. and R.V.

Appa'im.—*The nostrils*: son of Nadab (1 *Ch.* 2.30, 31).

Appeal.—1. *In the O.T.*—There was no formal legal procedure in the patriarchal age. The head of the family was the final and absolute authority in all matters. During the time of the bondage the "elders of Israel" were the recognised authorities for the settlement of all disputes. The simple legal methods of these are noted in *Deut.* 17 and 19. In the time of the judges the final appeal lay to the judge, and under the monarchy to the king. Jeshoshaphat relegated his judicial authority to a court permanently established for the purpose, and presided over by the high-priest for all matters spiritual, and by "the ruler of the house of Judah" for matters temporal (2 *Ch.* 19.8-11). After the institution of the Sanhedrin the final appeal lay to them. But the O.T. shows no provision for appeal in the sense of revision by a higher tribunal of the judgment of a lower.

2. *In the N.T.*—A Roman citizen had a right of appealing in criminal cases from the decision of a magistrate or provincial governor to the supreme tribunal, the Emperor. The governor might disallow the appeal, but only at his peril. St. Paul, as a Roman citizen, exercised the right of appeal from the jurisdiction of the local court at Jerusalem (whether the Sanhedrin in the presence of Festus, or a Roman tribunal removed for convenience from Cæsarea, is not quite certain), to the Emperor (*Acts* 25.9-12).

Ap'phia.—A Christian woman to whom, jointly with Philemon and Archippus, Paul addressed the Epistle to Philemon. It seems certain that she was a member of Philemon's household, and the probability is she was the wife of Philemon himself, and the mother of Archippus (*Philem.* 2).

Ap'pii For'um (R.V. **The Market of Appius**): a well-known station, forty-three miles from Rome, on the Appian Way, the great road from Rome to the Bay of Naples. St. Paul having landed at Puteoli, on his arrival from Malta (*Acts* 28), proceeded under the charge of the centurion along the Appian Way towards Rome, and found at Appii Forum a group of Christians who had come to greet him. The site is near Trefonti, where the forty-third milestone is still in position.

Apple, Apple Tree.—The apple is mentioned in several passages of Scripture (*Prov.* 25.11; *Song* 2.3-5, 7.8, 8.5; *Joel* 1.12); but it is doubtful whether it is our apple which is there referred to, for that is not a native of Syria. Authorities are divided between apple, citron or orange, quince and apricot. Canon Tristram maintained that there is only one fruit which meets all the requirements of the above passages, and that is the apricot, which is abundant in the Holy Land. The tree grows to a height of thirty feet, bearing fruit of a delicious perfume. "What can better fit the imagery of Solomon, 'apples of gold in pictures of silver,' than this golden fruit, as its branches bend under the weight of their crop, in its setting of bright yet pale foliage?"

Apple of the Eye.—This expression occurs in *Deut.* 32.10; *Ps.* 17.8; *Prov.* 7.2; *Lam.* 2.18; *Zech.* 2.8. The Hebrew word translated "apple" literally means "little man," with the same force as the word "pupil."

A'quila.—*Eagle*: a Jew who, with Priscilla, his wife, had left Rome under the edict of Claudius. St. Paul found them at Corinth on his first visit, and worked with them at Cilician hair-cloth and tent-making. On St. Paul's departure eighteen months later they accompanied him to Ephesus, and were left by him there while he went on to Syria. At Ephesus they took in hand the further instruction in doctrine of Apollos, who had already been "instructed in the way of the Lord," but imperfectly (*Acts* 18.24-26). The earnestness of their Christian profession is shown by the fact that both at Ephesus and at Rome it was usual for Christians to meet at their house for worship (1 *Cor.* 16.19; *Rom.* 16.5), and they are described by Paul in the salutation in Romans as having "laid down their own necks" for his life, a reference to their loyal care of the Apostle during times of tumult and danger (*Rom.* 16.4).

Ar.—*City*: the chief city of the Moabites, on a low hill a few miles east of the Dead Sea (*Num.* 21.28). The site is now called Rabba, between Kerek and Wady Mojib, ten or eleven miles from each, the Roman road passing through it. In the books of Moses, Ar sometimes appears to designate the whole nation of Moab. The Rabbah (capital) of the Scriptures is always Rabbah of the Ammonites.

Ara.—*Strong*: see 1 *Ch.* 7.38.

Arab.—*Ambush*: a city in the hill country of Judah, east of Hebron (*Josh.* 15.52).

Ara'bah.—*The plain, the wilderness*: the deep sunken valley which forms the most striking natural feature of Palestine, and extends, on both sides of the Jordan, from beyond the Sea of Galilee on the north, down beyond the Dead Sea to the Elanitic Gulf of the Red Sea, one of the most remarkable depressions on the surface of the globe. The southern province of this irregular valley—that, namely, south of the Dead Sea—still bears the name of Arabah, and possesses a peculiar interest as the scene of the wanderings of the children of Israel after their repulse from the south of the Promised Land. It is for the most part a region of appalling desolation, stripped of every particle of vegetation by the scorching heat: "a dry land and a wilderness, a land wherein no man dwelleth, neither doth any son of man pass thereby" (*Jer.* 51.43). The A.V. has the word only in *Josh.* 18.18, the R.V. also in *Deut.* 1.1, 2.8, 3.17, 4.49, 11.30; *Josh.* 3.16, 8.14, 11.2, 16, 12.1, 3, 8; 2 *Sam.* 2.29, 4.7; 2 *K.* 14.25, 25.4; *Jer.* 39.4, 52.7).

Ara'bia.—*Wilderness*: the first mention of this country in the Scriptures represents Solomon as receiving gold from "all the kings of Arabia" (1 *K.* 10.15; 2 *Ch.* 9.14). Jehoshaphat received 7700 rams and 7700 he-goats from the Arabians (2 *Ch.* 17.11). These wild warriors came up against Judah in the days of Jehoram, plundered his house, and carried away his wives and his sons; but they were defeated by Uzziah (2 *Ch.* 26.7). Arabia and the princes of Kedar traded with Tyre, and some of its inhabitants were among the hearers of the Apostles on the day of Pentecost (*Acts* 2.11). Paul, after his conversion, retired into Arabia (*Gal.* 1.17), which probably implied the wilderness near Damascus, then included in Arabia. In *Gal.* 4.25 the reference is to the Sinaitic peninsula.

The designation Arabia, as used in the Scriptures, generally applies to Arabia Petræa, consisting of Sinai, Idumea, and the region of Mount Seir. The country is sometimes referred to as "the East" (*Gen.* 10.30, 25.6, 29.1). The oldest inhabitants were called Horim or Horites, because of their living in holes or caves; but they were supplanted by the Edomites, the Ishmaelites, and the Amalekites. The principal tribes in Arabia Petræa mentioned in the Bible were the Amalekites, Edomites, Horites, Ishmaelites, Midianites, Moabites, and Ammonites.

The inhabitants of Northern Arabia or the Arabian desert (west and north of Arabia Petræa) claim descent from Ishmael and Keturah. Their predatory habits are several times mentioned in the O.T. (2 *Ch.* 21.16, 26.7; *Job* 1.15; *Jer.* 3.2). They conducted a considerable trade in merchandise of Arabia and India from the shores of the Persian Gulf (*Ezek.* 27.20-24), whence a chain of oases in the desert still forms caravan-stations. Western Arabia, which includes the peninsula of Sinai, was peopled by descendants of Esau, and was generally known as the land of Edom or Idumæa, as well as by its older name, the desert of Seir or Mount Seir. The common origin of the Idumæans from Esau and Ishmael is traced to the marriage of the former to a daughter of the latter (Gen. 28.9, 36.3). The chief state of ancient Arabia was that of the Yemen, in the south-west corner of the peninsula. This was the Biblical realm of Sheba, whose queen came to hear the wisdom of Solomon (1 *K.* 10). The Arabs call her Bilkîs. Another important kingdom was that of the Hija, which lay upon the upper portion of the Red Sea littoral, and of which Mudad (or El-Mudad) was one of the famous rulers. Ishmael, according to the Arabs,

married a daughter of the first Mudad, whence sprang Adnan, the ancestor of Mahomet. The modern Arabians assert that their nation is predominatingly Ishmaelite. The tribes claiming descent from the cast-off son of Abraham have always been governed by petty chiefs or heads of families (sheikhs and emirs), and have generally followed the patriarchal life.

"No one," says the late Edward Stanley Poole, "can mix with this people without being constantly and forcibly reminded either of the early patriarchs or of the settled Israelites. We may instance their pastoral life, their hospitality, their universal respect for age (*Lev.* 19.32), their familiar deference (2 *K.* 5.13), their superstitious regard for the beard. On the signet-ring, which is worn on the little finger of the right hand, is usually inscribed a sentence of submission to God, or of His perfection, explaining *Ex.* 39.30 (R.V.): 'the engravings of a signet, holy to the Lord,' and the saying of Christ (*John* 3.33, R.V.), 'He hath set his seal to this, that God is true.'" As a mark of trust this ring is given to another person (as in *Gen.* 41.42). The inkhorn worn in the girdle is also very ancient (*Ezek.* 9.2), as well as the veil. A man has a right to claim his cousin in marriage, and he relinquishes this right by taking off his shoe, as the kinsman of Ruth did to Boaz (*Ruth* 4.7-8).

The spices, incense, and precious stones mentioned in the Scriptures as having been brought from Arabia were probably the products of the southern provinces, which are still celebrated for these productions.

Christianity was introduced into Southern Arabia towards the close of the second century, and about a century later it had made great progress. It flourished chiefly in the Yemen, where many churches were built, but the promulgation of the Mohammedan religion, while it overthrew paganism, also extinguished Christianity in the country.

Arabian.—[ARABIA.]

A'rad.—*Fugitive*: 1. A royal city of the Canaanites (*Josh.* 12.14), whose king unsuccessfully attacked the Israelites near Mount Hor (*Num.* 21 and 33.40, R.V. The A.V. has wrongly "King Arad"). The site has been identified with a hill, Tell 'Arad, sixteen miles south of Hebron. 2. See 1 *Ch.* 8.15.

A'rah.—*Wayfarer*: 1. A son of Ulla (1 *Ch.* 7.39). 2. The family of Arah returned with Zerubbabel from exile (*Ezra.* 2.5; *Neh.* 7.10). One of his descendants became the wife of Tobiah, the Ammonite, who attempted to hinder Nehemiah in the rebuilding of Jerusalem (*Neh.* 6.18).

A'ram.—(?) *Lifted up, exalted*: the country lying to the north-north-east of Palestine, a high pasture tableland 2000 feet above the Mediterranean. It extended from Lebanon, Phœnicia, and the Mediterranean to the Euphrates (*Num.* 23.7; 1 *Ch.* 2.23). Roughly speaking, it included Mesopotamia and the land we know as Syria (see SYRIA), without Palestine. [It must be remembered that the Syria of the Bible and the modern Syria are not quite identical.]

The country was peopled by Aram, the fifth son of Shem, whose descendants colonised the fertile country north of Babylonia called Aram-Naharaim, or Aram between the two rivers, the Euphrates and the Tigris, the country being afterwards called Mesopotamia by the Greeks, and by the Hebrews Padan-Aram (*Gen.* 25.20, 28.2, which see). In Scripture Aram is generally rendered "Syria."

The highland is part of the lofty and extensive chain of mountains known as Lebanon, and including Mounts Hermon and Hor. The Orontes, Abana, and Pharpar are its chief rivers.

During the period of O.T. history Aram was divided into several petty kingdoms, varying from time to time in extent and power. Syria of Damascus, Zobah, Hamath, Aram-Naharaim, Padan-Aram, Maachah, Beth-Rehob, and Geshur were the chief of these. In the time of David, Zobah was the most powerful of these states, but later the sovereign authority was transferred to Damascus (1 *K.* 11.24; *Isai.* 7.8). It was afterwards reduced by Joab to submission to the Jewish monarchy. Solomon lost Damascus (see DAMASCUS), and Rehoboam the remainder of the country.

In the early days of its history the Hittites inhabited the northern part of Aram (see HITTITES). It was the home of Balaam (*Num.* 23.7). [See SYRIA and the Aram compounds.]

2. Son of Shem (*Gen.* 10.22, 23; 1 *Ch.* 1.17).

3. Son of Kemuel (*Gen.* 22.21).

4. An ancestor of Jesus (1 *Ch.* 7.37; *Matt.* 1.3, 4; *Lk.* 3.33). But see R.V.

Aramaic.—The language of the people of Aram. It spread far and wide; influenced Hebrew; and in the time of our Lord was the popular language of Palestine. The conquests of the Arabs destroyed the position held by Aramaic.

Arami'tess.—A female inhabitant of Aram, *i.e.* a Syrian woman (1 *Ch.* 7.14).

A'ram-nahara'im.—*Aram of the two rivers*: see the title of *Ps.* 60. The northern portion of Syria between the Euphrates and the Tigris, also called Mesopotamia and Syria (*Gen.* 24.10; *Deut.* 23.4; *Judg.* 3.8; 1 *Ch.* 19.6).

A'ram-zo'bah.—An Aramæan state comprising the land between the Orontes and the Euphrates, north-east of Damascus and south of Hamath (*Ps.* 60, title). It is also called Zobah.

A'ran.—*Wild goat*: a descendant of Seir the Horite (*Gen.* 36.28; 1 *Ch.* 1.42).

A'rarat.—A mountainous district in Armenia, mentioned in Scripture as the resting-place of the ark after the flood (*Gen.* 8.4), as the asylum of the sons of Sennacherib (2 *K.* 19.37; *Isai.* 37.38, R.V.), and as the ally, and probably the neighbour, of Minni and Ashchenaz (*Jer.* 51.27). The Armenian plateau was well adapted to be the cradle of the human race, the centre from which men might start out for the various quarters of the world.

The particular mountain which has been identified as that on which the ark rested, though called Ararat by European explorers, is known as Massis by the Armenians, Aghri-Dagh, *i.e. Steep Mountain*, by the Turks, and Kuh-i-Nuh, or Noah's Mountain, by the Persians. It terminates in two conical peaks, named the Great and Less Ararat, about seven miles distant from each other, the former 17,260 feet above sea level, and the latter 14,000 above the plain of the Arapes. The higher peak was ascended in 1829 by Parrot, who describes a secondary summit about 400 yards distant from the highest point, and on the gentle depression which connects the two eminences he surmises that the ark rested. Argur (the only village known to have been built on its slopes), which was buried beneath the débris brought down from the upper heights by a violent earthquake, was the spot where, according to tradition, Noah planted his vineyard. Lower down, in the plain of Araxes, is Nachitjevan, where the patriarch is reputed to have been buried.

Arau'nah.—A Jebusite from whom David purchased the site of an altar to the Lord (2 *Sam.* 24.18-24; 1 *Ch.* 21.25).

Arba.—*Four*: the progenitor of the sons of Anak, from whom Hebron received its name of Kirjath-arba (*Gen.* 35.27; *Josh.* 14.15, etc.).

Arbath'ite.—A native of Arabah (2 *Sam.* 23.31; 1 *Ch.* 11.32).

Ar'bite.—A native of Arab, a city of Judah. Paarai the Arbite was one of David's guard (2 *Sam.* 23.35). In 1 *Ch.* 11.37 the name is given as Naarai, the son of Ezbai. [See EZBAI.]

Archangel.—Chief angel: 2 *Thess.* 4.16; *Jude* 9. [ANGEL.]

Archela'us.—*Leader of the people*: son of Herod the Great and Matthaka, to whom Herod bequeathed the largest share of his kingdom (Judæa, Idumæa, and Samaria), with the title of king. The only mention of him in the N.T. is significant. When Joseph, the husband of Mary, "heard that Archelaus did reign in Judæa in the room of his father Herod, he was afraid to go thither" with the child Jesus (*Matt.* 2.22). From the beginning the government of Archelaus had been stained by bloodshed and cruelty. Not long after his father's death 3000 Jews had been slain in the Temple by a cohort of Roman soldiers sent by Archelaus to quell a tumult. An influential embassy of Jews prayed the Emperor Augustus to depose Archelaus, and attach them to the government of Syria, but Augustus refused, though permitting only the title ethnarch instead of king, and Archelaus ruled for ten years, 4 B.C. to 6 A.D. Then a second deputation went to Rome with complaints of Archelaus' cruelty. This time their evidence was overwhelming. Augustus confronted the Governor with his accusers, and finally banished him to Vienne in Gaul, where he died.

Archer.—Archers were employed both in the hunting field and in the army (*Gen.* 21.16, 27.3; *Jer.* 51.3). In battle they delivered the first attack and then retired more to the rear, from whence they harassed the enemy by firing over the heads of their comrades engaged in the front ranks. Their arrows were short or long, according to the service they were employed in, and the bows were made of wood or steel (*Ps.* 18.34). The bowstring was of leather, horsehair, or catgut. The point of the arrow was sometimes barbed, that it might rankle and inflame the wound.

The *archers that sorely grieved Joseph*, and shot at him, were his enemies, who with arrows of false accusation, bitter words, and murderous attempts, sought to destroy him (*Gen.* 49.23). The *archers of God* that encompassed Job were afflictions, pains, and terrors, sent by God; which, like sharp poisoned arrows, wounded and vexed his soul (*Job* 6.4, 16.13). [See ARROWS, BOWS, ARMOUR, etc.]

Ar'chevites.—The inhabitants of Erech, in Chaldea, who were removed to Samaria to colonise the land after the Israelites had been carried away (*Ezra* 4.9). This exchange of populations was not uncommon in old-time warfare.

Ar'chi.—A place on the borders of the "lot of the children of Joseph" (*Josh.* 16.2). It has been identified as the modern 'Ain Arîk between Bethel and Bethhoron.

Archip'pus.—A Colossian Christian, joined with Philemon and Apphia in the address of St. Paul's letter to Philemon, and styled Paul's fellow-soldier (*Philem.* 2). It seems probable that the three were husband, wife, and son. In the contemporary letter to the Church at Colossæ, Paul sends a message: "Say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it" (*Col.* 4.17). This need not imply remissness on the part of Archippus, but rather encouragement to a service always responsible and exacting. Tradition makes him one of the seventy (*Lk.* 10), and relates his martyrdom at Chonai, near Laodicea, not far from Colossæ.

Arch'ite, The.—(?) *Forbearance*: the usual designation of David's friend, Hushai (2 *Sam.* 15.32, 16.16, 17.5 and 14; 1 *Ch.* 27.33), and probably meaning a native of Archi, a town on the boundary of Joseph (*Josh.* 16.2).

Architecture.—The earliest recorded building is the Tower of Babel, which was built of burnt bricks, firmly cemented with bitumen, the "slime" with which the valley of the Euphrates so abounds (*Gen.* 11). There are at least two cities in Bible lands which may claim a very remote and well authenticated antiquity, Damascus and Hebron. The former is earlier in date than the time of Abraham, and Hebron, which was of Canaanite origin, was founded about 2000 B.C.

The first Israelites, being wandering shepherds, dwelt in tents, but during their bondage in Egypt they were compelled to labour at the buildings, many of them of considerable age and fame.

It was not until the reign of David that the Israelites could be said to build. Then they

began to make use of the abundance of limestone on every hand, first for repairing the ruins about them, and then for the building of new palaces and strong places. But tents, or huts of wattle and daub, still remained the favourite houses of the people. On entering the promised land they found walled cities (*Num.* 13.28; *Deut.* 1.28) awaiting them. David prepared for the great work, but the task of building the Temple was reserved for Solomon, who freely called to his aid foreign materials and foreign workmen (1 *K.* 5.10; 1 *Ch.* 28, 29). Besides his works in and near Jerusalem, Solomon built fortresses and cities in various places. Among the subsequent kings of Israel and Judah were many great builders (1 *K.* 15.17, 23, 22.39; 2 *K.* 20.20; 2 *Ch.* 32.27, 30).

On the return from the captivity the Temple and the walls of Jerusalem were rebuilt in a substantial manner with stone and with timber from Lebanon (*Ezra* 5.8). During the government of Simon Maccabæus the fortress called Baris, and afterwards Antonia, was erected for the defence of the Temple and the city. "But," says Canon Philpott, "the reigns of Herod and his successors were especially remarkable for display in architecture. The Temple was restored with great magnificence, and Jerusalem was strengthened with fortifications and embellished with public buildings."

The remains of many Galilean synagogues, of a mixed or bastard style of architecture, partly Jewish, partly Roman, and built during the second and third centuries of our era, still exist.

Arctu'rus.—*Crowd*: the constellation Ursa Major, known commonly as the Great Bear, or Charles's Wain (*Job* 9.9, 38.32; R.V. "the Bear").

Ard.—A son of Benjamin (*Gen.* 46.21), or grandson (*Num.* 26.40). His descendants are called the Ardites (*Num.* 26.40). The name is Addar in 1 *Ch.* 8.3.

Ard'ites, The.—[ARD.]

Ar'don.—A son of Caleb (1 *Ch.* 2.18).

Are'li.—A son of Gad (*Gen.* 46.16). His descendants are called the Arelites (*Num.* 26.17).

Areop'agite.—A member of the court of Areopagus (*Acts* 17.34).

Areop'agus, or Mars' Hill.—Areopagus literally means the hill of Ares or Mars—a rocky height in Athens, opposite the Acropolis. According to tradition, it was called the hill of Mars, because this god was brought to trial here before the assembled gods by Neptune, on account of his murdering Halirrhotius, the son of the latter. The spot is memorable as the place of meeting of the Council of Areopagus, the most ancient and venerable of all the Athenian courts. The Areopagites sat as judges in the open air, seated on a bench of stones excavated in the rock. The language of *Acts* 17.19,22 leaves it in doubt whether St. Paul was brought before and stood up in the midst of the "court of the Areopagus," or led aside to Mars' Hill by the philosophers, that in greater quiet than prevailed in the market-place they might hear what he had to say. (Opinion is divided: the A.V.—with some ambiguity: see text and marg. in both vers. —and the R.V. text adopt *court*, with alternative margin. So, of modern Bible Dict., does the *Encyc. Bib.*, while Hastings and Murray maintain the *site*.) Against the *site* may be the sacredness of its associations to these Athenians, and the expression "in the midst of" Areopagus (ver. 22, cf. ver. 33): against the *court*, the absence of legal procedure, and the popular character of St. Paul's address. Certainly there was no formal trial, but it is possible that Paul was brought before the Court (sitting in the Stoa Basileios, in the market-place), either for preliminary examination, with a view to prosecution, or "to satisfy the supreme university tribunal of his qualifications" to teach (so Ramsay, *Paul the Traveller*, pp. 241-249).

Ar'etas.—"Aretas the King" (2 *Cor.* 11.32). There were many princes of Arabia of this name, but the only one mentioned in Scripture is he (9 B.C.–40 A.D.) whose "governor," then in possession of Damascus, sought to apprehend Paul, who escaped by being let down from the wall in a basket. This was the Aretas whose daughter married Herod Antipas. When the latter put her away to make room for Herodias (his brother Philip's wife), Aretas sent an army against him and won a great victory. This campaign was believed by the populace to be a Divine punishment for Herod's murder of John the Baptist.

Ar'gob.—*Heaped with stones*: 1. A tract of country on the east of the Jordan in Bashan, in the kingdom of Og, containing sixty "great" and fortified "cities." Argob was in the portion allotted to the half-tribe of Manasseh, and was taken possession of by Jair, a chief man in that tribe. It afterwards formed one of Solomon's commissariat districts, under the charge of an officer whose residence was at Ramoth-Gilead (*Deut.* 3.4, 13, 14; 1 *K.* 4.13). In later times Argob was called Trachonitis. It has been identified with the Lejah, a remarkable region south of Damascus and east of the Sea of Galilee. The district is in reality one vast bed of lava, as hard as flint, ringing like metal when sharply struck. Though so rocky and bare as a whole, it yet has fertile spots. It must have been thickly peopled at one time, for the ruins of over fifty cities have been discovered. This extraordinary region forms a wonderful contrast to the surrounding plain of the Hauran, a plateau of waving downs of the richest agricultural soil, stretching from the Sea of Galilee to the Lejah, and beyond that to the desert, almost literally "without a stone." 2. See 2 *K.* 15.25; this passage leaves it doubtful whether he was a conspirator or an officer of King Pekahiah.

Ari'dai.—A son of Haman, slain by the Jews (*Esth.* 9.9).

Arida'tha.—A son of Haman, slain by the Jews (*Esth.* 9.8).

Ari'eh.—*Lion*: a fellow-conspirator or fellow-officer with Argob (2 *K.* 15.25). [Argob.]

Ari'el.—*The lion of God*: 1. One of the chief men who, under Ezra, directed the caravan which he led back from Babylon to Jerusalem (*Ezra* 8.16). 2. A designation given by Isaiah to the city of Jerusalem (*Isai.* 29.1, 2, 7), as a symbol of hope. In this connection the name would signify the "hearth, or altar of God."

Arimathæ'a.—*A height*: the residence of Joseph, who obtained leave from Pilate to bury our Lord in his own new tomb at Jerusalem (*Matt.* 27.57; *Lk.* 23.51; *John* 19.38). It is probably identical with Ramah, or Ramathaim-Zophim, the birthplace of the prophet Samuel (1 *Sam.* 1.1, 19). Now Rantieh, north of Lydda.

Ari'och.—1. King of Ellasar (*Gen.* 14.1-9). 2. "The captain of the guard" of Nebuchadnezzar (*Dan.* 2.14).

Ari'sai.—A son of Haman, slain by the Jews (*Esth.* 9.9).

Aristar'chus.—A Jew of Thessalonica, and travelling companion of St. Paul, first mentioned as roughly handled in the riot at Ephesus (*Acts* 19.29). He was one of the delegates of the Churches contributing to the "collection for the saints" at Jerusalem, who accompanied St. Paul thither at the close of his Third Missionary Journey (*Acts* 20.4; cf. 1 *Cor.* 16.1-4; 2 *Cor.* 8,9). He sailed with St. Paul from Cæsarea to Rome (*Acts* 27.2), and was with him when he wrote from there to Philemon and the Church at Colossæ, his "fellow-worker," "a comfort" to him, even his "fellow-prisoner" (*Philem.* 24; *Col.* 4.10,11). As in *Philem.* 23, 24 *only* Epaphras is described as "fellow-prisoner," and in *Col.* 4.10-14 *only* Aristarchus, it may be conjectured that Paul's companions took turns in sharing, voluntarily, his captivity.

Aristobu'lus.—They of "the household of Aristobulus" are greeted in *Rom.* 16.10, *i.e.* probably the Christians among the slaves of Aristobulus (perhaps the grandson of Herod the Great).

Ark.—A chest or box, or any vessel of similar shape. There are three arks which call for special notice.

1. *Noah's Ark* (*Gen.* 6.14 to 8.19).—Noah was ordered by God to construct this vessel, in which he and his family and a great variety of animals were preserved from the Deluge. If we take a cubit as equal to eighteen inches—the usual assumption—then the dimensions of the ark were 450 feet long, 75 feet broad, and 45 feet high. It was made of gopher, *i.e.* cypress wood, and rendered water-tight by being daubed inside and outside with bitumen. It had three storeys and a window, which probably extended, with slight interruptions, all round the vessel. [Noah.]

2. *The Ark of Moses*, made of bulrushes (*Ex.* 2.3–6), in which the infant Moses was placed when he was exposed upon the Nile. Like Noah's ark it was made water-tight with bitumen. [Moses.]

3. *The Ark of the Covenant*, or of the Testimony, which, with its cover, the mercy-seat, was especially invested with sacredness and mystery. A full description of its structure is given in *Ex.* 25. The mercy-seat, supporting the cherubim, was regarded as the symbol of the presence of God [Mercy-Seat], manifested on occasions by a luminous cloud, called the Shechinah. The care of the ark was given to the Levites of the house of Kohath, who bore it in its progress; but before being transported it was covered over by the priests, and was therefore not seen. The ark contained the two tables of the Law (hence its name as the Ark of the Covenant), probably also the pot of manna and the rod of Aaron (*Heb.* 9.4). The ark, which occupied the most holy spot of the whole sanctuary, in "the holy of holies," was never seen save by the high priest, and that only on special occasions.

The ark figures prominently in the history of the chosen people. It was borne by the priests into the bed of the Jordan, which separated, opening a pathway for the whole of the host to pass over (*Josh.* 4.9-11). It was carried for seven days round Jericho before the walls of the city fell down (*Josh.* 6.1-20). After the settlement of Israel in Palestine the ark remained in the tabernacle at Gilgal for a season, and was then removed to Shiloh till the time of Eli, when it was carried into the field of battle, so as to secure, as they supposed, victory to the Israelites, and was taken by the Philistines (1 *Sam.* 4.3-11). The sanctity of the ark, while it remained in the possession of the heathen, was indicated by miracles, as seen in its avenging progress through the Philistine cities (1 *Sam.* 4 and 6). After six months the Philistines sent back the ark into Hebrew territory. It returned first to Beth-shemesh, where the curiosity of the people was terribly punished (1 *Sam.* 6.11-20); and afterwards to Kirjath-jearim (1 *Sam.* 7.1), whence it was brought by David with much ceremony to the city of David, after a temporary halt at Perez-Uzzah, where Uzzah was struck dead for touching it when it seemed to totter (2 *Sam.* 6.1-19). It was afterwards deposited by Solomon in the Temple (1 *K.* 8.6-9). When the Babylonians destroyed Jerusalem and plundered the Temple, the ark was probably taken away by Nebuchadnezzar and destroyed, as no trace of it is afterwards to be found. It is not mentioned amongst the sacred vessels restored (*Ezra* 1.7-11). Tacitus, the Roman historian, bears witness to the emptiness of the holy of holies when entered by Pompey. The absence of the ark from the second temple was one of the points in which it was inferior to the first temple.

Arkite.—One of the families of the Canaanites, dwelling in Arca (*Gen.* 10.17; 1 *Ch.* 1.15), a city in the north of Phœnicia. Arca became famous for the worship paid by its inhabitants to Aphrodite. It was fortified by the Arabs, and attacked by the Crusaders, who, under Raimond of Toulouse, vainly besieged it

for two months in 1099. It was, however, afterwards taken by William of Sartanges. In 1202 it was totally destroyed by earthquake. The site which now bears the name of Arca lies about twelve miles north of Tripoli, and five miles south of the Nahr-el-Kebîr (Eleutherus). The great coast road passed half-way between it and the sea.

Armaged'don (R.V. **Har-Magedon**), the mountain of Megiddo.—A symbolic name (derived from 2 *Ch.* 35.22) for the scene of the last great spiritual contest (*Rev.* 16.16). The valley of Megiddo is the great battlefield of the Old Testament, where the chief conflicts took place between the Israelites and the enemies of God's people. There, in the plain of Esdraelon, Barak won a great victory over the Canaanites (*Judg.* 4 and 5) and Gideon over the Midianites (*Judg.* 7). There, too, Saul met his death at the hands of the Philistines (1 *Sam.* 31.8), and Josiah at the hands of the Egyptians (2 *K.* 23.29, 30; 2 *Ch.* 35.22).

Arme'nia.—The Greek name for Ararat, and so rendered Ararat (which see) in R.V. (2 *K.* 19.37; *Isai.* 37.38). This country, according to tradition, was settled by Haik, son of Togarmah, and grandson of Japhet (*Gen.* 10.3). Its boundaries were not well defined, but it may be described roughly as the country which stretches away from the shores of Lake Van, southwards to the mountains of Kurdistan. Armenia was frequently invaded by the Assyrians, the Babylonians, the Medes and Persians, and for many years remained in subjection to one or other of these empires.

Armlet (A.V. **Tablet**).—A golden ornament of some kind, perhaps a necklace (*Ex.* 35.22; *Num.* 31.50).

Armo'ni.—*Born of the palace*: son of Saul by Rizpah. He was given up by David to the Gibeonites (2 *Sam.* 21.8).

Armour.—[Arms.]

Armour-Bearer.—This was an officer selected by kings and generals from the bravest. It was his duty to carry the arms of his master, and also to bear messages from one part of the field to another, much as the modern aide-de-camp does. In the fight the armour-bearer often carried the shield and protected the person of his master (*Judg.* 9.54; 1 *Sam.* 16.21, 31.4). [Army.]

Armoury.—The armoury (*Neh.* 3.19), where the "thousand bucklers, all shields of mighty men," hung, was in the tower of David. [Tower.]

Arms.—First as to the weapons of offence mentioned in the Bible.

1. The sword, the most widely used weapon, was a smaller weapon than the modern sword, as we may infer from the statement that the sword of Ehud (*Judg.* 3.16) was a cubit, *i.e.* 18 inches long. But in the hands of a practised swordsman it could be wielded with terrible effect (2 *Sam.* 20.8-12; 1 *K.* 2.5). It was sometimes worn in a sheath, attached to a girdle. Before the days of metal, weapons for stabbing and cutting were made of flint, but we are not told that the Israelites ever used these. The sword was worn in times of war only; in times of peace even the king in state did not wear a sword (1 *K.* 3.24).

2. The spear, of which there were several varieties, from the very powerful weapon, the Chanith, weighing about 25 lbs., which was the weapon of Goliath and Saul, to the Kidon, a light and short spear, carried on the back of the warrior, between the shoulders. Other varieties include the Romach, the Shelach, and the Shebet. It was with Shebets (translated "darts") that Joab despatched Absalom (2 *Sam.* 18.14).

3. The bow was a weapon in which all grades of soldiers, from the lowest to the king's sons, were trained. It seems to have been bent with the aid of the foot. Bows of steel are mentioned as if specially strong. The string was probably at first some tough fibre. The arrows were carried in a quiver, and were sometimes poisoned.

4. The sling is first mentioned in *Judg.* 20.16, where we hear of the 300 Benjamites who, with their left hand, could "sling stones at an hair-breadth and not miss." In later times slingers formed part of the regular army (2 *K.* 3.25). Slings are still used in Palestine by those who watch the flocks, just as David, as a shepherd lad, doubtless used the weapon with which he afterwards slew Goliath.

Next are to be noticed the weapons of defence mentioned in the Scriptures. They include (1) the breastplate (1 *Sam.* 17.5); (2) the coat of mail (2 *Ch.* 26.14; *Neh.* 4.16); (3) the helmet (1 *Sam.* 17.5; 2 *Ch.* 26.14; *Ezek.* 27.10); (4) greaves or defences for the legs (1 *Sam.* 17.6); (5) the shield, of which there were two sorts—the Zinnah, covering the whole person, and the Magen, probably for use in hand-to-hand conflicts. Both words are used in the Psalms metaphorically of the protection of God (cf. *Eph.* 6.10-17).

Army.—During the Exodus every man above twenty years of age was a soldier (*Num.* 1.3), priests and Levites alone exempted (*Num.* 2.33). Each tribe formed a regiment, with its own banner and its own leader (*Num.* 2.2; 10.14). At the approach of an enemy a conscription was made from the general body. From the number so selected some might be excused service on certain specified grounds (*Deut.* 20.5-8). The army was then divided into thousands and hundreds under their respective captains (*Num.* 31.14; 1 *Sam.* 8.12; 2 *K.* 1.9). After the entry into Canaan, and the dispersion of the people throughout the country, combatants could be summoned on the spur of the moment by trumpet-call (*Judg.* 3.27), by messengers (*Judg.* 6.35), by some significant token (1 *Sam.* 11.7), or, as in later times, by the erection of a standard (*Isai.* 18.3 *Jer.* 4.21, 51.27), or by a beacon fire on ar eminence (*Jer.* 6.1).

The king provided himself with a bodyguard which formed the nucleus of the army. Saul

had a band of 3000 select warriors (1 *Sam.* 13.2, 14.52, 24.2) and David 600, which he subsequently increased (2 *Sam.* 15.18). He further organised a national militia, divided into twelve regiments, each of which was called out for one month in the year (1 *Ch.* 27.1); at the head of the army when in active service he appointed a commander-in-chief (1 *Sam.* 14.50).

Hitherto the army had consisted entirely of infantry, but as the foreign relations of the country extended much importance was attached to chariots. They were not of great service in Palestine itself, owing to the very uneven character of the country, but they could be employed to advantage on the borders, both on the side of Egypt and of Syria. David reserved a hundred chariots from the spoil of the Syrians (2 *Sam.* 8.4); Solomon greatly enlarged this force, and applied it to the protection of his border, stations or barracks being erected for them in different localities (1 *K.* 9.19). The force amounted to 1400 chariots and 12,000 horsemen. Three horses were assigned to each chariot, the third being kept as a reserve (1 *K.* 10.26; 2 *Ch.* 1.14). The ranks in the army were privates ("men of war"), lieutenants ("servants"), captains ("princes"), staff-officers, and cavalry officers (1 *K.* 9.22)

Warlike operations were generally begun in the spring, after solemnly taking counsel of God [URIM AND THUMMIM]. Priests, bearing the ark, accompanied the fighting men, both to encourage and help in other ways. They also acted as heralds and diplomatists both before and after the battle (*Num.* 10.8; *Deut.* 20.2-4; 1 *Sam.* 7.9).

The Jews as warriors were fierce fighters, loving to get near the enemy and engage him hand-to-hand. They rushed to the attack with loud cries and trumpet-blasts. They also exercised a considerable amount of cunning, and resorted to ambuscades and night attacks [DAVID, JONATHAN]. Deeds of valour were rewarded handsomely.

Before the establishment of the standing army the soldier had to provide his own armour and—by force or otherwise—his own food. Afterwards the army became a national charge, though the soldiers received no pay.

The framework of the *Roman* army may be set out in tabular form—

A century .	.	=50 to 100 men.
Two centuries	.	= 1 maniple.
Three maniples	.	= 1 cohort
Ten cohorts .	.	= 1 legion

It follows that there were sixty centuries in a legion, each under the command of a centurion. Originally, a century, as the name implies, consisted of 100 men, but subsequently the figure varied according to the strength of the legion.

In the N.T. the "legion" is mentioned (*Matt.* 26.53; *Mk.* 5.9); the "cohort" (*Matt.* 27. 27; *Mk.* 15.16; *John* 18.3-12; *Acts* 10.1, 21.31; 27.1). The commander of a cohort (Lat. *tribunus*, Gk. *chiliarch*, *i.e.* commander of 1000, Eng. *chief captain*) appears in *John* 18.12, and frequently in *Acts* 21–24: here the "cohort" is the Roman garrison of Jerusalem, with its quarters in Fort Antonia, adjoining the Temple.

In addition to the legionary cohorts, independent cohorts of volunteers served under the Roman standards. One of these was named Italian (*Acts* 10.1), as consisting of volunteers from Italy. The headquarters of the Roman forces in Judæa were at Cæsarea. The "Augustan band" of *Acts* 27.1 may be another of these provincial cohorts, deriving its name from Sebaste (Lat. *Augusta*), the name given by Herod the Great to the city of Samaria; or it may have had its name from some special honour conferred upon it by the Emperor. References to the "centurion" are found in *Matt.* 8.5, 27.54, and frequently in *Acts*. Four soldiers constituted the ordinary military guard, of which there were four, corresponding to the four watches of the night, who relieved each other every three hours (*John* 19.23; *Acts* 12.4). When in charge of a prisoner, two watched outside the door of the cell, while the other two were inside (*Acts* 12.6). The spearmen noticed in *Acts* 23.23 appear to have been light-armed irregular troops.

Ar'nan.—(1 *Ch.* 3.21).

Ar'ni (A.V. **Aram**).—An ancestor of our Lord (*Lk.* 3.33).

Ar'non.—*A torrent*: a river which formed the boundary between Moab and the Amorites, on the north of Moab. Rising in the mountains of Arabia, it flows through the wilderness into the Dead Sea, opposite En-gedi. The name of the river is now Mojeb. Its course lies through a ravine of great depth. The level plain comes close to the abrupt descent, which breaks away in limestone precipices. The width across, from crest to crest, is about three miles. At one part there are traces on each face of the ravine of the paved Roman road, with milestones, and the arch of a Roman bridge still stands. The stream runs through rich meadows, and is bordered in places with trees, oleanders and willows. When it bursts into the Dead Sea the Arnon is over eighty feet wide and four feet deep, flowing through a chasm with perpendicular sides of red, brown, and yellow sandstone, ninety-seven feet wide.

A'rod.—*Wild ass*: a son of Gad (*Num.* 26.17), called Arodi in *Gen.* 46.16. His descendants, the Arodites, are mentioned in *Num.* 26.17.

Aro'di.—[AROD.]

Aro'dites.—[AROD.]

Aro'er.—1. A town on the north bank of the river Arnon, first under the sway of Sihon, king of the Amorites (*Josh.* 12.2), and afterwards the territory of the tribe of Reuben. The ruins contain several wells and cisterns. 2. A town of Gad (*Num.* 32.34; *Josh.* 13.25; *Judg.* 11.33; 2 *Sam.* 24.5). 3. A place farther north than either 1 or 2, and dependent upon Damascus (*Isai.* 17.2). 4. A town in Judah (1 *Sam.* 30.28).

Aro'erite.—Hothan the Aroerite was the father of two of David's chief captains (1 *Ch.* 11.44).

Arpachsad.—[ARPHAXAD.]

Ar'pad, Ar'phad.—*A couch, a resting-place*: a city or district in Syria dependent upon Damascus, and invariably named with Hamath, now Hamah, on the Orontes (*Jer.* 49.23; 2 *K.* 18.34, 19.13; *Isai.* 10.9, 36.19, 37.13). Now known as Tell Erfad.

Ar'phad.—[ARPAD.]

Arphax'ad (R.V. **Arpachsad**).—*Issuing forth*: a son of Shem and the ancestor of Eber (*Gen.* 10.22, 24, 11.10). According to tradition, he was the progenitor of the Chaldeans.

Arrows.—[ARMS.]

Artaxerxes.—*The great king.* In the books of Ezra and Nehemiah the name Artaxerxes appears to be given to *two* kings of Persia—(1) the Artaxerxes of *Ezra* 4; who stopped the rebuilding of the Temple, variously identified with Cambyses, the pseudo-Smerdis, or Xerxes; (2) the later monarch of *Ezra* 7; *Neh.* 2.1, 5.14, 13.6, who permitted and furthered the rebuilding of the walls of Jerusalem. But the identification of (1) is difficult, for the inscriptions disprove the theory that Artaxerxes was a royal title, and not simply a name. And it is now generally agreed that only *one* Artaxerxes is referred to, and that the section, *Ezra* 4.6-27, is out of place. He is probably to be identified with Artaxerxes I. (Longimanus), who reigned 464–425 B.C.

Ar'temas.—A companion of St. Paul (*Tit.* 3.12).

Aru'bboth.—The district in which the son of Hesed acted as commissariat officer for Solomon (1 *K.* 4.10).

Aru'mah.—A town five miles south-east of Nablous, in the neighbourhood of Shechem, at which Abimelech resided (*Judg.* 9.41).

Ar'vad.—A small rocky island near Zidon (*Ezek.* 27.8), now called Ruad, two or three miles off the Phœnician coast. Although very small—barely a mile in circumference—it was noted for the naval skill of its inhabitants, called Arvadites. It was a dependency of Tyre and Sidon (*Gen.* 10.18; 1 *Ch.* 1.16).

Arvad'ite.—[ARVAD.]

Arza.—A steward of Elah, king of Israel, who was assassinated at a banquet in Arza's house by Zimri (1 *K.* 16.9).

A'sa.—*Physician*: 1. Son of Abijah, and king of Judah, who distinguished himself by his devotion to the pure worship of Jehovah, and his very active hostility to idolatry (1 *K.* 15.9-24; 2 *Ch.* 15.1-19). Maachah, his grandmother, had set up some impure worship in a grove, but Asa burnt the symbol of her religion and threw the ashes into the brook Kidron, afterwards deposing Maachah from her dignity as queen-mother. Asa fortified cities on his frontiers, and raised a large army (2 *Ch.* 14.8), with which he utterly defeated the invader Zerah. On his return to Jerusalem Asa convoked a great assembly, at which was renewed, with impressive solemnity, the covenant by which the nation was dedicated to God (2 *Ch.* 15). In alliance with Benhadad, king of Damascus, Asa forced Baasha, king of Israel, to abandon his purpose of fortifying Ramah, and strengthened the strongholds of Geba and Mizpeh in Benjamin, with the intention of preventing emigration from, or immigration into, the kingdom of Judah. Asa died greatly loved and honoured, in the forty-first year of his reign. 2. See 1 *Ch.* 9.16.

Asa'hel.—*God has made*: 1. The youngest son of David's sister, Zeruiah, celebrated for his speed as a runner. He was one of the thirty heroes of David (2 *Sam.* 23.24), who gave him a command in the army (1 *Ch.* 27.7). When fighting under the command of his brother Joab against Ishbosheth's army at Gibeon, he pursued Abner, who, after vainly warning him to desist, was obliged in self-defence to kill him (2 *Sam.* 2.18). 2. A Levite sent by Jehoshaphat to teach the law to the people in Judah (2 *Ch.* 17.8). 3. A Levite employed under Hezekiah as an officer of the offerings and tithes and dedicated things (2 *Ch.* 31.13). 4. The father of an agent employed by Ezra (*Ezra* 10.15).

Asahi'ah (R.V. **Asai'ah**).—*Jehovah hath made*: 1. An officer of King Josiah, sent by him, together with others, to seek information of Jehovah respecting the Book of the Law which Hilkiah found in the Temple (2 *K.* 22.12-14, A.V. *Asahi'ah*; 2 *Ch.* 34.20). 2. A Simeonite prince in the reign of Hezekiah, who drove out the Hamite shepherds from Gedor (1 *Ch.* 4.36). 3. A Levite in the reign of David, chief of the family of Merari (1 *Ch.* 6.30). He assisted in bringing the ark from Obed-edom to Jerusalem (1 *Ch.* 15.6). 4. The first-born of "the Shilonite," according to 1 *Ch.* 9.5, who, with his family, returned from Babylon to Jerusalem. In *Neh.* 11.5 he is called Maaseiah.

A'saph.—*Collector*: 1. A Levite, one of David's three chief musicians, whom the king appointed to preside over "the service of song in the house of the Lord" (1 *Ch.* 6.31, 39). Asaph was also a "seer" (2 *Ch.* 29.30), and twelve Psalms, all of a prophetical character, are assigned to him (*Ps.* 50, 73–83). His descendants or followers, the "sons of Asaph," took part in the purification of the Temple and in the celebration of that event (2 *Ch.* 29.13-30, 35.15). 2. The ancestor of Joah, who was recorder under Hezekiah (2 *K.* 18.18; *Isai.* 36.3-22). 3. An officer under the King of Persia, as "keeper" of the royal forests in Judah (*Neh.* 2.8). 4. A Levite mentioned in 1 *Ch.* 9.15; *Neh.* 11.17.

Asare'el (R.V. **Asarel**).—A son of Jehaleleel (1 *Ch.* 4-16).

Asare'lah (R.V. **Asharelah**).—A son of Asaph, set apart by David to "prophesy with harps and with psalteries and with cymbals" (1 *Ch.* 25.2; in ver. 14, Jesharelah).

Ascension.—[JESUS CHRIST.]

Ase'nath.—(?) *Belonging to Neit* (an Egyptian goddess). The Egyptian whom Joseph took to

wife (*Gen.* 41.45-50, 46.20), who bore him Manasseh and Ephraim. She was the daughter of Potipherah, the high-priest of On, or Heliopolis, the headquarters of sun worship.

As'er.—The Greek form of Asher (*Lk.* 2.36; *Rev.* 7.6).

Ash.—The word occurs only once in the A.V. (*Isai.* 44.14). The R.V. translates "fir-tree." The exact tree meant is not certainly known. It cannot be our ash-tree, which is not a native of Palestine.

A'shan.—A city in the low country of Judah (*Josh.* 15.42). It was allotted to Simeon, and assigned to the priests.

Ashare'lah.—[ASARELAH.]

Ash'bea.—A proper name, but whether of a man or a place is uncertain (1 *Ch.* 4.21).

Ash'bel.—*Man of Baal*: one of the sons of Benjamin (*Gen.* 46.21; *Num.* 26.38; 1 *Ch.* 8.1).

Ashbel'ite. — The descendants of Ashbel (*Num.* 26.38).

Ashche'naz.—1. A son of Gomer (1 *Ch.* 1.6). 2. A people or kingdom mentioned in *Jer.* 51.27. [ASHKENAZ.]

Ash'dod, or Azo'tus.—*Fortress, castle*: a strongly fortified town overlooking the plain of Philistia. It is perched on the top of a hill, and commands the entrance to Palestine from Egypt, owing its great importance in history to this fact. Ashdod was also a chief seat of Dagon worship. It is about thirty miles from the southern frontier of Palestine, three from the Mediterranean Sea, and nearly midway between Gaza and Joppa. Though assigned to Judah (*Josh.* 15.47), it was never conquered by the Israelites. It is mentioned, on the other hand, as the point for conducting offensive operations against them. When King Uzziah broke down the wall of the town, he established forts on the adjacent hills, so as to be safe against future attacks (2 *Ch.* 26.6). Even down to Nehemiah's age it preserved its distinctiveness of race and language (*Neh.* 13.23, 24). The only notice of it in the N.T. is in connection with Philip's return from Gaza (*Acts* 8.40). It is now an insignificant village, bearing the name Esdud, with no memorials of its ancient importance.

Ashdod'ites, Ashdoth'ites.—The inhabitants of Ashdod.

Ash'doth Pisgah.—*Slopes of Pisgah*: some definite natural feature, probably a ravine, east of the Dead Sea, on the borders of Reuben (*Deut.* 3.17, 4.49; *Josh.* 10.40, 12.3, 8, 13.20). The district is noted for its many perennial springs, starting out of the hillsides at various altitudes. The valley whence the water of these springs was collected formed the northern boundary of Nebo. It is a spot of great natural beauty, contrasting, as it does, its springs and luxuriant vegetation with the arid wastes in which it lies.

Ashdoth'ites, The.—[ASHDODITES.]

A'sher.—*Happy*: the eighth son of Jacob, by Zilpah, Leah's handmaid (*Gen.* 30.13). Of the tribe descended from Asher no account is recorded during the whole course of the sacred history. The territory assigned to the descendants of Asher was on the sea-shore from Carmel northwards as far as Sidon. It contained some of the finest soil in all Palestine, and in its productiveness fulfilled the blessings which had been bestowed on Asher by Jacob and by Moses (*Gen.* 49.20; *Deut.* 33.24, 25). Here was the oil in which he was to "dip his foot," bread, which was to be "fat," and the "royal dainties" in which he was to indulge; and here, in the metallic manufactures of the Phœnicians, were the "iron and brass" for his "shoes." The Phœnician settlements were even at that early period in full vigour; and Asher was contented to partake of their luxuries and to "dwell among them" without attempting the conquest and extermination enjoined in regard to all the Canaanites (*Judg.* 1.31, 32, 5.17). At the numbering of Israel at Sinai, Asher was more numerous than either Ephraim, Manasseh, or Benjamin (*Num.* 1.32-41); but in the reign of David, so insignificant had the tribe become that its name is altogether omitted from the list of the chief rulers (1 *Ch.* 27.16-22). With the exception of Simeon, Asher is the only tribe west of the Jordan which furnished no hero or judge to the nation. However, Anna, who served God with fastings and prayers night and day in the Temple (*Lk.* 2.36-38), was "the daughter of Phanuel, of the tribe of Aser."

A'sher.—A town west of the Jordan (*Josh.* 17.7), on the boundary of Manasseh, on the road to Beth-shean.

Ash'erah.—[GROVES.]

Ashes.—The ashes of a red heifer, burnt entire, according to regulations prescribed in *Num.* 19, had the ceremonial efficacy of purifying the unclean (*Heb.* 9.13), but of polluting the clean. Ashes about the person, especially on the head, were used as a sign of sorrow; and the passage in *Job* 2.8, sitting upon ashes, is an extreme expresson of grief. Ashes are also used figuratively in *Job* 30.19; *Isai.* 44.20; *Mal.* 4.3, and other passages.

Ashhur.—[ASHUR.]

Ashi'ma.—A god worshipped by the people of Hamath. The worship was introduced into Samaria by the Hamathite colonists, whom the king of Assyria settled in the land (2 *K.* 17.30).

Ashke'lon, Askelon, Eshkalon.—One of the five cities of the lords of the Philistines (*Josh.* 13.3; 1 *Sam.* 6.17). It was situated on the extreme edge of the shore of the Mediterranean (*Jer.* 47.7). The site still retains the ancient name. Samson went down from Timnath to Ashkelon, where he slew the thirty men and took their spoil. It was a remote town, and is much less prominent in the Scriptures than the other chief Philistine cities. In the time of Origen some wells of remarkable shape were shown near the town, which were believed to be those dug by Isaac, or, at any rate, to be of the time of the Patriarchs. Ascalon played a memorable part in the struggles of the Crusades; within the walls and towers now standing Richard Cœur-de-Lion held his court. Its name is familiar to

us in the "eschalot" or "shallot," a kind of onion, first grown there, for which the place was widely known.

Ashke'naz.—One of the three sons of Gomer, son of Japhet (*Gen.* 10.3); that is, one of the peoples or tribes belonging to the great Japhetic division of the human race, and springing immediately from that part of it which bears the name of Gomer, or Cimmerians. [ASCHENAZ.]

Ash'nah.—*The strong fort*: the name of two cities in the lowlands of Judah; see *Josh.* 15.33 and 15.43.

Ashpe'naz.—The master of the eunuchs of Nebuchadnezzar (*Dan.* 1.3).

Ashtar'oth, Astar'oth.—A city on the east of Jordan, in Bashan, in the kingdom of Og. It fell into possession of the half tribe of Manasseh (*Josh.* 13.31), and was given with its suburbs or surrounding pasture-lands to the Gershonites (1 *Ch.* 6.71). It was the birthplace of Uzzia (1 *Ch.* 11.44). It has been identified with Tell 'Ashterah, a height or low hill to the east of the Sea of Galilee, rising in the midst of the plain, with scattered ruins about it. [ASTORETH.]

Ashter'athite.—Uzzia was an inhabitant of Ashtaroth (1 *Ch.* 11.44).

Ashter'oth - Karna'im.—*Two-horned Ashtaroth*: a place of very great antiquity, the abode of the Rephaim at the time of the incursion of Chedorlaomer (*Gen.* 14.5), while the cities of the plain were still standing in their oasis.

Astor'eth.—*Star, the planet Venus*: the principal female divinity of the Phœnicians, as Baal was the principal male divinity. As Baal was identified with the Sun, so Ashtaroth or "Astarte with the crescent horns" was with the moon, and was symbolised by the cow. The worship of this goddess was borrowed by the Canaanites from the Chaldæans. She was the goddess of productive power, of love and of war. She was the Philistine goddess of war, and her worship was accompanied by gross licentiousness, in which the "groves" played a prominent part. Doves were sacred to her. [ASHERAH, GROVES.]

Ash'ur (R.V. **Ashhur**).—"Father (*i.e.* founder) of Tekoa" (1 *Ch.* 2.24, 4.5).

Ash'urites.—The name occurs only in the enumeration of those over whom Ishbosheth was made king (2 *Sam.* 2.9). Perhaps reads Asherites.

Ash'vath.—One of the sons of Japhet, of the tribe of Asher (1 *Ch.* 7.33).

Asia.—A Roman province which embraced the western part only of what is now known as the peninsula of Asia Minor, and of which Ephesus was the capital. The province originated in the bequest of Attalus, king of Pergamum, or king of Asia, who left by will to the Roman Republic his hereditary dominions in the west of the peninsula (133 B.C.). The frontier was altered somewhat, and Asia was constituted a province, and in the reign of Augustus was governed by a proconsul. It contained many important cities, among which were the seven Churches of the Apocalypse. The "chiefs of Asia" (*Acts* 19.31), or Asiarchs, R.V. marg., were officers of the Province of Asia chosen to take charge of the public games and religious festivals. It is not certain whether the office was annual, or was held for four years.

Asi'el.—A Simeonite whose descendant, Jehu, lived in the reign of Hezekiah (1 *Ch.* 4.35).

Askel'on.—[ASHKELON.]

As'nah.—The children of Asnah were among the Nethinim who returned with Zerubbabel (*Ezra* 2.50).

Asnap'per (R.V. **Osnapper**).—A ruler mentioned in *Ezra* 4.10 as the great and noble personage who had brought several nations from beyond the Euphrates and settled them in Samaria. He is now generally identified with the great Assyrian king, Asur-bani-pal, who began to reign 668 B.C.

Asp.—The word occurs in *Deut.* 32.33, "the cruel venom of asps"; *Job* 20.14, 16, "the gall of asps," "he shall suck the poison of asps" (cf. *Rom.* 3.13); *Isai.* 11.8, the "sucking child shall play on the hole of the asp." The word translated "adder" in *Ps.* 58.4, "the deaf adder that stoppeth her ear," and in *Ps.* 91.13, "thou shalt tread upon the lion and adder," is the same Hebrew word as is elsewhere translated "asp."

The reptile referred to is that which we know as the hooded cobra of Egypt. It is only to be found in the wilder districts of Palestine, though common enough south of Beersheba. It lives in the holes of rocks or old walls. This cobra is very susceptible to the charmer's art, but there are some which defy all attempts to soothe them, and these are called "deaf" (*Ps.* 58.4), though they can hear well enough. It is true that serpents have not a keen sense of sound; it is only sharp, shrill notes, such as those produced by a flute, that make any impression upon them.

Aspa'tha.—One of the ten sons of Haman slain by the Jews (*Esth.* 9.7).

Asri'el.—The son of Gilead, and great-grandson of Manasseh (*Num.* 26.31; *Josh.* 17.2). The name occurs as Ashriel in 1 *Ch.* 7.14.

Asri'elites.—Descendants of Asriel (*Num.* 26.31).

Ass.—The frequency with which the ass is mentioned in the Bible testifies to its extensive use in Bible lands at all times. References to the animal may be usefully grouped under five heads, according to the Hebrew names for the different sorts in the original.

1. The first is *Chamor*, the ordinary name for the domestic ass, male or female, but more properly the male. In eastern countries the ass is a more valuable animal than with us, being well cared for and considerably larger. It can do a good day's journey at an easy canter or trot, and it has a spirited and wide-awake manner. The breed is carefully selected, and a well-bred Syrian ass is worth £40. The Palestine asses are the finest in the world.

The colour and markings of the domestic ass are much the same everywhere, being a nearly uniform drab. There is a white variety, however,

in Syria which is greatly valued for its beauty, though it is a delicate animal. Only kings and the wealthy rode upon this ass, which was found chiefly around Bagdad and Damascus. Deborah and Barak address the mighty ones in Israel as " ye that ride on white asses " (*Judg.* 5.10).

Amongst the Jews the most honourable persons rode upon asses. Asses were also used for ploughing and the carrying of burdens. Abraham went on his ass from Beersheba to Mount Moriah (*Gen.* 22.3). See also *Judg.* 10.4 and 12.14. Women also rode on asses. Achsah and Abigail are particularly mentioned as doing so (*Judg.* 1.14 ; 1 *Sam.* 25.20). Though the ass was reckoned a valuable possession, it was not used for food, except in time of famine (2 *K.* 6.25), being rendered unclean by the Mosaic Law, because it did not chew the cud, and had an undivided hoof.

2. The second word, *Athon*, is always rendered " she-ass." Balaam rode on a she-ass (*Num.* 22.23) ; the wealthy Shunammite saddled a she-ass on her errand to Elisha (2 *K.* 4.24) ; Saul sought the she-asses of Kish (1 *Sam.* 9.3) ; and Jehdeiah had charge of David's she-asses (1 *Ch.* 27.30). They were more valuable than males, and we find that part of Job's wealth consisted of a thousand she-asses.

3. The third term, *Ajir*, always signified a colt or young ass, frequently used for riding (*Judg.* 10.4, 12.14). Our Saviour made His triumphal entry into Jerusalem upon a colt, the foal of an ass, and the animal selected was not typical of meekness, as is generally supposed, but honourable and suitable in dignity to bear the King of Israel (*Matt.* 21.2, 5, 7).

4–5. The fourth and fifth terms, *Pere* and *Arod*, are invariably rendered wild ass, though probably two different species are indicated (*Job* 39.5 ; *Ps.* 104.11 ; *Isai.* 32.14 ; *Jer.* 2.24 ; *Dan.* 5.21 ; *Hos.* 8.9). The wild ass is not now met with in Palestine or Sinai, but, to judge from the frequent mention of them, they must have been plentiful in O.T. times. All wild asses are swift runners, and roam over wide areas in search of pasture.

Assh'ur, Assur.—[ASSYRIA.]

Asshu'rim.—Descendants from Dedan, the grandson of Abraham (*Gen.* 25.3).

As'sir.—*Prisoner* : a name frequent in the family of Korah. 1. Son of Korah (*Ex.* 6.24 ; 1 *Ch.* 6.22). 2. Son of Ebiasaph, son of Korah (1 *Ch.* 6.37). 3. Son of Ebiasaph, son of Elkanah, Assir being thus nephew to Samuel (1 *Ch.* 6.23). 4. Son of Jeconiah (1 *Ch.* 3.17) : but R.V. " Jeconiah the captive."

As'sos.—A town and seaport of the Roman province of Asia, in the district anciently called Mysia. It was situated on the northern shore of the gulf of Adramyttium, and was only about seven miles from the opposite coast of Lesbos, near Methymna. A good Roman road, connecting the towns of the central part of the province with Alexandria Troas, passed through Assos, the distance between the two latter places being about twenty miles. These geographical points illustrate St. Paul's rapid passage through the town, as mentioned in *Acts* 20.13, 14. The ship in which he was to accomplish his voyage from Troas to Cæsarea went round Cape Lectum, while he took the much shorter journey by land. Thus he was able to join the ship without difficulty, and in sufficient time for her to anchor off Mitylene at the close of the day on which Troas had been left. Many remains of the ancient city still exist, including the citadel, which commands a glorious view. The Street of Tombs, leading to the Great Gate, is another most remarkable feature. This once important place is a small village, Bairam Kalessi. [TROAS.]

Assy'ria, Assh'ur.—Asshur was one of the grandsons of Noah (*Gen.* 10.11, 22), whom the idolatry of later times raised to the position of a god. The Assyrians often call their land " the land of the god Assur " ; in the early period the capital of the Empire was Assur (Kileh-Shergat), and it is probable that from this city the country took its name of Assyria.

Country and People.—In ancient geography Assyria is a country east of the Tigris, bounded on the north by Armenia, on the east by Media, and on the south by Susiana and Chaldea. The country is watered by several rivers, the chief of which is the Tigris [see HIDDEKEL]. The southern and northern parts are mountainous, though well adapted for pasturage and the growth of fruit, corn, and cotton. In these mountains Shalmaneser colonised the inhabitants of Ephraim and Galilee, when he conquered the ten tribes (2 *K.* 17). They are now inhabited partly by Nestorians, whose forefathers embraced Christianity. The people have sunk into a rude and superstitious ignorance.

According to Professor Sayce, Assur had originally been the name, not of a country, but of a city, founded in remote times on the Tigris, which gave its name to the surrounding district. It was built by a people akin to the modern Turks, afterwards supplanted by the Semitic Assyrians, a people allied in blood and language to the Hebrews and Arabs. The name, which originally signified " water boundary," was slightly changed by the Assyrians, so as to assume the form of a word which in Assyria meant " gracious." Thus Assur became the Divine impersonation of the power and constitution of Assyria.

Assur (Kileh Sherghat) did not always remain the capital, the seat of government shifting to Nineveh, Calah, and Dur-Sargin, now respectively known as Konyunjik, Nimrud, and Khorsabad. Instead of Dur-Sargin, the Book of Genesis mentions Resen " between Nineveh and Calah " (*Gen.* 10.12). Of these towns Nineveh at least is as old as Assur. The rise of Assyria did not take place until the Babylonian monarchy was already growing old. Before, the country had been called Gutium

(Kurdistan), a name that has been identified with the Goyyim or "nations" of *Gen.* 14.1, over which Tidal was king. There seems to have been a time when the rulers of Assur were mere governors appointed by the Babylonian monarchs, for the earliest of whom we know anything call themselves not "king," but "viceroy."

It was the original possessors of the land, generally termed Accadian, who invented the cuneiform system of writing, founded the chief cities of Babylonia, and erected the earliest Babylonian monuments known [BABYLON]. Though the Semitic invaders overcame the Accadians, yet the latter long survived in their language, which took the place that Latin does amongst Europeans, and which every educated Babylonian was expected to know. The Babylonians were agriculturalists, the Assyrians a military and trading people.

The Assyrian was simple in his habits, but was cruel and ferocious, impaling and burning alive the inhabitants of conquered cities. The Assyrians were purely a military power, and when their great stronghold of Nineveh was destroyed, the nation itself was blotted out. [NINEVEH.]

History in Brief.—For detailed history see Sayce's *Assyria, its Princes, Priests, and People*; Layard's *Nineveh*; Brit. Mus. *Guide to Assyrian Antiquities.*

We know little of the early rulers of Assyria except their names, the first real king (not "viceroy" of Babylonia) being Bel-Kapkapi (16th century B.C.). For some centuries their history is occupied with the struggles with Babylonia. Rimmon-nirari I. (1320 B.C.) has left inscriptions recounting his wars. Calah was founded by his son, and six generations of his descendants followed on the throne.

Then came Tiglath-Pileser II., the founder of the first Assyrian empire, who extended his borders from Cilicia in the west to Kurdistan in the east. When this conqueror reached the Mediterranean, after overcoming the Hittites, he symbolised his subjection of the sea by embarking in a ship and killing a dolphin. He embellished Nineveh, and in 1130 B.C. besieged and took Babylon. [TIGLATH-PILESER. Summary.]

But the conquests of Tiglath-Pileser were lost during the following reigns, during which time the kingdom of David and Solomon arose and expanded. In the years 911–858 B.C., however, the Assyrian empire revived once more, the paths of the conquering monarchs being marked by gross and horrible barbarities, such as impalements and pyramids of human heads. The armies of Assur-natsir-pal overran Armenia, Mesopotamia, Hindostan, Babylonia, Phœnicia, while those of Shalmaneser II. (who subdued Hoshea) further extended the boundaries, and marked the climax of the first Assyrian empire. On one of the monuments of this king are figured the tribute-bearers of "Jehu, son of Omri." To protect themselves from Shalmaneser II. the neighbouring kings formed a confederacy to resist him. Among these "Ahab of Israel" is mentioned as furnishing 2000 chariots and 10,000 infantry. [AHAB, BENHADAD II.]

Twelve years after, when Hazael, king of Syria, was on the throne of Damascus, Shalmaneser marched against him and besieged Damascus. It was at this juncture that Jehu arrived with offers of tribute and submission [JEHU]. A revolt of twenty-seven cities, including Nineveh and Assur, kept Shalmaneser II. at home, and also his son and successor. But Rimmon-nirari III. (810–781 B.C.) compelled the Phœnicians, Israelites, Edomites, and Philistines to pay him tribute. From this time the empire decayed, until in the year 745 B.C. Pul seized the crown and called himself Tiglath-Pileser IV., and founded the second Assyrian empire. [PUL.]

This monarch greatly strengthened Assyria, and inaugurated a policy of extension and consolidation successfully carried on by his successors. Such was the terror of his name, that the petty kings Eniel of Hamath, Uzziah of Judah, Rezin of Syria, Hiram of Tyre, Pisiris of Carchemish, and Menahem of Samaria, hastened to render him homage (see 2 *K.* 15.19).

About this time Ahaz was hard pressed by Rezin and Pekah, who had combined to overthrow the house of Judah. He called to Tiglath-Pileser for aid, with the result that Syria became an Assyrian province, the tribes beyond the Jordan were carried into captivity, and Damascus destroyed. Ahaz attended when all the defeated kings and princes were doing homage to the conqueror (2 *K.* 16.10).

The next great Assyrian monarch was Sargon (who was the successor to Shalmaneser IV.), whose empire, at the height of his power, reached from the Mediterranean to the Persian Gulf, local kings paying tribute and doing homage. Sargon overran Palestine, captured Jerusalem, and burnt Ashdod (*Isai.* 20.1). Sargon was murdered, and succeeded by his son Sennacherib. [SARGON, HEZEKIAH.]

Sennacherib was chiefly occupied in retaining possession of the territories acquired by his predecessors. We have a long inscription of his doings against Hezekiah, but nothing about the disaster which befell his army before Jerusalem (2 *K.* 19), a blow so severe that he never recovered from it, though he was able once more to recapture revolted Babylon, and give it up to fire and sword. In 681 B.C. he was murdered by his two elder sons.

Esar-haddon had to fight his brothers for the throne. He was a military genius, though not so ruthless as his predecessors. He conquered Egypt, rebuilt Babylon, whence Manasseh (which see) of Judah was brought to him a prisoner (2 *Ch.* 33.11). He occupied the border of Media, and the island of Cyprus paid him tribute.

Assur-bani-pal is probably the "great and noble" Asnapper of *Ezra* 4.10. He was

luxurious in his habits, fond of literature, and left the conduct of his troops to generals, who extended the empire to its widest limits. But a rebellion, headed by his brother (652 B.C.), ended in the loss of Egypt and the semi-independence of Babylonia, the governors of which acted rather as sovereigns than viceroys, until Nebopolassar and Nebuchadnezzar (which see) threw off all semblance of submission. [BABYLON.]

The last Assyrian king, Esar-haddon II., saw his empire melt away until the doom, pronounced so long before by God's prophets against Nineveh, became a fact.

Religion.—The Assyrian gods were of Babylonish origin. The Accadians believed that every object and phenomenon of Nature had its spirit, nearly always malevolent, and only to be appeased by charm and exorcism, the knowledge of which was in the hands of the priests, so that priest and magician were almost synonymous terms. The greater gods were Anu, "the sky"; Bel, "the earth"; Ea, "the deep." Then there were in order of rank, the moon-god, the sun-god, the evening star, and other planets. Later, however, the sun-god took highest rank, and was addressed as Bel or Baal, the supreme "lord." Bettis, or Bilat, his wife, was the feminine complement of Bel [ASHTORETH]. Merodach was likewise known as Bel, the offspring of Sar and Kisar, the upper and lower firmaments. Merodach was a beneficent god, ever engaged in combating the powers of evil. Nebo was his son, and the god of literature, the inventor of the cuneiform writing. His worship was carried as far as Canaan [NEBO, *Ezra* 2.29; MOUNT NEBO, *Deut.* 32.49].

Rimmon, "the thunderer," was the god of rain and storm, armed with lightning. Istar (Ashtoreth), "the queen of heaven," was adored under many titles and forms. She was also the Astarte and Aphrodite of the Greeks. Two other principal deities were Nergal and Adar, the latter being the god referred to in 2 *K.* 17.31, under the name of Adram-melech, "king Adar."

Both the Babylonians and Assyrians possessed a liturgy, containing services for particular days and seasons, one of the most curious things in this "Prayer-book" being a prayer after a bad dream. They also possessed a collection of penitential psalms. Fast days were observed, and days of humiliation for times of national disaster. The very name Sabattu was employed by the Assyrians, who called it "a day of rest for the heart," "a day of completion of labour."

They believed in a future life. Hades, the land of the dead, was a place of gloom and darkness, where the spirits of the dead flitted like bats, with dust for their food, until they had drunk of the waters of life, which bubbled from the golden throne of Allat, the queen of the under world, when they were restored to life and the upper air.

Assyrian religion and mythology were inextricably mixed together. There was more than one legend of the creation, one bearing a remarkable resemblance to that in Genesis. The story of the Deluge was a favourite theme among the Babylonians. [BABYLONIA.]

There were great contrasts in Assyrian religion. They were grossly polytheistic, having hundreds of gods, and even worshipping deified spirits of men. Yet there was a strong tendency to monotheism, the supreme god being Assur. The Assyrian confessed his sins to his gods, and begged for pardon and help, yet his worship was stained with the foulest excesses, though the higher minds struggled towards the conception of one supreme God.

Art, Literature, Science.—Assyrian palaces and temples were built of brick (a practice copied from Babylon), and lined with sculptured slabs of alabaster. (For particulars see NINEVEH, etc.) The palaces were of one story, built on terraces, and surrounded by gardens or parks.

Sculpture was generally in relief, figures being drawn in profile, and often showing great spirit. The Assyrians were clever carvers in ivory, and the richly engraved backgrounds of their sculptures repeat the minute and exact work found on the ivory. The sculptures were generally richly, if crudely, coloured in red, black, blue, and white tints.

Literature consisted chiefly of translations from Accadian originals, written in the cuneiform character on clay and stone (WRITING, BABYLON), though papyrus was used as well. Education was widely spread, and there seemed to be few who could not read and write the simplified script in use for all ordinary purposes. The clay books were small, and the writing sometimes so minute that it was done with the aid of magnifying lenses of crystal, one of which has been found on the site of the library of Nineveh. All the great cities of the empire had libraries, which afforded occupation to a large number of scribes. In later times Aramaic was the common language of commerce and diplomacy, a fact that explains how it was that the Jews, after the Babylonish captivity, gave up their own language in favour of Aramaic, a tongue that was known and taught all over the neighbouring countries.

The Assyrians were great believers in astrology, and many were skilled astronomers. These produced an original work on astronomy of seventy-two books in 3800 B.C. A longer work on omens (one hundred and thirty-seven books) was compiled for Sargon I. Treatises on agriculture, poems, psalms, and songs have been found in the library of Nineveh, as well as contracts and other trading documents. Mathematics and medicine were well advanced.

Dress, etc.—The Assyrian dress differed little from that of the Oriental of to-day (DRESS). The king's tiara resembled the triple tiara of the Pope, and his robe was richly embroidered and fringed. The dress of the common people was simple, consisting of a tunic, or jacket

The soldiers in addition wore kilts and sandals, the cavalry boots. [SHOES, ARMS, ARMOUR.]

The Assyrians made use of tables, chairs, and couches. They were fond of good food, though the common people lived mostly on bread, fruit, and vegetables. Wine was widely drunk. It was made from grapes, grown near Damascus, and from dates. Beer, milk, cream, butter, and oil were all much used.

Polygamy was permitted, though not general, and slaves were plentiful, being provided from the captives of the army. A camel was worth half a shekel of silver, but a slave much less. Wives could sometimes be bought.

Trade.—The Assyrians were great traders, and their monarchs went to war to secure the commerce of the world to themselves. The contract tablets that have been found in such abundance have to do with the sale and lease of houses, slaves, and other property, and also the amount of interest for loans, often as low as four per cent. All these deeds were attested by witnesses, who used seals or their nail-marks. The document was then enclosed in an outer covering of clay. Until the time of Nebuchadnezzar payments were by weight, as there was no coinage until his reign.

For more of detail see the Assyrian monarchs under their names, also the various towns, rivers, etc.

The chief references to Assyria are as follows:—Famous for fertility (2 *K.* 18.32; *Isai.* 36.17); for commerce (*Ezek.* 27.23, 24); idolatrous (2 *K.* 19.37); oppressive (*Isai.* 52.4); instrument of Divine anger (*Isai.* 10.5); alliance therewith condemned (*Jer.* 2.18–36; *Ezek.* 16.28, 23; *Hos.* 5.13, 7.11, 8.9); impotent to avert Divine judgments (*Hos.* 5.13, 10.6, 14.3); fall foretold (*Isai.* 10.5-19; *Ezek.* 31.3-17; *Nah*; *Zeph.* 2.13-15). Referred to in *Gen.* 2.14, 25.18); and by Balaam (*Num.* 24.22-24). Shalmaneser's march of conquest opposed by Hazael and Benhadad, kings of Damascus; Jehu, king of Israel, made tributary; Menahem made tributary by Pul (2 *K.* 15.19); tribes east of Jordan and some of northern Israelites carried away captive (2 *K.* 15.29; 1 *Ch.* 5.26). Tiglath-pileser requested by Ahaz, king of Judah, to aid him against Israel (2 *K.* 16.7-10; 2 *Ch.* 28.16-21); Tiglath-pileser refused, but took Damascus and destroyed the kingdom of Syria (2 *K.* 16.9), as foretold (*Isai.* 8.4; *Amos* 1.5). Shalmaneser II. subdued Hoshea, king of Israel, and made him tributary; on his revolt, after three years' siege of Samaria, Sargon carried Israel into captivity (2 *K.* 17.3-6, 18.9-11), as foretold (*Hos.* 9.3, 10.6, 11.5). In Sargon's reign the Tartan, or general, successfully attacked Ashdod, Egypt, and Ethiopia (*Isai.* 20.1-4; *Nah.* 3.8-10); and (probably) overran Judah (see *Isai.* 10.5-34, 22.1-14). Under Sennacherib, Hezekiah, king of Judah, refused tribute (2 *K.* 18.7); but on a renewed Assyrian invasion submitted (2 *K.* 18.14-16); Jerusalem nevertheless invested, but its overthrow averted by the rumour of the approach of the king of Ethiopia, and by destruction of a great part of the Assyrian army (2 *K.* 18.17-37, 19; 2 *Ch.* 32.1-22; *Isai.* 36 and 37); Sennacherib returned to Nineveh, where he was killed by his sons (2 *K.* 19.36, 37; *Isai.* 37.37, 38). Under Esarhaddon (reigning at Babylon) Manasseh, king of Judah, was taken to Babylon, but ultimately restored to his throne (2 *Ch.* 33.11-13); idolatrous colonists from distant provinces were settled in Samaria (2 *K.* 17.24-29; *Ezra* 4.2, 9, 10). Return of Israel from Assyria foretold (*Isai.* 27.13; *Hos.* 11.11; *Zech.* 10.10). Many Biblical names occur in inscriptions on remains found on site of Nineveh, among others those of the Jewish kings Jehu, Menahem, and Hezekiah.

Astar'oth (R.V. **Ashtaroth**). — *Deut.* 1.4. [ASHTAROTH, ASHTEROTH-KARNAIM.]

Astrologer.—The practice of foretelling future events from the aspects, influences, and positions of the heavenly bodies found much favour among the ancients, with perhaps the exception of the Hebrews. The word is compounded of *Astēr* (a star) and *Logos* (a word or discourse). Though there was much of knavery and quackery amongst the astrologers, especially when they pretended to forecast the future from an observation of the stars, which they supposed had an influence upon the affairs of men, yet they have transmitted much useful knowledge to later centuries, and were the founders of the modern science of astronomy.

An evidence that an attempt was made at a very early period to regulate the year by the annual revolution of the sun is shown in the fact that the Jewish months were divided into thirty days each (*Gen.* 7.11, 8.4). In astronomy the Egyptians, Babylonians, and Phœnicians exhibited great superiority. We are informed there were magicians or enchanters in Egypt (*Ex.* 7.11; *Lev.* 19.31, 20.27; *Deut.* 18.20), who computed eclipses of the sun and moon, and pretended to the people that they produced them by enchantment. Some of the constellations are mentioned in *Job* (9.9, 38.31, 32), in *Isai.* (13.10), in *Amos* (5.8); and in 2 *K.* (23.5).

It is by no means a matter of wonder that the Hebrews did not devote greater attention to astronomy, since the study of astrology, which was very highly developed among the heathen, was interdicted to them (*Lev.* 20.27; *Deut.* 18.10; *Isai.* 47.9; *Jer.* 27.9; *Dan.* 2.13, 48). Daniel indeed studied the art of astrology at Babylon, but he did not practise it (*Dan.* 1.20 2.2). The astrologers (the "wise men," "Magi," of *Matt.* 2, were such) divided the heavens into apartments or habitations, to each one of which divisions they assigned a ruler or president. This fact may perhaps explain the origin of the word Beelzebub, or *the lord of the (celestial) dwelling* (*Matt.* 10.25, 12.24-27; *Mk.* 3.22; *Lk.* 11.15-19). [MAGI, SORCERERS, WISE MEN OF THE EAST.]

Astar'te.—[ASHTORETH.]

Asup'pim, House of.—R.V. *The storehouse*: it was the name given to certain store-chambers, probably of precious things, in the outer court of the Temple near the southern gate (1 *Ch.* 26.15, 17).

Asyn'critus.—*Incomparable*: a Christian at Rome, saluted by Paul (*Rom.* 16.14).

A'tad.—*Thorn*: a spot beyond Jordan at which Joseph and his brethren, on their way from Egypt to Hebron, made their seven days' great and very sore mourning over the body of Jacob (*Gen.* 50.10, 11). [ABEL-MIZRAIM.]

Ata'rah.—*Crown*: wife of Jerahmeel, and mother of Onam (1 *Ch.* 2.26).

Ata'roth.—*Crowns*: the name of several places in Palestine: 1. One of the towns in the "land of Jazer and land of Gilead," built by the tribe of Gad (*Num.* 32.3 and 34). 2. A place on the south boundary of Ephraim and Manasseh (*Josh.* 16.7). 3. Ataroth-Adar or Ataroth-Addar (*Josh.* 16.2, 5, 18.13), on the west border of Benjamin. 4. Ataroth, the house of Joab (1 *Ch.* 2.54).

A'ter.—*Bound*: 1. A family of gate-keepers of the Temple who returned with Zerubbabel (*Ezra* 2.42). 2. Ancestor of a family who came up with Zerubbabel (*Ezra* 2.16; *Neh.* 7.21), and who signed the covenant with Nehemiah (*Neh.* 10.17).

Ath'ach.—One of the towns in the south of Judah. One of David's haunts, to which David sent a portion of the Amalekite spoil (1 *Sam.* 30.30).

Athai'ah.—A descendant of Pharez, who dwelt at Jerusalem after the return (*Neh.* 11.4). He appears as Uthai in 1 *Ch.* 9.4.

Athali'ah.—*Jah is great*: 1. Daughter of Ahab and Jezebel, who married Jehoram, son of Jehoshaphat, king of Judah, and introduced into the south kingdom the worship of Baal, which had already overspread Israel. After the accession of Jehu to the throne of Samaria, she killed all the members (save one) of the royal family of Judah who had escaped his sword (2 *K.* 10.14). That one was an infant named Joash, the youngest son of Ahaziah, who was rescued by his aunt Jehosheba, daughter of Jehoram (probably by another wife than Athaliah), who had married Jehoiada (2 *Ch.* 22.11), the high priest (2 *Ch.* 22.11). The child was brought up under Jehoiada's care, and concealed in the Temple for six years, during which period Athaliah reigned over Judah. But at the end of that time Jehoiada produced to the people their lawful king, and in "the house of the Lord" he received the allegiance of the soldiers of the guard. On the Sabbath day a third of these troops did duty at the palace, and the remaining two-thirds restrained the crowd of visitors and worshippers who thronged the Temple. The Sabbath day, therefore, was chosen for the execution of the design. Athaliah, who did not worship in the house of the Lord, was first roused to a sense of her danger by the shouts and music which accompanied the inauguration of her grandson. She arrived on the scene too late, and was immediately put to death by Jehoiada's command without "the house of the Lord" (2 *K.* 11).

2. A Benjamite, a son of Jeroham (1 *Ch.* 8.26).

3. The father of Jeshaiah (*Ezra* 8.7).

Atharim (R.V.) (*Num.* 21.1).—(?) *Tracks*, the caravan route. The A.V. translates it "the spies." It is perhaps the way going up to Hormah (*Num.* 13.21-25).

Athe'nians.—The people of Athens (*Acts* 17.21).

Ath'ens.—The most celebrated city of ancient Greece. St. Paul visited it in his journey from Macedonia, and appears to have remained there some time (*Acts* 17). In his days Athens was a free city (*i.e.* free from paying tribute), of the Roman province of Achaia. During St. Paul's residence there he delivered his memorable discourse on or before the Areopagus (which see) to the men of Athens. The remark of the sacred historian respecting the inquisitive character of the Athenians (*Acts* 17.21) is borne out by many other writers. The great Athenian orator, Demosthenes, rebukes his countrymen for their love of constantly going about in the market and asking one another, What news? Their natural liveliness was partly owing to the purity and clearness of the atmosphere, which also allowed them to pass much of their time in the open air. The people, as St. Paul remarks, were somewhat superstitious; and the city was crowded in every direction with temples, altars, and other sacred buildings. [THE 'UNKNOWN GOD."]

St. Paul disputed with the Jews in a synagogue of the city (*Acts* 17.17). Of the Christian Church founded by the apostle in Athens we have no particulars in the N.T., but according to tradition, Dionysius the Areopagite, who was converted by the preaching of St. Paul, was the first bishop of the Church.

Ath'lai.—One of the sons of Bebai, who married a strange woman, but put her away at the bidding of Ezra (*Ezra* 10.28).

Atonement, The Day of.—The great day of national humiliation among the children of Israel. The mode of its observance is described in *Lev.* 16. The victims offered are enumerated in *Num.* 29.7-11, and the conduct of the people is emphatically enjoined in *Lev.* 23.26-32 and *Num.* 29.7-11. It was kept on the tenth day of the seventh month, five days before the Feast of Tabernacles [FEASTS]. It was only on the Day of Atonement that the high priest was permitted to enter into the holy of holies. A significant part of the ceremony consisted in the presentation of two goats before the Lord at the door of the Tabernacle. Lots were cast; one of the goats was slain, and its blood sprinkled before the mercy-seat; the other goat, the scapegoat, was led away to the wilderness. But before that, according to the Mishna, the high priest uttered the following prayer over its head: "O Lord, I have committed, trespassed, and sinned before Thee, I and my house and the sons of

Aaron, Thy holy people. I beseech Thee, O Lord, forgive now their trespasses, rebellions, and sins which I have committed, trespassed, and sinned before Thee, I and my house and the sons of Aaron, Thy holy people, as it is written in the law of Moses, Thy servant, saying 'in that day there shall be an atonement for you to cleanse you, that ye may be clean from all your sins before the Lord.'" In the law itself no express mention is made of abstinence from food; but fasting is most likely implied in the command that the people were "to afflict their souls." In later days, in the time of the second Temple, every Jew (except invalids and children under thirteen years of age) was forbidden to eat anything so large as a date, to drink, or to wash, from sunset to sunset.

The goat which was slain was "for Jehovah," and the other one which was led away was "for Azazel" (margin of *Lev.* 16.8). There has been much discussion as to the interpretation of Azazel (which see), but it is clear that, in this symbolic act, the sins of the people were banished into the wilderness. The peculiar atoning virtue of the day was symbolised in the scapegoat. Further, the white garments of the high priest and his entrance into the Holy of Holies have a deep evangelical significance, which is brought out by the writer of the Epistle to the Hebrews (*Heb.* 9.7-28). The high priest, with his person cleansed and dressed in white garments, was himself the best outward type which a holy man could present in his own person of that pure and holy One who was to purify His people and to cleanse them from their sins. The sins were laid, symbolically, on the back of the goat, just as, in days to come, they were to be laid in fact and reality upon Christ.

At'roth (R.V. **Atroth-Shophan**).—A city of Gad (*Num.* 32.35). [ATAROTH, SHOPHAN.]

At'tai.—*Reasonable*: 1. Grandson of Sheshan the Jerahmeelite (1 *Ch.* 2.35, 36). His grandson, Zabad, was one of David's mighty men (1 *Ch.* 11.41). 2. One of the lion-faced warriors of Gad, captains of the host. He forded the swollen Jordan to join David in the wilderness (1 *Ch.* 12.11). 3. Second son of king Rehoboam (2 *Ch.* 11.20), and grandson of Solomon.

Attali'a.—A coast-town of Pamphylia mentioned in the N.T. (*Acts* 14.25), as the place from which Paul and Barnabas sailed on their return to Antioch from their missionary journey. It is now called Adalia, and sometimes Antalia. It occupies a fine site, and is the chief port on the south coast of Asia Minor. It was built originally by Attalus, king of Pergamos, as a port for the trade of Egypt and Syria.

Augury.—[DIVINATION.]

Augustus.—The name occurs thrice in the N.T. "There went out a decree from Cæsar Augustus, that all the world should be taxed (or enrolled)" (*Lk.* 2.1). Augustus here designates Octavian, the grand-nephew of Julius Cæsar, who, after a considerable amount of struggle and fighting, became emperor of Rome in 29 B.C. He was the first of the emperors to bear the name Augustus, which was conferred upon him by the Senate, 27 B.C., to imply that he was worthy of religious veneration. In the other two passages (*Acts* 25.21, 25) Augustus simply signifies the emperor, who was at that time Nero (R.V. "the emperor").

Augustus' Band (R.V. **Augustan Band**).—Roman soldiers (*Acts* 27.1). [ARMY.]

Authorised Version.—[VERSIONS.]

A'va (R.V. **Avva**).—A place in Assyria, on the Euphrates, from which colonies were brought to re-people Samaria after the Jews had been carried into captivity (2 *K.* 17.24). Probably the same as Ivah (R.V. Ivvah), 18.34.

A'ven.—*Nothingness*: 1. The "plain of Aven" is mentioned by Amos (1.5) in his denunciation of Aram (Syria), and the country to the north of Palestine. It has been identified with the great plain of Lebanon, Cœlesyria, in which the renowned idol temple of Baalbek or Heliopolis was situated. 2. Town of Samaria, a contraction of Beth-aven, that is, Bethel (*Hos.* 10.8). 3. Identical with On, Beth-shemesh, or Heliopolis, the sacred city of Egypt (*Ezek.* 30.17).

Avenger of Blood.—[BLOOD.] (See *Deut.* 19.6.)

A'vim, Av'vim, A'vites (R.V. **Avvites**).—1. An early people among the inhabitants of Palestine. They dwelt in villages or nomad encampments in the south part of the Shefela, or great western lowland, as far as Gaza. In these rich possessions they were attacked by the invading Philistines, "the Caphtorim which came forth out of Caphtor," who destroyed them and dwelt in their stead (*Deut.* 2.23). The remnant of them is spoken of in *Josh.* 13.3,4 as dwelling south of the Philistines. They have been identified with the Hivites (which see). 2. The inhabitants of AVA (2 *K.* 17.31).

A'vith.—*Ruins*: the chief city of Hadad ben-Bedad, one of the kings of Edom before there were kings in Israel (*Gen.* 36.35; 1 *Ch.* 1.46).

Awl.—The form of this instrument is not known, but that it was similar to our brad-awl is evident from the use made of it in *Ex.* 21.6; *Deut.* 15.17. [BOND-SERVANT.]

Axe.—Several varieties of this article are mentioned in the Bible. One variety consisted of a head of iron fastened with thongs upon a handle of wood (*Deut.* 19.5; 2 *K.* 6.5), liable to slip off. Another variety seems to be of the pickaxe order (*Ex.* 20.25; *Ezek.* 26.9). The instrument referred to in the margin of *Isai.* 44.12, and in *Jer.* 10.3, seems to have been a curved knife or bill, used both by the ironsmith and the carpenter. The "battle-axe" of *Jer.* 51.20 was probably a heavy mace or maul.

A'zal (R.V. **Azel**).—*Declivity, slope*: the limit to which the ravine or cleft of the Mount of Olives will extend when Jehovah shall go forth to fight (*Zech.* 14.5).

Azali'ah.—*Jehovah hath set apart*: the father of Shaphan, the scribe under Josiah (2 *K.* 22.3; 2 *Ch.* 34.8).

Azani'ah.—*Jehovah hath heard*: see *Neh.* 10.9.

Aza'rael.—*God is helper*: a Levite musician who assisted in the solemn dedication of the wall (*Neh.* 12.36).

Aza'reel (R.V. Azarel).—*God is helper*: 1. A Korhite who joined David at Ziklag (1 *Ch.* 12.6). 2. A Levite musician of the family of Heman, in the time of David (1 *Ch.* 25.18). 3. Son of Jeroham, and prince of the tribe of Dan when David numbered the people (1 *Ch.* 27.22). 4. One of the sons of Bani, who put away his foreign wife (*Ezra* 10.41). 5. Father of Amashai, a priest who returned from Babylon (*Neh.* 11.13).

Azari'ah.—*Whom Jehovah hath helped*: a common Hebrew name, specially in the families of Eleazar. The following are among the principal persons who bore the name: 1. The high priest who succeeded his grandfather Zadok (1 *K.* 4.2). He officiated at the consecration of the Temple, and was the first high priest that ministered in it.

2. High priest in the reigns of Abijah and Asa (1 *Ch.* 6.10, 11).

3. High priest in the reign of Uzziah, tenth king of Judah. The most memorable event of his life is recorded in 2 *Ch.* 26.17-20. When King Uzziah took it upon himself to burn incense upon the altar in the Temple, Azariah, accompanied by eighty of his brethren, boldly withstood him. For his presumption Uzziah was smitten with leprosy. Azariah was contemporary with Isaiah, Amos, and Joel.

4. The high priest in the days of Hezekiah (2 *Ch.* 31.10-13). He specially interested himself in providing chambers in the Temple in which to store the tithes and offerings and consecrated things for the use of the priests and Levites. The attendance of these, and the maintenance of the services, depended entirely upon the supply of such offerings, and whenever the people neglected them the priests and Levites were forced to disperse themselves to their villages, and so the House of God was deserted (*Neh.* 10.35-39; 12.27-30, 44,47).

5. One of the leaders of the children of the province who went up with Zerubbabel from Babylon (*Neh.* 7.7), elsewhere called Seraiah (*Ezra* 2.2).

6. One of the priests who repaired a portion of the wall (*Neh.* 3.23, 24).

7. A Levite who assisted Ezra in instructing the people in the knowledge of the law (*Neh.* 8.7).

8. One of the priests who sealed the covenant with Nehemiah (*Neh.* 10.2), and probably the same as the Azariah who assisted in the dedication of the city wall (*Neh.* 12.33).

9. A chief officer of Solomon, the son of Nathan, perhaps David's grandson (1 *K.* 4.5).

10. Son of Jehoshaphat, king of Judah. (2 *Ch.* 21.2).

11. The original name of Abed-nego (*Dan.* 1), selected with Daniel and others for a special service of Nebuchadnezzar. He refused to countenance idolatry, and was cast with others into a fiery furnace, but was miraculously delivered.

12. The son of Oded, and a prophet in the days of king Asa. He persuaded the king, with the people of Judah and Benjamin, to put away idolatry and restore the altar of the one true God before the porch of the Temple. Great numbers of Israelites from the sister kingdom joined in the reformation, and a season of peace and great prosperity ensued (2 *Ch.* 15).

13. The son of Jeroham, and one of the captains of Judah in the time of Athaliah (2 *Ch.* 23.1).

14. One of the captains of Ephraim in the reign of Ahaz, who sent back the captives and spoil that were taken in the invasion of Judah by Pekah (2 *Ch.* 28.12).

A'zaz.—*Strong*: a Reubenite, Bela's father (1 *Ch.* 5.8).

Aza'zel [Atonement, Day of].—In the ritual of the Day of Atonement one goat is for Jehovah and the other "for Azazel" (*Lev.* 16.8, 10, 26). The A.V. renders this "for the scapegoat," the R.V. retains the proper name, with marg. "for dismissal." The contrast with "for Jehovah" suggests a personal name of some evil spirit haunting the wilderness. Derivation uncertain.

Azazi'ah.—*Whom Jehovah hath strengthened*: 1. A Levite appointed to the musical service when the ark was brought up from the house of Obed-Edom (1 *Ch.* 15.21). 2. The father of Hoshea, prince of the tribe of Ephraim, when David numbered the people (1 *Ch.* 27.20). 3. One of the Levites in the reign of Hezekiah (2 *Ch.* 31.13).

Az'buk.—*Pardon*: father, or at least ancestor, of Nehemiah, a prince of Bethzur (*Neh.* 3.16).

Aze'kah.—A town of Judah, with independent villages, lying in the Shefelah or rich agricultural plain. Joshua's pursuit of the Canaanites after the battle of Beth-horon extended to Azekah (*Josh.* 10.10, 11). Between Azekah and Shochoh, the Philistines encamped before the battle in which Goliath was killed (1 *Sam.* 17.1). It was among the cities fortified by Rehoboam (2 *Ch.* 11.9), and is mentioned as one of the places re-occupied by the Jews after their return from captivity (*Neh.* 11.30).

A'zel.—*Noble*: a descendant of Saul (1 *Ch.* 8.37, 38; 9.43). [Azal.]

A'zem (R.V. Ezem).—A city in the extreme south of Judah, afterwards allotted to Simeon (*Josh.* 15.29; 19.3). In 1 *Ch.* 4.29, *Ezem.*

Az'gad.—*God is strong*: the children of Azgad were among "the men of the people of Israel" who returned with Zerubbabel (*Ezra* 2.12; *Neh.* 7.17). A second contingent of one hundred and ten, led by Johanan, returned with Ezra (*Ezra* 8.12). With the other heads of the people they joined in the covenant with Nehemiah (*Neh.* 10.15).

Azi'el.—*God is might*: a Levite in the choral service of the Tabernacle at the time the ark was brought up from the house of Obed-Edom (1 *Ch.* 15.20). The name is a shortened form of Jaaziel (ver. 18).

Azma'veth.—*Death is strong*: 1. One of David's mighty men (2 *Sam.* 23.31; 1 *Ch.* 11.33). 2. A descendant of Mephibosheth or Merib-

baal (1 *Ch.* 8.36). 3. The father of Jeziel and Pelet, two of the skilled slingers and archers who joined David at Ziklag (1 *Ch.* 12.3). 4. Overseer of the royal treasures in the reign of David (1 *Ch.* 27.25). 5. A village lying on the confines of Judah and Benjamin, now Hizmeh. Forty-two of the Beni-Azmaveth returned from the captivity with Zerubbabel (*Ezra* 2.24). The name elsewhere occurs as Beth-Azmaveth.

Az'mon.—*Fortress*; a place in the south of Judah, near the torrent of Egypt, not yet identified (*Num.* 34.4, 5; *Josh.* 15.4)

Az'noth-Tabor.—*Ears or peaks of Tabor*: two hills on the borders of Naphtali (*Josh.* 19.34).

A'zor.—An ancestor of our Lord (*Matt.* 1.13, 14).

Azo'tus.—Greek form of *Ashdod* (which see). Now *Esdud* (*Acts* 8.40).

Azri'el.—*God is helper*: 1. The head of a family of the half-tribe of Manasseh, east of the Jordan (1 *Ch.* 5.24). 2. Ancestor of Jerimoth, the head of the tribe of Naphtali at the time of David's census (1 *Ch.* 27.19). 3. The father of Seraiah, an officer of Jehoiakim, who was sent to take Baruch (*Jer.* 36.26).

Azri'kam.—1. A son of Neariah, and descendant of David (1 *Ch.* 3.23). 2. A son of Azel, and descendant of Saul (1 *Ch.* 8.38). 3. A Levite named in 1 *Ch.* 9.14; *Neh.* 11.15. 4. The governor of the palace of king Ahaz, who was slain by Zichri, an Ephraimite (2 *Ch.* 28.7).

Azu'bah.—*Forsaken*: 1. Wife of Caleb, son of Hezron (1 *Ch.* 2.18, 19). 2. Mother of king Jehoshaphat (1 *K.* 22.42; 2 *Ch.* 20.31).

A'zur (R.V. Assur).—*Helper*: 1. A Benjamite of Gibeon, and father of Hananiah the false prophet (*Jer.* 28.1). 2. father of Jaazaniah, one of the princes of the people against whom Ezekiel was commanded to prophesy (*Ezek.* 11.1).

Az'zah.—*Fortified*; i.e. *Gaza* (so R.V.): A Philistine city (*Deut.* 2.23; 1 *K.* 4.24; *Jer.* 25.20).

Az'zan.—*Strong*: the father of Paltiel, a prince of the tribe of Issachar, who assisted in the division of the promised land (*Num.* 34.26).

Az'zur.—*Helper*: a chief of the people who sealed the covenant with Nehemiah (*Neh.* 10.17). [AZUR.]

B

Ba'al (Ba'alim).—*Lord, Master*: this name meant originally lord, or owner, but was afterwards used to denote the relation of husband to wife, and of the deity to his worshipper. It was never a proper name strictly, but was used of the god of each place, as Baal-Peor (*Num.* 25.3). Hence the plural, Baalim. Compare the personal names, as *Hasdrubal*, Baal-Hanan (1 *Ch.* 27.28). In his "high places," Baal was worshipped as the male principle, giving increase to the flocks and the soil. The rites were conducted with much pomp and ceremony, and included the offering of the products of nature, incense, burnt sacrifices, and human victims (*Hos.* 2.8; *Jer.* 19.5). His priests would upon occasion work themselves into frenzy, during which (like other heathen priests mentioned by Herodotus and Plutarch) they would wound themselves with knives (1*K.*18.28).

The worship of Baal was spread over a very wide area, and existed from primitive times (*Num.* 22.41). It was prevalent among the Canaanites and Moabites, whence it spread to the Israelites. By Ahab's marriage with Jezebel the worship of the Tyrian Baal became the state religion of the Ten Tribes until it was rooted out by Jehu. Baal-worship never wholly obliterated the worship of Jehovah. For a time the two religions were practised side by side; and afterwards Jehovah became the Baal (or Lord) of Canaan, worshipped with the hideous rites proper to Baal. Thus it came about, as already noticed, that the Israelites readily associated the name of Baal with their own names, just as they did the name of Jehovah in such a name as Isaiah. [ISHBAAL, ISHBOSHETH.]

The prophets of God fought strenuously against this debasing and cruel worship. Elijah succeeded in arousing the national conscience against the practice (1 *K.* 18). Hosea also denounced it as pure heathenism; while Jehu had blotted out with extreme harshness the Baal-worship introduced by Ahab. Even then it was not suppressed, for later on Josiah was compelled to use violent measures to check its revival among God's chosen people, who erected temples to the false god, and set up his images and altars everywhere over the land, and maintained his priests (2 *K.* 23.4, 5). His worship was at the high places (1 *K.* 18.20), or even the roofs of houses (*Jer.* 32.29).

So widespread was the worship of Baal, that indications are to be found in names as far apart as Babylon (Bel or Belun), the Phœnician colonies in the Mediterranean, and even, it is said, in our own country, where the Druids are supposed to have been his priests.

Ba'al.—1. Reubenite (1 *Ch.* 5.5); 2. Gibeonite (1 *Ch.* 8.30, 9.36).

Ba'al.—[BAALATH-BEER.] (1 *Ch.* 4.33.)

Ba'al, House of (1 *K.* 16.32).—The temple of Baal.

Ba'alah.—*Mistress, possessor*: 1. A city in the north of Judah, identified with Kirjath-jearim (*Josh.* 15.9,10; 1 *Ch.* 13.6). Same as Baale of Judah (2 *Sam.* 6.2). 2. An eminence or ridge in the north of Judah, between Shicron and

Jabneel (*Josh.* 15.11). Probably the same as Baalah 1. 3. A city in the south of Judah (*Josh.* 15.29). [BALAH.]

Baa'lath.—*Mistress, possessor*: 1. A town in Dan, now identified in the modern Belain (*Josh.* 19.44). Perhaps identical with the following. 2. A town built or rebuilt by Solomon, position not stated (1 *K.* 9.18; 2 *Ch.* 8.6).

Baa'lath-Beer.—*Baal of the well*: this place was in the south of Judah, south or south-east of Beersheba. The name implies that Baal was worshipped there, and that it had a well. It was among the towns given to Simeon (*Josh.* 19.8). It is called also Baal (1 *Ch.* 4.33), and Ramoth of the South (1 *Sam.* 30.27), as in *Josh.* 19.8.

Ba'al-Be'rith.—*Lord of the covenant* (*Judg.* 8.33, 9.4): a god worshipped by the men of Shechem after the death of Joshua. The temple of Baal-Berith had a treasury from which the citizens made a contribution to Abimelech (*Judg.* 9.4). How this god was worshipped is not known.

Ba'ale of Judah.—[KIRJATH-JEARIM.] Another form of Baalah, now Kuriet el-Enab (2 *Sam.* 6.2).

Ba'al-Gad.—*Lord of fortune or destiny*: the name of a presumably sacred place in the valley of Lebanon, on north-west side of Hermon, the northern limit of Joshua's conquests (*Josh.* 11.17, 12.7, 13.5). Some have identified it with Banias, on the south side. It is probably the Baal-Hermon of *Judg.* 3.3; 1 *Ch.* 5.23.

Ba'al-Ha'mon.—*Lord of multitude* (*Cant.* 8.11): possibly a little north of Samaria, where Solomon had a large vineyard.

Ba'al-Ha'nan.—*The Lord is gracious*: 1. A king of Edom (*Gen.* 36.38), though his city or district is not given. 2. One of David's superintendents of olives and sycamores (1 *Ch.* 27.28). He belonged to the town of Gederah (*Josh.* 15.36), and was a Canaanite.

Ba'al-Ha'zor.—*Lord of Hazor*: Absalom had sheep-shearers here whom he commanded to slay his brother Ammon (2 *Sam.* 13.23).

Ba'al-Her'mon.—*Lord of Hermon*: generally considered to be Mount Hermon, which in *Judg.* 3.3 is the Mount of Baal-Hermon. Mount Hermon had several names (*Deut.* 3.9), and Baal-Hermon is but one of them. Apparently the mountain is named after its special god, or its sacred place.

Ba'ali.—*My Lord, my Master* (*Hos.* 2.16): a title rejected by God in favour of Ishi, which see.

Ba'alim.—[BAAL.] (*Judg.* 2.11.)

Ba'alis.—(?) *Son of delight*: king of the Ammonites (*Jer.* 40.14), when Jerusalem was taken by Nebuchadnezzar.

Ba'al-Me'on.—*Lord of the habitation*: a town built by the Reubenites (*Num.* 32.38), and now Ma'in. It lies on the Moabite plateau about 3000 ft. above the sea, and 5 miles S.W. from Madaba. It is identified with Beth-Baal-Meon, mentioned in *Josh.* 13.17; the Beth-Meon of *Jer.* 48.23; and the Beon of *Num.* 32.3. In the time of Ezekiel it was a place of importance, being classed among those that were the "glory of the country" (*Ezek.* 25.9).

Ba'al-Pe'or.—*Lord of Peor* (*opening*): a Moabite god, which Israel was enticed to worship (*Num.* 25.3-5; *Deut.* 4.3). In several passages it is simply written Peor. The nature of the worship of this god is unknown, though it was connected with licentious rites. The name also occurs in *Hos.* 9.10, as the name of the place where Israel was enticed.

Ba'al-Pera'zim.—*Lord of the breaches*: a place on the hills by the valley of Rephaim. David, using the name "Baal" of the true God, called the place thus when he defeated the Philistines, and burned their idols there (2 *Sam.* 5.20; 1 *Ch.* 14.11). Possibly it had been sacred to Baal before, and David gave the name a fresh significance. It is called Mount Perazim in *Isai.* 28.21.

Ba'al-Shali'sha.—*Lord of the third* or *the triangle*: a place near Gilgal, in Ephraim, perhaps Kefr Thilth. Its crops ripened early (2 *K.* 4.42). [SHALISHA.]

Ba'al-Ta'mar.—*Lord of the palm*: near Gibeah (*Judg.* 20.33). It was the scene of the battle between the Benjamites and the rest of the tribes. The exact spot has not been identified.

Ba'al-ze'bub.—*Lord of the fly*: a Philistine god at Ekron. Ahaziah consulted it (2 *K.* 1.2). The name is supposed to be a contemptuous Jewish modification of Baal-zebul, "Lord of the high house" (*Matt.* 10.25), but also "Lord of the dung-fly." [BEELZEBUB.] There is nothing unnatural in such a designation, seeing how numerous flies are in hot climates, and that the Egyptians made a god of a beetle.

Ba'al-ze'phon.—*Lord of the watch-tower*: a place on the west shore of the Red Sea, near where the Israelites crossed (*Ex.* 14.2-9; *Num.* 33.7). [RED SEA.]

Ba'ana, Ba'anah.—*Son of grief*: 1. Solomon's commissariat officer in Jezreel and the north of the Jordan valley. The son of Ahilud (1 *K.* 4.12). 2. Solomon's commissariat officer in Asher (1 *K.* 4.16). 3. Father of Heleb, one of David's thirty valiant men (2 *Sam.* 23.29; 1 *Ch.* 11.30). 4. A captain of Ishbosheth's army (2 *Sam.* 4.2-9). With his brother he murdered Ishbosheth, and was punished with death by David. The bodies of the murderers were hung up over the Pool of Hebron. 5. The father of Zadok, who came up with Zerubbabel, and helped to repair the wall of Jerusalem (*Neh.* 3.4). Perhaps also *Ezra* 2.2. 6. A chief who sealed the covenant (*Neh.* 10.27).

Baa'ra.—A wife of Shaharaim, a Benjamite (1 *Ch.* 8.8).

Baasei'ah.—Perhaps = Maaseiah. A Gershonite Levite, ancestor of Asaph the musician (1 *Ch.* 6.40).

Baa'sha.—Meaning unknown. A man of very humble origin "exalted out of the dust"

(1 *K.* 16.2). The son of Ahijah, and a usurper of the throne of Israel. To secure himself he caused King Nadab and all of the family of Jeroboam I. to be put to death at Gibbethon, and so fulfilled the prophecy (1 *K.* 14.10). Neglecting God's warning (1 *K.* 16.1-5), his reign was full of trouble, for he was continually at war with Judah. In his reign Benhadad, King of Syria, captured several towns in the north of Israel, thus compelling him to desist from fortifying Ramah against Judah (1 *K.* 15.20-22; 2 *Ch.* 16.4,5). Yet, after a reign of twenty-four years, he was one of the few kings who died a natural death. He was buried at Tirzah (1 *K.* 15.2,1) and his dynasty was extirpated by Zimri (1 *K.* 16.9-13).

Ba'bel.—In Assyrian Bab-ilu, *Gate of God*; the Hebrew verb *balal*=confound (*Gen.* 10.10, 11.9). A city in the plain of Shinar, founded by Nimrod. After the Flood the survivors kept together until they reached Shinar. Here they made bricks and built a city, which they hoped would become the centre of a world empire (*Gen.* 11). Perhaps, as remembering the Flood, they also thought to provide against a like calamity by building a very high tower (identified with Birs, now Birs Nimrud), but their plans were frustrated by God (*Gen.* 11.5-8), who confounded their language, and caused them to disperse over the earth. [BABYLON, BABYLONIA.]

Bab'ylon.—The modern *Hillah*. [BABEL.] The Greek mode of spelling the Hebrew Babel. Babylon was the capital of the Chaldean kingdom of Babylonia. Though not the oldest city of Babylonia, Babylon became, in time, the most important, both in point of size and influence. Situated on the Euphrates, about 50 miles south of modern Bagdad, in the midst of fertile plains, and within easy reach of the Persian Gulf, Babylon was the centre of the commerce of the ancient world. Though the date of its foundation is uncertain, yet its connexion (*Gen.* 10.10) with Accad and Calneh implies a great age, at least as early as 3000 B.C.

The history of Babylon is one long series of struggles by various rulers and military commanders for its possession and retention. Besieged again and again, its walls and its temples levelled from time to time, its inhabitants ruthlessly slaughtered, its treasure carried off, this city of wonderful magnificence rose each time from the dust more splendid than ever, until, in the days of Nebuchadnezzar, we find it the wonder of the world, with huger buildings and a vaster population than probably any other city of ancient times, and intersected in every direction by canals and navigable waterways. The present ruins, all that remain of the city, consist of a large number of mounds, extending from north to south a distance of 5 miles, and lie chiefly on the left bank of the river. These mounds cover the sites, and consist of the remains of the temples and kings' palaces. The one farthest north has generally been identified as the Tower of Babel, and is still 64 ft. high. Greater than this is the series of mounds of the palace. Remains of walls and ramparts are numerous, and on the banks of the Euphrates can still be seen traces of huge embankments. It was Nebuchadnezzar who diverted the river, and lined its bed through the city with brick.

The city has been described by Herodotus and other eye-witnesses; and, though their accounts differ somewhat, yet they all agree in their wonder at its vast size and magnificence. The city was built on both sides of the river, and was enclosed by a double wall of defence. According to the measurement of Herodotus, these walls enclosed a space 56 miles in circumference, or 200 square miles. Nine-tenths of this space consisted of gardens, parks, and fields, while the people lived in houses two, three, or four stories high. The walls were exceedingly high, and wide enough on the top to allow a four-horse chariot to turn. Two hundred and fifty towers were built at intervals on the walls, which were pierced in a hundred places, and defended with gates of brass. Other walls ran along the banks of the Euphrates and its quays. Ferry-boats crossed the river between the gates on either side, and there was one bridge, a drawbridge 30 ft. wide, connecting the two portions of the city. The great palace of Nebuchadnezzar was at one end of this bridge, on the eastern side. Another palace, "the Admiration of Mankind," commenced by Nabopolassar, and finished by Nebuchadnezzar, stood on the other side and protected the great reservoir. Within the walls of this palace rose to a height of 75 ft. the celebrated hanging gardens, which were built in the form of a square, 400 ft. each way, raised on arches. The Temple of Bel, or Tower of Babel, was four-square, and was a pyramid of eight stages, the lowest being 600 ft. each way. The top, on which stood the shrine of Bel, was reached by an inclined plane. The shrine contained a golden image of Bel, 40 ft. high, a large table of gold, and many other colossal objects in the same precious metal. The corners of this temple, like all other Chaldean temples, corresponded with the four cardinal points of the compass. The materials for the huge structures, as for the walls themselves, consisted of bricks made from the mud excavated from the moat which surrounded the whole city.

The political history of Babylon is bound up in that of Babylonia, and its final fall and ruin were included in that of the whole country though the worship of Bel was continued in some of the temples down to as late as 29 B.C., long after Babylon, as a city, had disappeared. [BABYLONIA, BABEL, NEBUCHADNEZZAR.]

Babylonia.—The importance to the Bible student of knowledge of Babylonia is seen when we find that there are, in Holy Scripture, about three hundred references to the country and its people. In the O.T. the Hebrew *Babel* may mean either Babylon or Babylonia, though the name Shinar is sometimes used to define the whole country. Shinar, indeed, was the oldest name of the country (*Gen.* 10.10,11.2).

In the later Scriptures, after the exile, it is called Chaldea, or the land of the Chasdim (*Jer.* 24.5; *Ezek.* 12.13). The Babylonians had no name for their country as a whole, but spoke of Akkad or Sumer when they meant the northern or the southern portions. These names they had adopted from the previous inhabitants.

Physically, Babylonia is a plain, about 400 miles in length, by 100 in breadth. It is bounded on the south by the Persian Gulf, on the west by the Arabian Desert; by the river Tigris on the east, and on the north by Assyria, though after the rise of Assyria to power the position of this boundary was frequently changed. Owing to a wise system of irrigation, by means of a network of canals, the plains of Babylon were exceedingly fertile. So fertile was it that even wheat grew without the aid of the husbandman, while the cultivated lands were cropped twice in each year, and then afforded pasturage in plenty. In addition to their large crops of grain and dates, the wealth of the Babylonians consisted of horses, camels, oxen, sheep, and goats. Birds of many kinds were plentiful, and the rivers were full of fish. How thoroughly the prophecies of Scripture have been fulfilled is seen to-day in the condition of this once fertile land, now a desert, swampy in places, inhabited by hyenas, lynx, panthers, and wild boars; with its huge temples and cities, once the homes of mighty conquerors, now heaps of rubbish. What a fall for the "glory of kingdoms" (*Isai.* 13.19), now a wilderness, destitute of inhabitants excepting some wandering tribes of Bedouin (*Isai.* 14.22).

Babylonia was "the desert of the sea" of Isaiah (*Isai.* 21.1); and by Jeremiah, Babylon was said to "dwell upon many waters" (*Jer.* 51.13), an allusion to the overflowings of the Euphrates, as also to the numerous canals dug to carry off the floods, and for purposes of transit. These were "the rivers of Babylon," beside which the children of Israel "sat down and wept" (*Ps.* 137.1).

Babylonia was "a land of traffic, a city of merchants" (*Ezek.* 17.4). The kingdom was one of the four "thrones" described by Daniel, and is set forth under the symbol of a lion with eagle's wings.

Besides Babylon, the country had other *considerable cities*. One of the most important of these was Eridu (modern Abu-Shahrein). This port was on the Persian Gulf, which, in those times, extended 130 miles farther north than it does now. This is due to the quantity of soil and débris brought down by the Euphrates. A little to the west of this modern place, Abu-Shahrein, there is a mound marking the site of Ur, which is almost invariably spoken of in the Bible as "Ur of the Chaldees" (*Gen.* 11.28). In early times, not later than the reign of Gudæa, who conquered as far west as Palestine, the kings of Ur held practically supreme rule over Babylonia. One King of Ur, Ur-gur, had a great zeal for religion, and built temples in most of the Babylonian cities. His son, Dungi (about 2600 B.C.), known as "king of the four quarters," was also a zealous temple-builder, as is shown by the inscriptions on tablets now in the British Museum. It was Dungi who erected a temple to the god Nergal at Cuthah, the modern Tell-Ibrahim, or Cuth (2 *K.* 17.24), which was adjacent to Babylon and inhabited by a warlike tribe from Persia, who were finally subdued by Alexander the Great. For a time Ur suffered eclipse, while the kings of Isin held sway over Babylonia; but presently we find it holding its old supremacy over all Babylonia.

But the most important city of Babylonia was in the north, where, holding her own independent way during the second dynasty of Ur, Babylon gradually attained an importance which she held for nearly two thousand years. After the decline of Ur, Babel gradually assumed a commanding position in the "Land of the Chaldeans," the best known of her kings at that time (about 2000 B.C.) being Hammurabi, the Amraphel of *Gen.* 14, until in 1700 B.C. it became the fixed seat of government. [BABYLON.]

The *Babylonians* were a short, thick-set people, with a "Jewish" nose, thick lips, and oblique eyes. Their hair was black, thick, and curly. In a country that had great trade with the neighbouring lands, it was natural to find much splendour both in dress and dwelling (*Ezek.* 23.15). Spices, ivory, gold, and gems, metals, wool, and dyes were easily obtained. The pearl fisheries of the Persian Gulf were even at this time most carefully cultivated. But luxury brought pride and idleness (*Isai.* 13.11; *Jer.* 50.29). A low morality sapped the foundations of the nation's strength, and prepared the way for the final overthrow.

The contract tablets show us that the Baoylonian had two names, one an official and one private. When he died his body was generally burnt, and it has been suggested that it was in one of these funeral furnaces that the "three children" were cast after it had been made "seven times hotter" than usual. On the death of the Babylonian his soul was said to go to the "land of the silver sky," and dwelt with the heroes of bygone times. Isaiah knew this, and made use of his knowledge when he prophesied against Babylon (*Isai.* 14.4-10).

The *dress* of the Babylonians was a linen shirt reaching to the knee, with a short cape or cloak over it. They wore a species of sandal with wooden soles, and, like the Turks, they wore turbans. The lower classes wore nothing but a tunic, fastened round with a belt.

In a country where the *chief occupation* was war, we may expect to find the arts of that science brought to great perfection. They had swords, bows and arrows, spears, helmets and shields. In besieging cities they used scaling ladders, and also undermined walls and towers. In open battle they employed chariots and horses (*Isai.* 36.8). In fight they showed no mercy, slaying all they were unable to carry

away. Such captives were employed in building, and there is no doubt that, as in Egypt, the enormous buildings of Babylon were largely the result of slave labour.

After war, *commerce* occupied a large portion of the population, for the Semite was always a trader. In the British Museum are the records of a firm of Babylonian traders, by name Egibi and Son. The business of this firm was carried on throughout all the wars and civil commotions which convulsed Babylon. They bought and sold land, lent money or goods on interest, and arranged dowries for unwedded women. Slaves were bought and sold, and sometimes branded with the owner's name.

The Babylonian *language* was Eastern Semitic, almost the same as Assyrian. The so-called Chaldæan language, in which were written *Dan.* 2.4-7, 28; *Ezra* 4.8 to 6.18, 7.12-16; *Jer.* 10.11, is Western Semitic, a form of Aramaic or Syriac.

Their peculiar "*cuneiform*" (*i.e.* wedge-shaped) *writing* written from right to left, is based upon a simple sign of an arrow or wedge, which is repeated in various positions in order to form words and sentences. In the British Museum there is a whole library of Babylonian books and documents, written in this character. They are not books in our sense of the word, but the characters have been impressed upon tablets and cylinders of soft clay, which were afterwards dried or burnt hard. Many inscriptions, dedications of temples, etc., have also been discovered, finely engraved upon stone. The mounds of Babylonia, as they are excavated, yield many tablets and sculptures of great interest, and it is certain that as more of the tablets are discovered and deciphered, not only will a completer history of Babylonia be presented to the world, but also many more side-lights be thrown on certain parts of the Bible narrative.

Of their writings that have come down to us, the greater part consist of business contracts, but here and there are to be found both poetical and prose works, many connected with religion. Some of the later kings were in the habit of recording their building operations by inscriptions upon bowls, cups, or vases. Monuments of diorite, marble, and alabaster were sometimes erected, and closely engraved upon both sides. The huge winged bulls and lions and their inscriptions belong to the Assyrian period. It is from these historical inscriptions engraved upon the public monuments and buildings that the history of Babylonia has chiefly been drawn.

The records of many of the later kings of Babylon were impressed upon cylinders or prisms of clay, some so minutely written that it is thought magnifying glasses (the Babylonians were acquainted with glass) must have been used both to produce and to read them. Most of the cylinders that have up to the present been deciphered contain accounts of the building operations of Nebuchadnezzar II., who took Jerusalem captive (2 *K.* 24); of the taking of Babylon (538 B.C.) by Cyrus; and of the siege of Jerusalem by Sennacherib (2 *K.* 18, 19), on a six-sided prism. A beautifully inscribed ten-sided prism has also been discovered written by Asur-Bani-Pal (O.T. Asnapper, *Ezra* 4.10), who settled a population of troublesome Cuthæans in the cities of Samaria. He ascended the throne in 668 B.C. Manasseh, king of Judah, paid tribute to Asur-Bani-Pal as the latter was marching with a great army to the re-conquest of Egypt. [MANASSEH.]

In the literature of Babylonia we find what is probably the earliest dictionary. It consisted of grammatical tablets giving lists of synonymous words.

It was long believed that even the early Babylonians had much knowledge of *astronomy*. They knew some of the planets; had figured the zodiacal constellations; had compiled a list of the fixed stars, and had invented sundials. They also knew the true length of the solar year, and had formed a calendar harmonising the solar and lunar years. They could also calculate eclipses. But recent investigations reveal little or no scientific astronomy until after 747 B.C. Their astronomy was debased by a large admixture of astrology, and their learned men were magicians, soothsayers, and sorcerers. Thus it comes about that many fragments of tablets containing observations and calendars are of an astrological rather than an astronomical character.

In *religion* the Babylonians were nature worshippers. The four seasons, the ground, the sea, the air, rain, wind, thunder and lightning, etc., each was under the control of a separate deity, sometimes friendly, at other times hostile to man. Like man, these gods were subject to human passions. They thought as men, and they acted as men; consequently they could likewise be cajoled or even intimidated. These gods, moreover, were not all equal; some were greater than others, though no one of them exercised lordship over the others. Some were formed like men, others part man and part beast, while other gods, again, were wholly bestial both in appearance and attributes. One peculiarity of the Babylonian deities was that the power and influence of the gods of the cities waxed and waned with the increasing or decreasing importance of the towns themselves. The greater gods composed a double trinity of deities. At the head of all was Anu, the god of heaven, then Bel (*Jer.* 50.2, 51.44), the god of the earth, and Ea, the god of the lower world and of hidden knowledge. The second triad consisted of Sin, the moon god; Samas, the sun god; and Ramman, the god of storm, thunder, and lightning. Each god had his own city, and was the greatest of all the gods there. The goddesses were of minor importance, and in fact were but the spouses of the gods. But there was one important exception to this rule. This was Istar, the Ashtaroth of Scripture (*Judg.* 2.13), a goddess who belonged to the

front rank. She was the goddess of battle and of love. In addition there were a multitude ("uncountable") of minor gods, and it is from this Babylonian pantheon that the Greeks and Romans later on borrowed their divinities.

These gods and goddesses were worshipped by the performance of much ritual and ceremony. The priests not only conducted the worship of the people, but practically controlled their whole lives; even the making and administration of the law were in their hands. Not only did they perform the public acts of worship, but also the necessary acts for the individual worshipper. When an illness or any evil befell a man, it was put down to the act of some demon or evil spirit, of whom the air was full. If his own personal god was not able to right him the man would then appeal to one of the greater gods, of course through the priest. Many of the priests were also given to soothsaying, which they considered and conducted as a science; the study of omens was also a favourite occupation of the Babylonians. Naturally this meant frequent journeys to the priests, who pretended to interpret the omens (*Ezek.* 21.21) to their deluded followers. As records were kept of the omens, and the interpretations of them, in course of time a library of tablets, carefully separated into series, grew in connexion with each temple. It was a reference library, in fact.

Amongst the tablets that have been dug up from the ruins of Babylon are many containing legends relating to the Babylonian *mythology*. Among these legends are some closely resembling the Bible narratives of the creation and the deluge. The story of Sargon of Agade, or Akkad, after whom the late Sargon, mentioned in *Isai.* 20.1, was named, describes his lowly birth, and goes on to say that his mother placed him in an ark of reeds, smeared over with pitch, and then set him afloat on the river Euphrates. He was rescued, however, by Akki, who was employed upon the irrigation works. Sargon served Akki in the capacity of a gardener, and while in this employment was seen and loved by the goddess Istar, who finally made him king over the whole country.

During its *history*, Babylonia often became tributary to Assyria, though in 703 Merodach-Baladan (*Isai.* 39.1) in vain tried to become independent. Nabopolassar took Nineveh in 606 B.C., thus destroying the Assyrian Empire. Nebuchadnezzar, after conducting several successful warlike expeditions for his father, Nabopolassar, besieged Jerusalem, among other achievements, and took it (2 *K.* 24). He carried the inhabitants away captive to Babylon, set up a golden image in the plain of Dura (*Dan.* 3); put three young men into the fiery furnace (*Dan.* 6); had a dream which Daniel explained; was out of his mind for a time, and wandered in the fields; but was then restored to his reason and his throne, and praised God (*Dan.* 4.34). He also conducted the siege of Tyre, which lasted for thirteen years, and maintained several successful campaigns against Egypt. During his reign Babylon was rebuilt with great magnificence. His son and successor, Evil-Merodach (2 *K.* 25.27), released King Jehoiachin, who had been kept in prison for 37 years by Nebuchadnezzar. Nabonidus, the next king but one to Evil-Merodach, spent his time in still further beautifying the chief cities, and in perfecting Babylonian chronology. But he gained the ill-will of the priests by making Babylon the central home of all the gods. In their resentment they helped Cyrus, the Persian conqueror, in his conquest of the country, and especially in the taking of Babylon. The army of Nabonidus was commanded by Belshazzar, his son (*Dan.* 5), who had been summoned by his father to participate in the royal power.

Thus, according to prophecy, Babylonia ceased to exist as an independent kingdom (539 B.C.). It remained a province of Persia until Alexander the Great added it to his many triumphs. [BELSHAZZAR, NEBUCHADNEZZAR.]

Babylon in the N.T.—In Matthew and Acts Babylon means the Babylon of the O.T. But in Revelation it is used symbolically of the great antichristian world-power, represented by Rome. Thus, for example, the seven heads of the beast carrying the woman called Babylon are seven mountains (*Rev.* 17.5,9), with clear reference to the seven hills of Rome. There is little doubt also that in 1 *Pet.* 5.13 Babylon is a cryptic term for Rome, just as later Jews called Rome by the name of Edom.

Babylonians.—Where this word is used in Scripture the inhabitants of the whole country are meant (*Ezra* 4.9; *Ezek.* 23.15, 23).

Babylonish Garment.—*A mantle of Shinar* (R.V. marg.), embroidered in the Babylonian style, very costly (*Josh.* 7.21).

Ba'ca, Vale of.—*Balsam trees*, which grow in dry and barren places (*Ps.* 84.6). A valley near Jerusalem, the exact locality of which is uncertain. The Psalmist alludes to the joy of the worshippers on their way up to Jerusalem at finding wells provided, where nature had left all barren and sandy. From these wells they drank, and then went on their way rejoicing, until they arrived at Zion. See also 2 *Sam.* 5.23 (R.V. marg.).

Bach'rite.—*Belonging to the family of Becher* (*Num.* 26.35); a Benjamite clan.

Backbite.—To go about as a tale-bearer and slanderer (*Ps.* 15.3).

Backbiter.—One who speaks against others (*Rom.* 1.30). See also *Prov.* 25.23; and 2 *Cor.* 12.20.

Backside.—*I.e.* the west (*Ex.* 3.1). [EAST.]

Badger.—The animal whose skins were used for the outer covering of the tabernacle (*Ex.* 25.5) to protect it from the weather is unknown, but the likeliest supposition is that it was not the badger, but the dugong, a kind of sea-cow, plentiful in the Red Sea, whose skin would answer the purpose well. See also *Ex.* 26.14, 35.7, 36.19, 39.34; *Num.* 4.6-25. In *Ezek* 16.10, "Egyptian leather" is meant.

Bag.—Several Hebrew words are so translated, but the specific meaning and use is evident from the context in almost every case. In *Isai.* 3.22, "crisping-pins" (A.V.) should probably be translated "satchels" (R.V.), or "purses." The "bag" used by Judas (*John* 12.6, 13.29) was a small box, the word originally meaning a box for the mouthpiece of a wind-instrument.

Baharu'mite (1 *Ch.* 11.33), **Barhumite** (2 *Sam.* 23.31).—The family name of one of David's thirty valiant men. An inhabitant of Bahurim.

Bah'urim.—*Young men's village*: lying between the Jordan and Jerusalem. The name lives only because of the interesting stories connected with it. Here Michal was returned to David (2 *Sam.* 3.16). Here also David was cursed by Shimei when he went past as a fugitive from Jerusalem (2 *Sam.* 16.5-14). And it was at Bahurim that Jonathan and Ahimaaz hid in a well from the vengeance of Absalom (2 *Sam.* 17.18). It was also the home of one of David's mighty men of valour (2 *Sam.* 23.31). Site unknown.

Ba'jith (R.V. **Bayith**).—*House*: *Isai.* 15.2 only. Perhaps not a place name but *the house*, or temple, is meant. "He is gone up to" the house, or temple, as opposed to the "high places" in the same passage.

Bakbak'kar.—A Levite who returned from the Babylonian captivity to Jerusalem (1 *Ch.* 9.15).

Bak'buk.—*A hollow place or thing*: a family of Nethinim, who returned from the Babylonian captivity (*Ezra* 2.51; *Neh.* 7.53).

Bakbuki'ah.—*Jehovah empties*: a member of the family of Asaph, a Levite, and a leader of the temple worship on the return from exile (*Neh.* 11.17, 12.9, 25). He came up to Jerusalem in Zerubbabel's band, and was a member of one of the guilds of temple singers.

Bakemeats.—*White bread*: *Gen* 40.17. The bakers of old were not behind their modern successors in the variety, both in form and flavour, of the loaves and cakes of bread they made. The bread in Pharaoh's chief baker's dream was not ordinary household bread, but some of the finer delicacies and confections, or cakes, for which the head of the bakehouse would himself be responsible. [BREAD, CAKES, etc.]

Baker, Baking, etc.—[BREAD.]

Ba'laam.—Meaning unknown, perhaps *Devourer*. A soothsayer or prophet whom Balak, king of Moab, commanded to curse the Israelites. He was a son of Beor, and resided at Pethor, in Mesopotamia (*Num.* 22.5). Instead of cursing Balak's enemies, he, under Divine compulsion and instruction, blessed them, and foretold the future greatness of Israel (*Neh.* 13.2; *Mic.* 6.5; 2 *Pet.* 2.15; *Jude* 11; and *Rev.* 2.14). Though living amongst the heathen, Balaam possessed some knowledge of the true God, and was besides a man of high intellect, with a reputation of sanctity and wisdom. He was an accepted prophet among his own people, who, with many other nations of antiquity, had a curious custom of devoting enemies to destruction before proceeding to war with them. Balaam had been making a trade of his special gifts, as is shown by the messengers of Balak taking the rewards of divination with them when they went to him at the king's request. The Israelites had begun their career of conquest in the Holy Land, and the king of Moab, with his allies the Midianites, sought by this means to stay their progress. But Balaam, warned by God, though desiring his personal gain (2 *Pet.* 2.15), refused to do the king's bidding, and it was not until another and more important deputation waited upon him that he ventured to go. But it was against the will of God, who opened the ass's mouth, and in some way made Balaam understand. The immediate result we have already seen. But we are not led to suppose that he became a true follower of God, for we afterwards find him endeavouring to compass the destruction of the Israelites by temptation of a gross and vile character (*Num.* 25); and he died while fighting for the Midianites against those whom he had attempted to curse (*Num.* 31.8, 16).

Ba'lac.—*Rev.* 2.14. [BALAK.]

Bala'dan (Merodach).—*Has given a son*: father of Berodach- (or Merodach) Baladan, king of Babylon, in the time of Hezekiah (2 *K.* 20.12; *Isai.* 39.1).

Ba'lah.—*Waste*: a city of Simeon (*Josh.* 19.3), in the south of Judah. It is the same as Bilhah (1 *Ch.* 4.29). Its site has not yet been identified.

Ba'lak.—*Devastator*: near the close of the journeyings of the Israelites, Balak, king of Moab, hired Balaam to curse them. They were then in his territory, and his natural fear urged him to this act (*Num.* 22.2). But he was frustrated in his designs in the manner described in *Num.* 22-24 (and see also *Josh.* 24.9; *Judg.* 11.25; *Mic.* 6.5). [BALAAM.]

Balance, Balances.—*To weigh, weighing machines*: frequently used in Scripture of a mental attitude or moral worthiness. So in the case of Belshazzar (*Dan.* 5.27). In *Isai.*40.15 the dust of the balance is used as the simile for something quite insignificant. Honour and integrity are likened to just balances (*Prov.* 11.1). Then also there was the further idea of symmetry or perfection of form, as expressed in *Job* 37.16. The balance was a cross-bar fixed to an upright, and with depending hooks or slings for the weights and articles to be measured (*Prov.*16.11; *Rev.* 6.5). The steelyard seems not to have been known till Roman times. The prophet Micah (6.11) exposed a common fraud, for dishonest traders carried two sorts of weights—heavier than the standard for buying, and lighter for selling. These weights were generally of stone, and were carried in bags.

Bald, Baldness.—Natural baldness was not very common in the East, and when it did occur it was the occasion of ridicule. The insult offered to Elisha by the young people (not little children) of Bethel was not only

a personal affair directed at himself, but was chiefly directed against him as the representative of Jehovah, for Bethel was one of the chief places of idolatry in Palestine.

Baldness was also a sign of misery, probably because it was a symptom in some forms of leprosy (for which reason it was also a disqualification for the priesthood). In *Lev.* 13.29 directions are given to distinguish *Bohak*, "a plague upon the head or the beard," from mere natural baldness, which was pronounced to be clean. But the very suspicion of leprosy was a dreadful infliction, and people were ready to do much to escape it. One of the means they took to this end was frequent shaving, a custom borrowed from Egypt. During periods of mourning the hair was allowed to grow long, when the wig worn by the Egyptians in ordinary was discarded. The surrounding nations, and Arab women in particular, cut off their hair as a sign of mourning. It was therefore forbidden to the Israelites (*Lev.* 19.27; *Deut.* 14.1).

Artificial baldness also marked the conclusion of a Nazarite's vow (*Acts* 18.18, and is often alluded to in Scripture (*Mic.* 1.16; *Jer.* 47.5). The heathen often offered their hair to their gods (compare the action of the Nazarite in *Num.* 6.18) as an acceptable gift, for, next to the blood, the hair was looked upon as the seat of strength and life. This offering of the hair, a purely personal and private act, was the origin of the monkish tonsure. Shaving the head was forbidden to women by public opinion in the time of St. Paul (1 *Cor.* 11.5).

Balm, Balsam (*Gen.* 37.25).—A resin obtained from a kind of balsam tree. The balsam that produces the true balm is a native of the east coast of Africa, but the balm was prepared and exported from the east and south of Palestine, Egypt taking the largest supply. To obtain the balm, the tree, which is an evergreen about 14 ft. high, is cut or gashed with an axe, and a cup or bottle hung underneath the wound, to catch the sap as it slowly exudes. The quantity gathered from each tree is very little. In olden times this odoriferous balm was celebrated throughout the known world, but even then it was so scarce that specimens of it were thought worthy to be carried as trophies to Rome when Palestine was conquered.

The balm of Gilead was so called from the fact that the resin was chiefly exported from the slopes of Gilead. Its production was indeed almost peculiar to that region. It was very precious, being worth twice its weight in gold, and was a very important article of commerce because of its healing qualities when applied to wounds and open sores.

There is an interesting story that the original roots of the balsam shrub were brought to Palestine by the Queen of Sheba. But this can hardly be so, since balm was exported from Gilead to Egypt even in patriarchal times (*Gen.* 43.11), when Jacob deemed it an acceptable gift to his unknown son. In the almost tropical valley of the Jordan the shrub was very extensively grown in late pre-Christian times. The family of balsams (*Balsamodendron*) includes several kinds, yielding both balm and myrrh. Although the Romans took great pains to protect and cultivate the groves of balsams, which existed until the times of the crusades, they have now quite disappeared from Jericho and Gilead. [BACA.]

Ba'mah.—*High place* (*Ezek.* 20.29): this word is applied to any high place where Israel offered sacrifices to idols. In *Josh.* 13.17 its plural form, Bamoth, is used.

Ba'moth.—*High places*: the plural of Bamah. A spot where the wandering Israelites halted near Mount Pisgah (*Num.* 21.19). It had been captured from the Moabites by the Ammonite king Sihon. See the next article.

Ba'moth-Baal.—*High places of Baal*: the same town as Bamoth. It was taken from the Moabites by Sihon, king of the Amorites, but afterwards became a city of Reuben (*Josh.* 13.17). It was the spot from whence Balaam and Balak overlooked the encampment of the Israelites (*Num.* 22.4). See also *Isai.* 15.2. The site has not been clearly identified.

Band.—1. Bond or fetter (*Judg.* 15.14; *Eccles.* 7.26; *Job* 38.31). Sinful customs enslave. Peace and love are bonds which unite (*Eph.* 4.3; *Col.* 3. 14). 2. A troop of men or soldiers (*Ezek.* 12.14; 1 *Ch.* 12.23). A "band" of Roman soldiers consisted of about 1000 men (*Acts* 21.31). 3. In *Hos.* 11.4 the constraint of authority or influence is intended. Slavery, distress, fears, and perplexity are called bands, because they restrain liberty (*Lev.* 26.13; *Isai.* 28.22; *Ezek.* 34.27).

Ba'ni.—*Posterity*: a name often met with after the exile. 1. A Gadite, one of David's thirty valiant men (2 *Sam.* 23.36). 2. An Aaronite, the father of Amzi (1 *Ch.* 6.46). 3. a descendent of Pharez, son of Judah (1 *Ch.* 9.4). 4. The "children of Bani," returned with Zerubbabel (*Ezra* 2.10). The same as Binnui (*Neh.* 7.15). 5. A Levite who regulated the worship of the people after Ezra had instructed them in the Law (*Neh.* 9.4). 6. *Ezra* 10.38. 7. *Neh.* 3.17. 8. One who sealed the covenant with Nehemiah (*Neh.* 10.14). 9. *Neh.* 11.22.

Banished, Banishment.—*Cast out*: in *Ezra* 7.26 exile, or judicial exclusion from one's kindred and country, or from the presence of the king as a punishment. Not only was banishment the punishment for crime and disorder, but those afflicted with leprosy were excluded from the privileges of their fellows.

Banner (*Isai.* 13.2, 49.22). — Banner, standard, and ensign are all used in Scripture, and are interchangeable terms. The children of Israel, in their wanderings through the desert, marched under banners that indicated the position of each division. These banners had distinctive devices embroidered upon them, a necessary precaution is such a large host. A standard for a subdivision was not a banner, but only an ordinary spear holding aloft some emblem. The Egyptian and the

Roman standards were but modifications of the spear held aloft, each surmounted by a solid metal emblem, generally of gold. [ENSIGN, BEACON, STANDARD.]

Banquet, Banqueting.—The banquet, as distinguished from the ordinary meal, figured largely in the social and religious life of the Hebrews. The religious festivals, accompanied by feasting, will be dealt with under FEASTS, which see.

Banquets were given to celebrate such occasions as marriages, the weaning of the heir, farewells or reunions, sheep-shearings, etc.; but although refreshments were served at funerals, there was no attempt at feasting, except among the heathen. Pharaoh and Herod are each recorded as having birthday-banquets (*Gen.* 40.20; *Matt.* 14.6). That drunkenness and gluttony disgraced some of these frequent banquets is evident from the attitude of the prophets, who were compelled frequently to censure the participants (*Eccles.* 10.16; *Isai.* 5.11; *Jer.* 35.5). Singers and dancers were often present. From the banquet there sprang the evil custom of having parties for drinking only.

When a person provided a feast for his friends he sent a servant with the invitation, which was always given some days before. Then on the evening of the day itself messengers were again sent to bid the guests come. This custom is mentioned in *Lk.* 14.7 ff. The guests were not then asked for the first time, but had all been invited, and had accepted the invitation, and were therefore pledged. To refuse after this was a gross insult to the giver of the feast, and worthy of punishment. The guests were made welcome by the master, who embraced them or kissed them on the lips, hands, knees, or feet, according to the amount of honour in which the guest was held. This was a general custom in the East, and common among the Jews; for our Lord complained to Simon that he had given him no kiss of respect (*Lk.* 7.45).

The custom of reclining was introduced from the Persians; the posture in early times was sitting, and the guests sat in order of importance (*Gen.* 43.33; 1 *Sam.* 9.22). But later the Hebrews, as well as the Greeks and Romans, adopted the luxurious mode of reclining while they ate.

The tables for the great banquets were constructed on three sides of a square, the space inside being reserved for the attendants. Round these tables were placed beds or couches, with their heads towards the centre of the square. These were mounted with the aid of footstools. The framework of these beds was highly ornamented, while the cushions or mattresses were covered with elaborate embroidery. At the feast of Ahasuerus, when he entertained the nobles of his kingdom, beds or couches of silver and gold were used; that is to say, they were profusely ornamented with the precious metals. Each guest reclined upon one elbow, leaving the right hand free to convey food to his mouth. His back was supported by cushions.

It was customary for the guests to wash off the dust and sweat of travelling before sitting down. This was an act usually done by a domestic, and was considered a very undignified office, the bearer of the towel being a degraded person. Yet the Saviour Himself did not hesitate to take upon Himself this lowly office when He wished to teach His disciples lessons of love and humility (*John* 13.1-2).

The banquet and accompanying entertainment were conducted by a governor of the feast (*John* 2.9). He was chosen from among the guests as the pleasantest and most diverting in the company. He was to rule over the rest, to forbid disorder, and to encourage mirth, and to see that none should get intoxicated. This last portion of his duties was a delicate matter, for the master had to watch carefully the effect the wine had produced on those who were under his charge. If they showed signs that the wine was taking effect, their next glass was liberally watered, while those whose conduct showed that they were free from intoxication were allowed to have undiluted wine.

Portions or messes were sent from the entertainer to each guest at table (*Gen.* 43.34; 1 *Sam.* 1.5, 9.23, 24), and double portions to those particularly honoured. A more pleasing custom was the sending of portions to poorer friends direct from the banquet (*Neh.* 8.10; *Esth.* 9.19, 22). Perfumes and scented oils were offered the guests and sprinkled on head, beard, and garments. [FEASTS, EATING, DRINKING, PASSOVER, etc.]

Baptism, Baptize.—*To dip*: John was introducing no new custom when he was baptizing his disciples in the Jordan, for, among the Jews, the immersion of the whole body, in running water if possible, was a means of washing away all ceremonial uncleanness (*Isai.* 1.16). For the baptism of Jesus, see *Matt.* 3.13-17, and references.

Besides their ceremonial washings, the Jews were in the habit of baptizing converts to Judaism. When, therefore, they saw John baptizing, they were not surprised at the act of baptism but by his baptizing. Their question, "Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?" (*John* 1.25) shows this. They did not ask, "What new rite is this?" but, "Why dost thou administer it?" The baptism of proselytes was natural to the Jews, as they considered all Gentiles to be impure and unclean.

In the due administration of Christian baptism the washing became the sign of inward purification from sin. When a Gentile became a Jewish proselyte he was necessarily baptized, because his whole previous life had been ceremonially unclean. Christian baptism was a sign of moral purification, while that of John the Baptist was intermediate between the ceremonial act of the Jews and the spiritual and emblematic baptism of the apostles. But in the case of the Jewish and of the Christian

ceremonies immersion was not essential; it is not probable that the 3000 of Pentecost were immersed, though apparently the followers of John the Baptist were. John's baptism was more allied to the Mosaic washings than to the Christian rite. He himself belonged neither to the prophets nor to the apostles. Thus those whom John or his disciples baptized were rebaptized when they were converted to Christianity (*Acts* 19.1-5). Christian baptism is specially connected with the gift of the Holy Spirit (*Matt.* 28.19), and with the forgiveness of sins (*Mk.* 16.16). The proper persons to be baptized are indicated in *Acts* 2.41. In whose name the right should be performed is shown in *Acts* 8.16, 22.16, and in *Rom.* 6.3, 4 Christ's followers are said to be "buried with Him by baptism into death." As these passages show, we do not need to go beyond the N.T. for the origin of Christian baptism, though the Saviour Himself did not baptize, but only His disciples. Among Christians it took the place of circumcision.

Baptism for the Dead (1 *Cor.* 15.29).—Some find in this passage an allusion to a practice (which was neither extensive nor lasting) of baptizing persons in place of candidates who died before baptism. Others take the word "baptized" as figurative, referring to the overwhelming trials which many suffered for the sake of their hope beyond death. A popular interpretation, "baptized in the room of the dead," pressing onward to take the place of those who had fallen in the ranks, is inconsistent with the meaning of the preposition. But perhaps Christians may be here said to be "baptized on behalf of the dead," because in that act they vindicate their predecessors, who have lived, suffered, and died in the hope of resurrection to eternal life, against such as alleged they had perished.

Baptism with the Holy Ghost, and with Fire (*Matt.* 3.11).—The absence of the second preposition in the Greek shows that John refers to two aspects of one and the same baptism. It is to be spiritual, in contrast to the material and external; and it is to be purifying. The question has been raised whether "fire" refers to the purification of the godly who truly accept the baptism of the Spirit, or to the destruction of the wicked, as in *vers.* 10, 12. But the work of the Divine presence is always twofold, as the soul yields to it willingly or the reverse (*Isai.* 31.9, 33.14, 15).

Baptist.—[JOHN THE BAPTIST.]

Bar, Bars of the Pit (*Job* 17.16).—By this expression is meant "the bars of the gates of Sheol," or Hades, the place of departed spirits.

Barab'bas.—*Son of the father* or *rabbi*: he whom Pilate released, according to an annual Passover custom, instead of Jesus. The accounts of the crime for which Barabbas had been put in prison differ in all four Gospels. In *Matt.* 27.16 he is just a "notable" prisoner; Mark says (15.7) he was bound with others who had raised an insurrection with him, and that he had also committed murder; Luke corroborates Mark's statement, but further states that the "insurrection" had taken place in Jerusalem itself; while John (18.40) contents himself with the statement that "Barabbas was a robber." It will be observed that there is practical agreement between these accounts. Barabbas may have been the son of an Abba or Rabbi. The contrast between his release and the execution of Jesus is all the greater, if this man, who had been convicted of a serious political offence, accompanied by murder, was set free because his father was a great man, while Jesus suffered the extreme penalty of the law, though no offence could be proved against Him. A deeply interesting fact is that, in *Matt.* 27.16, on the testimony of some MSS., Versions, and Origen, the name of this prisoner was "Jesus Barabbas." If this reading be true, the excited crowd was practically asked by Pilate, "Which Jesus shall I set free? and which shall undergo the full rigour of the law?"

Bara'chel.—*Blessed of God*: the father of Elihu, who contended with Job after the other disputants had been silenced (*Job* 32.2-6).

Barachi'ah.—*Blessed of Jehovah* (*Zech.* 1.1,7): the father of the prophet Zechariah. [BERECHIAH.]

Barachi'as (*Matt.* 23.35).—The N.T. form of Barachiah. [ZECHARIAH.]

Ba'rak.—*Lightning*: the son of Abinoam, who, assisted by Deborah, was active in the conquest of Sisera, the leader of the northern Canaanites, and in the deliverance of Israel. Jezreel (Esdraelon), where the battle was fought, was the battlefield of Palestine (*Judg.* 4 and 5; *Heb.* 11.32). Barak's victory was decisive, for Harosheth was taken, Sisera killed, and Jabin ruined (*Judg.* 4). [DEBORAH, JABIN.]

Barbarian, Barbarous.—A term imitating the language of a foreigner (compare our "jabber"), given by Greeks to all foreigners. Wherever these words occur in the N.T., they mean generally *foreigner* or *alien* (*Acts* 28.2, 4; *Rom.* 1.14). It was not until long afterwards that ideas of cruelty and savagery were associated with the word.

Barhu'mite.—[BAHARUMITE.]

Bariah.—A descendant of Zerubbabel (1 *Ch.* 3.22).

Bar-jesus.—*Son of Jesus* (*Acts* 13.6-12): a sorcerer and false prophet in the suite, or following, of Sergius Paulus, a high Roman official at Paphos, in Cyprus. When Paul and Barnabas were on the island, Sergius Paulus desired to receive religious instruction from them. But Bar-jesus, fearing that his own reputation and position, as well as his income, were in jeopardy, because of their teaching, opposed them strongly. As a result of this, God, through Paul, smote him with blindness. Bar-jesus was a Jew, but the second name (ver. 8) by which he is known, Elymas, has an Arabic origin, and is derived

from a word meaning *wise* or able, translated "sorcerer" in the N.T.

Bar-Jo'na.—*Son of Jona* (*Matt.* 16.17): the family or surname of Simon Peter (see PETER). Perhaps another form of "Son of John." See R.V. of John 21.15.

Bar'kos (*Ezra* 2.53).—A family of Nethinim that returned from exile under Nehemiah (*Neh.* 7.55). The name signifies a son or worshipper of the god Kos, and belongs to a large class of such theophorous proper names.

Barley (*Ezek.* 4.9).—This grain was the staple food of the poorer classes, and comes next to wheat in the productions of Palestine. It was also largely used as a food for horses, etc. (1 *K.* 4.28). In *Judg.* 7.13 it stands as the type of a peasant army, and not as denoting the feebleness of Gideon's three hundred. Barley was prescribed as an offering under the ritual law, in certain cases involving a question of outraged morals (*Num.* 5.15). Barley was sown in October, and reaped in March or April. As it ripened earlier than wheat, there was sometimes a second sowing. Six-rowed barley is found depicted upon Egyptian monuments and coins 600 years B.C.

Bar'nabas.—*Son of exhortation*, perhaps originally *son of Nebo*: first known as Joses or Joseph (*Acts* 4.36). Barnabas, who was a Levite, and a native of Cyprus, was one of the earliest believers in a risen Saviour, and seems to have had special skill in exhorting and encouraging. He was a man of wealth, but sold his possessions and laid the price at the feet of the apostles. When the Jewish Christians hesitated about accepting Paul, it was Barnabas who overcame their reluctance, and introduced Paul, whom he must have known, to the Church at Jerusalem (*Acts* 9.27). So greatly did his Christian brethren esteem him, and so confident were they of his integrity and good sense, that they sent him upon several missions requiring delicate treatment (*Acts* 11.19-26, 30). It is in reference to his mission to Antioch that Luke uses of him the striking words, "He was a good man, and full of the Holy Ghost and of faith" (*Acts* 11.24). He accompanied Paul on his first missionary journey (*Acts* 13.2, 3). At Lystra, after the healing of the cripple, Barnabas was worshipped as Jupiter (*Acts* 14.12).

Differences arose between Barnabas and Paul over John Mark, cousin (*Col.* 4.10 R.V.) to Barnabas, and he was not with Paul on the second journey (*Acts* 15.36 ff.). The breach was afterwards healed, but, in the providence of God, it made for the further spreading of the Gospel. Little is known of the later history of Barnabas. It is asserted that he suffered martyrdom—not an unlikely event, but unproved. His life was full of disinterested goodness and zeal, though once he compromised in a matter that he knew to be wrong (*Gal.* 2.12, 13). That he was not a married man seems to be shown in 1 *Cor.* 9.6, a passage which also suggests that, in spite of the early quarrel, St. Paul evidently esteemed him highly.

Barrel (1 *K.* 17.12-16, 18.33). — This "barrel" was a large earthenware jar, such as was carried on a woman's head or shoulder (*Gen.* 24.15). [PITCHER, POTTER.]

Barsa'bas, Barsabbas.—1. *Son of Saba*, or *son of the Sabbath*, as born on that day (*Acts* 1.23). He was nominated to succeed Judas in the apostolate, but rejected, Matthias being chosen. The organisation did not seem to be complete unless the number of the twelve (compare the twelve tribes) was made up. His full name was Joseph Barsabas Justus, and since the fifth century it has been thought that he was one of the seventy (*Lk.* 10.1).

2. Another Barsabas, or Barsabbas, is mentioned in *Acts* 15.22. He was also called Judas, and was a prominent member of the Church at Jerusalem.

Bartholo'mew.—*Son of Tolmai*: one of the twelve apostles (*Matt.* 10.3). His real name is not known, but he was called Bartholomew, the son of Tolmai. He has been identified with Nathanael through a supposition based upon the fact that Bartholomew is not in John's list of the disciples, and Nathanael, regarding whom the others are silent, is. Born at Cana of Galilee, Bartholomew was a man of fine character, and received the commendation of our Lord. It is said that Armenia was his mission field, but that he wandered as far as India, preaching and teaching. A legend says that he suffered martyrdom by being flayed alive and crucified head downwards.

Bartimæ'us.—*Son of Timæus*: a blind beggar in Jericho, whose sight our Lord restored (*Mk.* 10.46). Matthew and Luke describe the same incident (*Matt.* 20.30; *Lk.* 18.35), although Luke has it that the miracle was performed when Jesus was entering, and not when He was leaving the city. It is singular that Bartimæus is the only blind man healed whose name is mentioned. His faith was so strong that, though bidden again and again to hold his peace and not trouble the Master, he continued his efforts to attract the Saviour's attention. From the time of his healing he followed our Lord as one of His humble disciples.

Ba'ruch.—*Blessed*: 1. The son of Neriah, brother of Seraiah, and the friend and secretary of the prophet Jeremiah (*Jer.* 36.4 ff.). He was a learned man, of noble family (*Jer.* 51.59), and served the prophet faithfully. By the instructions of Jeremiah, Baruch wrote down the former's prophecies, and communicated them to the princes and rulers. In anger the latter accused him and Jeremiah of treason, showing the king, in proof of their statements, the writings which they had managed to secure. When the king had read the documents, his anger was great. He ordered the arrest of both Baruch and Jeremiah, but they escaped. After the capture of Jerusalem by the Babylonians (586 B.C.), Nebuchadnezzar treated Jeremiah well, and Baruch was accused of influencing

Jeremiah against fleeing to Egypt (*Jer.* 43.3). But eventually they were both compelled to go there with the remnant of Judah (*Jer.* 43.6). During his imprisonment Jeremiah had presented Baruch with the deeds of the land purchased from Hanameel (*Jer.* 32.12). Baruch complained much to God because of all he had suffered, but was appeased, on being assured that it was best for him to be contented with his condition (*Jer.* 45.2-5). [JEREMIAH, NON-CANONICAL BOOKS.] 2. The son of Zabbai, who helped to build the wall (*Neh.* 3.20). 3. A priest who signed the covenant (*Neh.* 10.6). 4. The son of Colhozeh, a descendant of Pharez (*Neh.* 11.5).

Barzil'lai.—Meaning unknown. A Gileadite. A wealthy man, he befriended David when the latter was flying from his rebellious son Absalom (2 *Sam.* 17.27). Afterwards, when the rebellion had been suppressed, David desired Barzillai to take up his residence at court, but the old man pleaded his great age, and asked to be excused, sending his son Chimham [which see] up to Jerusalem in his stead (2 *Sam.* 19.32-39). David's gratitude to this faithful subject never wavered, and in his final charge to Solomon he enjoined it upon him to be still the friend of Barzillai's family (1 *K.* 2.7). Compare *Ezra* 2.61; *Neh.* 7.63.

2. Father of Adriel, the husband of Michal (2 *Sam.* 21.8).

Ba'shan.—*Fruitful country*: the first mention of Bashan occurs in *Num.* 21.33, where it is recorded that the Israelites defeated Og, the king of Bashan, at the border town of Edrei, whither he had hurried to resist the invading hosts of Israel. It is a broad and fruitful country, lying to the east of Jordan, bounded on the south by the mountains of Gilead, on the east by the Jebel Hauran, a line of extinct volcanoes, on the west by Geshur and Ma'acah (*Josh.* 12.5), and on the north by Hermon. The name was always written with the definite article, as *the Bashan*, or *the land of Bashan*. When the Amorites were conquered, and, with king Og, driven out, their fat and fertile land fell to the portion of the half tribe of Manasseh (*Josh.* 13.29), who entered upon possession at once (*Deut.* 31.3, 4, compare with *Num.* 21.35). The two chief cities of Bashan were Edrei and Ashtaroth, the modern Tell'Ashtera. In *Deut.* 3.4 mention is made of threescore "fenced" cities in Argob in Bashan, and under the rule of Og. [ARGOB.]

It is difficult, if not impossible, to locate these ancient towns, for though abundant remains of stone-built cities are to be found in Bashan, many of them seem to belong to the Græco-Roman period. According to one authority, there are 300 sites of ancient towns on the slopes of the Jebel Hauran alone.

From whichever point of view we regard it, Bashan is a remarkable country, and full of interest. Its extraordinary fertility is proved by the density of its population (*Deut.* 3.4-14), and by the enormous number of ruins scattered over the whole country. Upon the break-up of the empire of Alexander, its possession was an object of continual contest. Then the central portion of the country became a refuge for robbers and outlaws, a character which it retains to-day. The Arabs regard this district as the original possession of the patriarch Job.

Ba'shan-Ha'voth-Ja'ir.—*Bashan tent-villages of Jair* (*Deut.* 3.14): the villages of Argob after capture by Jair, a descendant of Manasseh (*Num.* 32.41).

Bashe'math.—*Fragrance*: 1. A wife of Esau (*Gen.* 26.34), and daughter of Elon the Hittite. 2. Another wife of Esau, and daughter of Ishmael (*Gen.* 36.3). Reuel, her son, was the founder of four tribes of Edomites. In *Gen.* 28.9 she is called Mahalath.

Bashmath.—[BASHEMATH, BASMATH.]

Basin.—[POTTERY, BOWL.]

Basket.—The baskets of Palestine were of many shapes and sizes, and made of osiers and many other twigs, as well as canes and grasses. Generally they were shallow, but were sometimes made large and deep, with well-fitting covers; these were for storage purposes. Panniers for carrying goods on horse or donkey-back were sometimes made of basket-work. A basket of wicker-work was even used for serving up meat (*Gen.* 40.16; *Ex.* 29.3; *Lev.* 8.2; *Judg.* 6.19). The baskets referred to in the miracle of feeding the 5000 (*Matt.* 14.20; *Mk.* 8.19) were small; those in that of the 4000 (*Matt.* 15.37; *Mk.* 8.20) were large our "flails." It was in one of this latter kind that St. Paul was let down at Damascus (*Acts* 9.25). The word translated basket in 2 *K.* 10.7; *Jer.* 24.2 really means pot or jar. In *Prov.* 25.11, for "baskets" read "filigree work," with R.V. margin.

Bas'math.—Solomon's daughter, who became wife of Ahimaaz, one of Solomon's officers (1 *K.* 4.15). The name is the same as Bashemath and Bashmath.

Bastard (*Deut.* 23.2; *Zech.* 9.6; *Heb.* 12.8). —One of mixed or alien birth. The Rabbis rightly applied the term to the offspring of those married within the prohibited degrees.

Bat (*Lev.* 11.19).—Among the ancients, including, of course, the Israelites, the bat, which is classed with the mammals, was thought to partake of the nature of both bird and beast. In Palestine bats inhabit caves and ruins of all kinds, avoiding the light (*Isai.* 2.20). The bat was unclean, being classed with fowls that creep (*Lev.* 11.19 ff.; *Deut.* 14.18).

Bath.—A measure of capacity. About 8 gallons (1 *K.* 7.26; *Isai.* 5.10). [WEIGHTS AND MEASURES.]

Bathe.—Bathing was a cleansing act enjoined on those who had, or were suspected of having, leprosy, or who were otherwise unclean (*Lev.* 15.16-28; *Num.* 19.7; 2 *K.* 5.10). It was also a necessary act after the period of mourning, which implied defilement (2 *Sam.* 12.20). The high priest had to perform ceremonial bathings

frequently—at his inauguration, on the day of atonement, and before each solemn act of propitiation (*Ex.* 40.12; *Lev.* 16.4). There were bathrooms in the Temple and in the houses of the well-to-do. It was customary to anoint and perfume the body after the bath (*Esth.* 2.12). The pools (see Siloam, etc.) were public bathing places (*Neh.* 3.15,16; *Isai.* 22.11; *John* 9.7), with shelters surrounding them. [PORCH.] The hot baths of Emmaus and of the neighbourhood of the north-eastern end of the Dead Sea were much resorted to, and in the times of the Greeks and Romans became centres of fashion and frivolity.

Bath-Rab'bim.—*Daughter of many multitudes* (*Cant.* 7.4): a gate of the ancient city of Heshbon, near which were two pools, to which the spouse compares the eyes of his beloved.

Bathshe'ba, or Bathshu'a (1*Ch.* 3.5).—*Daughter of the Oath*: the beautiful wife of Uriah, the wife of David and mother of Solomon (2 *Sam.* 11.3, 12.24; 1 *K.* 1). David's sin with her was made blacker still when he procured the death of Bathsheba's husband, Uriah, who was an officer in his army, and devoted to his king (2 *Sam.* 11.6 ff.). When this foul deed was accomplished David made the widow his wife. Prompted by Nathan the prophet, she tells the aged David of Adonijah's conspiracy to gain the succession (1 *K.* 1.15-31). Later she is persuaded by Adonijah to plead with Solomon for Abishag as wife. On this occasion Solomon expressly honours her as the Queen-Mother, but sees through the cunning plan of Adonijah (1 *K.* 2.13-25). Bathsheba had three other sons besides Solomon, viz. Shimea, Shobab, and Nathan (*Matt.* 1.6; 1 *Ch.* 3.5). The fact that she was granddaughter of Ahithophel (2 *Sam.* 11.3, 23.34) may explain his defection from David.

Bathshu'a.—*Daughter of prosperity*: daughter of Shua, and wife of Judah (1 *Ch.* 2.3; see *Gen.* 38.2-12. [BATHSHEBA.]

Battering-Ram (*Ezek.* 4.2, 21.22).—A long beam of some tough wood, such as oak. One end was provided with a heavy metal cap in the shape of a ram's head. This beam was then suspended in a framework of thick beams before the wall or gate that was to be broken down, and the ram's head swung back, and driven against it with great force. The Romans made great use of this weapon when besieging fortified towns. [WAR, WEAPONS.]

Battle.—[WAR.]

Battle-Axe (*Jer.* 51.20).—Rather hammer or club, *i.e.* "battle hammer," etc. The spelling "ax" is old English. [WAR, WEAPONS.]

Battlement (*Deut.* 22.8).—*A restraint*: a wall or parapet built round the flat roof of an Eastern house, its use being obviously to prevent accidents, as roofs are used in the East much as we use gardens, and also to divide one roof from its neighbour, though the battlements are so low that one can step over them. Also used in the fortification of a city (*Jer.* 5.10). [FORTRESS.]

Bav'ai, Bavvai.—*Wishing*: son of Henadad, a ruler in the time of Nehemiah, who helped to rebuild the wall of Jerusalem (*Neh.* 3.18).

Bay.—1. *Tongue*, i.e. *of a sea*: (*Josh.* 15.2). 2. A reddish colour (*Zech.* 6.3, 7).

Bay-Tree (*Ps.* 37.35).—Although the bay laurel is found on the Carmel range and other places in Palestine, David's simile has been correctly interpreted as having a more general reference, the Hebrew word meaning simply "home-born," as of Israelites (*Lev.* 23.42). If the Psalmist had designed to mention any particular tree, he would probably have chosen the stately cedar, which, with spreading evergreen branches, stands for centuries, and not the comparatively humble though fragrant evergreen. The R.V. has "a green tree in its native soil."

Bayith.—[BAJITH.]

Baz lith, Baz'luth.—*Stripping*: a family of Nethinim who returned from exile with Zerubbabel (*Ezra* 2.52; *Neh.* 7.54).

Bdell'ium (*Gen.* 2.12).—An aromatic gum common in the East, and a production of the land of Havilah. Some authorities suppose the word to mean the pearl, or some other precious stone. In *Num* 11.7 manna is said to be the colour of bdellium, which, as in *Ex.* 16.14 manna is likened to hoar frost, must have had the same pearly lustre applicable both to the pearl and to some kinds of gum as they exude from the tree.

Beacon.—*A mast or pole* (*Isai.* 30.17): "As a beacon upon the top of a mountain." Employed in a double sense, as a sign of desolation, and secondly as a signal for direction. The Jews were like a beacon and ensign on a hill, when the judgments of God had reduced their number, and in other ways distressed them, to warn others to avoid like sins. [BANNER.]

Beali'ah.—*Jehovah is Lord* (1 *Ch.* 12.5): He joined David at Ziklag. The conjunction of Baal and Jehovah in this name is remarkable.

Bea'loth.—*Ladies, mistresses* (*Josh.* 15.24): the feminine form of Baal. A city in the south-east of Judah. [ALOTH.]

Beam.—In *Judg.* 16.14 this means the whole of a weaver's handloom; in 1 *Sam.* 17.7 and similar passages only the actual beam of the loom, to which the heddles are attached.

Bean.—Mentioned twice in the Bible as an article of food (2 *Sam.* 17.28; *Ezek.* 4.9), to be cooked and mixed with other ingredients in the form of bread. Beans were one of the very earliest vegetables used in Europe, and known to the ancient inhabitants of Palestine and Egypt, where the peasantry used them largely, though the Egyptian priests were not allowed to eat them. In modern Palestine beans are sown in November and reaped in time of the wheat harvest.

Bear.—*That which glides softly*: formerly Palestine was covered with forests which provided shelter and food for numerous bears and other large wild animals. The frequency of

its mention shows that at one time the bear was common, though now very rare. The ferocity of the bear is used as a simile several times (2 *Sam.* 17.8; *Prov.* 17.12; *Hos.* 13.8). The Syrian bear is different from the brown bear of Europe, in that it is shorter in the limb and of a dirty yellowish hue, with smaller claws. It eats animal food only when hard pressed. In the vision of Daniel it symbolised the Medo-Persian kingdom, and foretold the destructiveness of the conquerors. The prophet Isaiah, in a striking picture, to show the change of heart that would be produced by the coming of Christ, makes the bear a ferocious animal, living partly on flesh, feed in the same pasture with the cow (*Isai.* 11.7; 1 *Sam.* 17.34-37; *Prov.* 28.15; *Lam.* 3.10; *Dan.* 7.5; *Amos* 5.19; *Rev.* 13.2). [ELISHA.]

Beard.—Among the Jews, and generally in the East, great importance has always been attached to the beard as a sign of dignified manhood, and no greater offence could be offered to a man than to treat it with indignity. For a stranger to handle it contemptuously was considered a gross insult (1 *Ch.* 19.4; 2 *Sam.* 10.4, 5, 20.9). At the same time it was the object of salutation, the person wishing to exhibit great partiality for another lifting it to his lips and kissing it. Except among the Egyptians (*Gen.* 41.14), who did honour to the dead by letting the beard grow, shaving it off, or plucking it out, were expressions of mourning and grief (2 *Sam.* 19.24; *Ezra* 9.3; *Isai.* 15.2; *Jer.* 41.5, 48.37). A common method for a man to assure another of his good faith and honourable conduct was to swear by his beard. The Arabs still solemnly swear by their beards, and when they want to honour a friend particularly they exclaim, "May God preserve your blessed beard." The idea of manliness embodied in a well-grown beard is illustrated by the Jewish law which forbade the shaving of it after the manner of the Egyptians (*Lev.* 19.27), and also by *Ps.* 133.2. Unlike the surrounding nations, the Egyptians shaved all the face, with the exception of the point of the chin, where a tuft of hair was allowed to grow, and was kept trimmed. Sometimes instead of their own hair they wore a false beard of plaited hair, differing in form according to the rank of the individual. That there was something of ceremonial meaning in the cut of the Jewish beard seems to be implied in *Lev.* 19.27, 21.5, though it is not clear what is meant by the corners of the beard, unless it is that the Jews retained their whiskers, which were shaved off by the Arabs. The care of the beard was a matter of prime consideration by persons of rank and consequence (*Ps.* 133.2), and a carelessly kept beard was a subject of scorn and ridicule. Lepers, or suspected lepers, were shaved, to expose the bare skin or for cleanliness' sake (*Lev.* 14.9).

Figuratively the people of God, or perhaps their honour and dignity, are spoken of as "beards" which Jehovah will shave with the "razor the king of Assyria" (*Isai.* 7.20).

Beast.—When this word is used in opposition to man, any brute creature is signified (*Ps.* 36.6); when to creeping things, as in *Lev.* 11.2-7, 29,30, four-footed animals as distinct from bipeds. Paul speaks of fighting with beasts (1 *Cor.* 15.32), by which he does not mean his having been exposed in the amphitheatre to fight as a gladiator, but that he had to contend at Ephesus with men who were as wild (he does not refer to the uproar in the theatre, for this took place later). There are several other passages in which the term is used to represent the savage conduct of lawless and persecuting men (*Ps.* 22.12; *Eccles.* 3.18; *Isai.* 11.6-8, etc.). In Revelation mention is made of four "beasts." This word, as more correctly given in *Ezek.* 1, signifies "living ones," and so the word might have been more justly interpreted by the translators. Under the king of Nineveh beasts took part in the fast of the people (*Jon.* 3.7, 8). The law of Moses protected them from the injurious treatment of cruel masters, though they suffered, with guilty man, the judgments of God (*Ex.* 9.6; *Ps.* 135.8). [For the Beast as St. John's term for Rome, see REVELATION, BOOK OF.]

Beaten Work (*Num.* 8.4).—Metal hammered into the shape required, as distinguished from cast (*Ex.* 25.18, 31, 36, 37.17, 22).

Beatitudes.—[SERMON ON THE MOUNT.]

Beautiful Gate (*Acts* 3.2, 10).—A gate of the Temple. [TEMPLE.]

Be'bai.—An ancestor of some of those who returned from exile with Zerubbabel (*Ezra* 2.11, 8.11; *Neh.* 7.16). The name is also given among those who sealed the covenant (*Neh.* 10.15).

Be'cher.—*Young camel*: 1. The second son of Benjamin. He was one of the fourteen descendants of Rachel who settled in Egypt (*Gen.* 46.21; 1 *Ch.* 7.6, 8). To this family belonged that Sheba (2 *Sam.* 20) who rebelled against David after Absalom's death [SHEBA]. Becher was the ancestor of Saul and Abner, the generations following in this order—Becher, Abiah (1 *Ch.* 7.8) or Aphiah (1 *Sam.* 9.1), Bechorath, Zeror, Jehiel (1 *Ch.* 9.35), Ner, Kish, Saul. Abner was a younger brother of Kish, and so uncle to Saul. 2. A son of Ephraim (*Num.* 26.35). [BERED.]

Becho'rath.—Grandson of Becher (1) and son of Aphiar, or Abiah.

Bed.—Beds in the East have always been of a much simpler character than in Europe. Mattresses, or thick cotton quilts, were used for sleeping upon. These were laid on the dais or divan, a part of the room elevated above the level of the floor, covered with a carpet in winter and a fine mat in summer. Cushions served instead of pillows and bolsters. These beds were not kept made, but the mattresses were rolled up and placed in a cupboard until nightfall. Hence our Lord's words to the cured paralytic, "Take up thy bed" (*Matt.* 9.6). The divan had an ascent of several steps. It was used as a seat in the daytime, the corner

being the place of honour (*Amos* 3.12). For a covering a thin blanket, or even the outer garment worn in the day, sufficed in the summer (1 *Sam.* 19.13). In the case of the poor this garment was generally the only bed and covering. Hence the law provided that it should not be kept in pledge after sunset (*Deut.* 24.13). [BEDSTEAD.]

Bed-chamber.—Bed-chambers were occasionally built on the roofs of the houses of wealthy people, either for extra accommodation or for the sake of the air in hot weather. The murder of Ishbaal took place in such a room (2 *Sam.* 4.7). The chamber built for Elisha was not only for sleeping purposes (2 *K.* 4.10). But the roof itself, without any shelter, was frequently used in hot weather as the family sleeping-place. The bed-chamber where Joash was hidden in the temple (2 *K.* 11.2; 2 *Ch.* 22.11) was not a sleeping-place, but a storeroom in which the beds or mattresses were kept during the daytime. Such a room would have been in the most remote part of the palace, a good place in which to hide.

Be'dad.—*Son of Adad*: father of the fourth king of Edom, Hadad ben-Bedad (*Gen.* 36.35; 1 *Ch.* 1.46).

Be'dan.—*Son of Judgment or of Dan* (1 *Sam.* 12.11): 1. One of the Judges of Israel, though his name is omitted in the history of the Book of Judges. Some think it means Abdon (*Judg.* 12.13,) others Samson (*Judg.* 13.2-24). 2. Descendant of Machir (1 *Ch.* 7.17).

Bedei'ah—*A servant of Jehovah*: a member of the family of Bani, whose name occurs in the list of those who had taken strange wives during the captivity (*Ezra* 10.35).

Bedsteads.—Bedsteads, as we understand them, were not in use in Palestine, but something of the kind is implied in 2 *Sam.* 3.31; see also *Gen.* 47.31. But the divan or couch, instead of being built with the house, was sometimes a separate article of furniture, and made of costly materials. The Book of Esther (1.6) mentions beds of gold and silver, together with hangings and marble pillars, in describing the splendours of the court of Ahasuerus at Shushan (see also *Cant.* 3.9, 10). Then again the intercourse that existed between Egypt and Palestine must have made bedsteads familiar objects to many Jews, and that they did not adopt them shows incidentally how strong a hold custom and habit had upon this conservative people. During the long centuries of Bible history the bed and bedstead of the mass of the people remained unchanged. It is very singular that the only use of the word bedstead in the Bible is where Og, king of Bashan (*Deut.* 3.11), is described as having a bedstead of iron. In the light of our present knowledge this should be iron-stone or basalt, a rock which contains 20 per cent. of iron. This rock was commonly used east of the Jordan for the "couch of death," or sarcophagus, which it is thought this giant king used for his couch. These basaltic sarcophagi were often ten feet and more long, and proportionately wide, and would undoubtedly form even for the living comfortable resting-places when well padded. [BED.]

Bee (*Deut.* 1.44).—In this passage the well-known pugnacity of the bee is alluded to, as also in *Ps.* 118.12. Though the Palestine bee is regarded as a distinct species by some naturalists, its true place seems to be as a sub-species of the common honey-bee, *Apis mellifica*. It is lighter in colour and more clearly marked than the British bee. It is also smaller and far more venomous. As honey is an important article of food in the East, the bee is carefully cultivated, the hive consisting of a tube of clay, something after the style of a drain-pipe, or a cluster of them, piled one on another. These pipes are about 8 ins. in diameter and 3 ft. long, the ends being closed, with the exception of a small opening. It is a singular fact, however, that the only honey spoken of in the Bible is "wild honey," many Arabs making, even at the present time, a living by gathering it. That the carcase of the lion which Samson slew should contain honey is not surprising. The flesh of the dead animal would quickly be consumed by other wild beasts, and then the bees would find the "hive," formed of the dried ribs, a convenient place in which to store the wild sweetness gathered from the profusion of flowers growing all around. The curious expression used in *Isai.* 7.18, "The Lord shall hiss . . . for the bee that is in the land of Assyria," is an allusion to the practice of calling the bees from their hives by a sharp hissing sound. [HONEY.]

Beeli'ada.—*Baal knows* (1 *Ch.* 14.7): a son of David. The original form of this name became hateful to the Israelites because of its association with the worship of Baal, and so we find it altered to Eliada, "God knows" (2 *Sam.* 5.16; 1 *Ch.* 3.8).

Beel'zebub.—[BAALZEBUB.]

Beer.—*A well* (*Num.* 21.16): a station of the Israelites beyond the Arnon, so-called because of the "well" dug by the princes of the people. We may identify it with the "Beer-elim," "Well of heroes," of *Isai.* 15.8, in which "the heroes" may refer to princes and nobles who dug it, or rather, no doubt, ordered it to be dug. "Digging" was, of course, symbolical. When a new well had been found and prepared for use, the chief of the tribes went through the form of digging, during the performance of which the tribal poet extolled the virtues of the well with a song (*Num.* 21.17, 18). The spot has recently been identified as being near ruins now called el-Modeyne. "In the shingle and gravel of the wady, which is almost bare of vegetation, the Bedouin dig out with their hands pits, from 0·3 to 1 metre deep, in which water gathers from 0·2 to 0·3 metre deep. Such water-pits are called Bîr, Biyar. Since they are regularly filled up by the winter rains, they have to be freshly dug every spring. . . . It is the only place north of the town

where the water comes to the surface in the manner described in *Num.* 21.16-18" (*Expositor*, August, 1908).

2. A place to which Jotham, son of Gideon, fled, for fear of his brother Abimelech. It lies eight miles west of Hebron (*Judg.* 9.21).

Bee'ra.—A member of the tribe of Asher (1 *Ch.* 7.37).

Bee'rah (1 *Ch.* 5.6).—A prince of the Reubenites, carried away captive by Tiglath-pileser. [BEERI.]

Beer-E'lim.—[BEER.]

Bee'ri.—(?) *The man from Beer*: 1. The Hittite father of Judith, one of Esau's wives (*Gen.* 26.34). In *Gen.* 36.2 she bears the name of Aholibamah.

2. Father of Hosea the prophet (*Hos.* 1.1). He has been identified with Beerah (1 *Ch.* 5.6), by the Rabbins.

Beer-Lahai'-roi.—*The well of the living one who sees me*: the name of the fountain where an angel of the Lord appeared to Hagar when the latter had fled from the anger of Sarai, Abraham's wife (*Gen.* 16.14). That its position was in the wilderness of Beersheba, lying westward of the Dead Sea, is shown in *Gen.* 21.14-21. This North Arabian district seems to have been Hagar's native land, and not Egypt. It was natural, therefore, for her to return to her own people when sent away by Abraham. Isaac also dwelt here (*Gen.* 24.62, 25.11). [HAGAR, ISHMAEL, MIZRAIM.]

Bee'roth.—*Wells* (*Deut.* 10.6): 1. One of the four cities of the Hivites that secured a treaty of peace from Joshua (*Josh.* 9.17), given to Benjamin (*Josh.* 18.25). It was the home of the murderers of Ishbosheth (2 *Sam.* 4.2), and also of one of David's heroes (2 *Sam.* 23.37; 1 *Ch.* 11.39). See also *Ezra* 2.25 and *Neh.* 7.29. Beeroth, or rather El-Bireh, about 8 miles north of Jerusalem, is still the first halting-place for caravans, though it is but a poor village of less than 1000 inhabitants. According to tradition it was there that Jesus was missed by Mary and Joseph (*Lk.* 2.43).

2. A place of the same name was also a station of the Israelites, and is called **Beeroth Bene-jaakan** (*Deut.* 10.6; *Num.* 33.31).

Beeroth'ite.—An inhabitant of Beeroth (2 *Sam.* 4.2-9, 23.37; 1 *Ch.* 11.39).

Beer-she'ba.—*Well of the Oath*, but according to others, *Well of Seven* (*Gen.* 21.22-33, 26.26-33). At one time a place of some size and consequence, it is now, under its modern name of Bir-es-Seba, only a place of ruins, the site of two immense wells, surrounded by stone drinking-troughs for the use of cattle and sheep. Though not on the border of Judah, being indeed some 60 miles within it, yet being on the verge of the cultivated territory of Simeon, it was used in colloquial speech to signify the southern limit of the whole country; hence the frequent phrases from "Dan to Beersheba" (2 *Sam.* 17.11), from "Geba to Beersheba" (2 *K.* 23.8).

At this well (or wells) Abraham, Isaac, and Jacob all resided and watered their flocks. Situated about 20 miles south of Hebron, the town fell finally into Simeon's hands (*Josh.* 15.28, 19.2). At Beersheba also resided the sons of Samuel (1 *Sam.* 8.2), and in later times the place had idolatrous images of the true God (*Amos* 5.5, 8.14). Some of the returned exiles settled there in Nehemiah's time (*Neh.* 11.27, 30). In addition to the two circular wells mentioned above, 50 ft. deep, there are indications that other wells existed here, but whether the full number of seven can be traced is open to doubt. In later history its name occurs in ecclesiastical lists as an episcopal city under the Bishop of Jerusalem (620 A.D.).

Be'eshte'rah.—*House of Ashtaroth* (*Josh.* 21.27): a Levitical city in Manasseh, west of the Jordan. It was allotted to the Gershonites, and is identical with Astaroth. [ASHTAROTH.]

Beetle (*Lev.* 11.22).—Not a beetle at all, but almost certainly (see ver. 21) a member of the family of grasshoppers, a species of locust. The wording of ver. 21 shows that the animal intended had high projecting legs, and was in the habit of leaping. In addition the beetle was not an article of diet, though the locust was. The Egyptian beetle is included in *Ex.* 8.21, in the term "swarms of flies."

Beeves.—*The plural of beef, cattle*: the word is old English, and rarely used now (*Lev.* 22.19).

Beggar.—See 1 *Sam.* 2.8; *Lk.* 16.20-22. [ALMS.]

Behe'moth.—*Beasts*: the same word that is translated "beast" in *Job* 35.11; *Ps.* 73.22, "cattle," or "any large quadruped" (*Gen.* 6.7; *Ex.* 9.25; *Lev.* 11.2). There have been many conjectures as to the creature meant by the term behemoth, though doubtless it is a vigorous portrait of the hippopotamus, the plural expressing the idea of magnitude, as often in Hebrew. The description in Job is close to the points of the hippopotamus, with the notable exception of the tail, which the writer likens to a cedar; whereas, of course, the hippopotamus has a very small tail.

There are two closely allied species of the hippopotamus, which is found only in Africa. In spite of their enormous size, they are capable of swift motion on land. They are nocturnal in their habits, leaving the rivers and lakes, where they are most at home, chiefly at night, when they commit great havoc upon the standing crops. Their favourite food is young herbage, grass, and especially green corn. The animal was in great demand among the Romans for exhibition at their games in the circus, and was obtained from Egypt.

Be'kah.—*Breaking*: half a shekel, a sum about equal to one shilling. The contribution of every Israelite over twenty years of age (*Ex.* 30.12-16, 38.26; cf. *Matt.* 17.24-27).

Bel.—*Lord*: the Babylonian equivalent of Baal (*Isai.* 46.1), used both as a proper name and as a title. It was the name of two gods in the Babylonian pantheon, but is used in

Isaiah of Bel-Merodach, the tutelar god of Babylon itself. It is mentioned also in *Jer.* 50.2, 51.44, where the prophet is foretelling the downfall of Babylon. [BAAL.]

Be'la, Be'lah.—*That which is consumed*: 1. Two forms of the same word. One of the five cities of the plain which resisted the supremacy of the king of Shinar (*Gen.* 14.2-8). It was somewhere on the southern shore of the Dead Sea (Zoar, *Jer.* 48.34), not far from Sodom. It was spared at the overthrow of Sodom and Gomorrah at the intercession of Lot, and was thenceforth called Zoar (*Gen.* 19.22). [NON-CANONICAL BOOKS, ZOAR.]

2. The first king of Edom, son of Beor. He reigned over Edom eight generations before Saul, or about the time of the Exodus. His capital city was Dinhabah (*Gen.* 36.32; 1 *Ch.* 1.43, 44).

3. Eldest son of Benjamin, and head of the Belaites, of whom the house of Ehud was the most remarkable. He was one of the left-handed heroes, and slew the king of Moab, thus freeing his people from the Moabitish yoke, and ensuring peace for eighty years (*Judg.* 3.14-30); *Gen.* 46.21; *Num.* 26.38; 1 *Ch.* 7.6, 7, 8.1, 3).

4. A son of Azaz, of the tribe of Reuben (1 *Ch.* 5.8).

Be'laites.—[BELA 3 (*Num.* 26.38).]

Be'lial.—*Worthlessness*: a word frequently used in the Scriptures. In its common use it represents what is vile, worthless, and useless, whether a thing (*Ps.* 41.8 marg.), or a person or class of persons, as "children of Belial" (*Deut.* 13.13), "son of Belial" (1 *Sam.* 25.17), "wicked men of Belial" (1 *Sam.* 30.22). But it is never employed in the O.T. strictly as a proper name; appearing once in the N.T., where it is used as a personification of wickedness, or perhaps even as a title of Satan (2 *Cor.* 6.15).

Bell.—Bells in the form of discs or cymbals of metal were a very early invention, though we find the first mention of them in Scripture in the time of Moses (*Ex.* 28.33), where it was enjoined on the high priest that the lower edge of his robe should be ornamented with golden bells, that his presence might be known when he went into the Holy Place before the Lord, and when he came out, that he might not die. The evident purpose of this ordinance was that the public might have notice of his intention, and to prevent his being put to death by the watchers, none but the high-priest being permitted to enter into the Holy Place. A bell was also the signal of victory, and in process of time became part of the equipment of the war-horse. To this custom the prophet Zechariah alludes when, in announcing the change to be wrought by the universal prevalence of true religion, he says, "In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD" (*Zech.* 14.20).

Among the heathen the use of bells in their religious ceremonies was common. The sound was thought to be good for all kinds of expiation and purification, and it had influence over the spirits of the departed. Bells were struck also to exorcise or frighten away demons. It was also the custom in some heathen temples to call the people together to sacrifice by the sounding of a bell. This was done regularly by the priests of Persephone at Athens. From this arose the use of bells in our churches. [CYMBALS.]

Bellows.—The use of bellows was a very ancient practice, probably coeval with the art of smelting (*Jer.* 6.29). What the shape of the first bellows was is not known, probably a sort of blow-pipe; but the Egyptian monuments show forms of bellows not greatly differing from some in use at the present time. They were in two parts, worked by the feet, the operator standing upon them and working each foot alternately.

Belshaz'zar.—*Bel, protect the king*: in *Dan.* 5, Belshazzar is described as being king when that city was captured by the Medes and Persians under Cyrus. He is often mentioned in the Babylonian inscriptions. He was not sole monarch of Babylonia, but rather the commander of the army and governor of Babylon. He thus could only appoint Daniel third (not second) ruler in the kingdom (5.29). After the fall of that city, we read that Nabonidus, the real king, and father of Belshazzar, surrendered to the conquerors at Borsippa, upon the death of Belshazzar, during the tumult of that awful night (*Dan.* 5). Between the events in chap. 4 and the opening of chap. 5, historians tell us that there was considerable lapse of time. That Belshazzar was not the actual son of Nebuchadnezzar is certain, but he was probably a grandson through his mother. His father, Nabonidus, is said to have been a usurper. The writers of the Scriptures frequently call a man "son" when they really mean descendant. Belshazzar's last offence was the profanation of the sacred vessels belonging to the temple of Jerusalem, which Nebuchadnezzar and even Evil-Merodach had respected. On that very night, while he and his associates feasted and drank out of the holy vessels, the city was taken by surprise by Darius the Mede, and Belshazzar was put to death. The character of the handwriting on the wall of the banqueting chamber was possibly ancient Hebrew, and therefore familiar to Daniel, the language itself being Aramaic. The three words "numbering," "weighing," "dividing," were Divinely translated and amplified to Daniel, who was thus enabled to warn and pass sentence upon the wicked king. The foundations of the great hall in which the feast took place were excavated in 1909. [DANIEL, BABYLON, EVIL-MERODACH, MENE.]

Belteshaz'zar.—*Protect his life!*: this was the name given to Daniel by Nebuchadnezzar's chief eunuch (*Dan.* 1.7). The first syllable of the name appears to have no connection with Belshazzar, save in sound (*Dan.* 4.8). [DANIEL, NEBUCHADNEZZAR.]

Ben.—1. *Son*, or perhaps *Intelligent*: a Levite set over the service of song in the time of David (1 *Ch.* 15.18). 2. *Son*: a word frequently prefixed to names, as Ben-hadad (the son of Hadad), Benjamin, etc.

Ben-abinadab.—[ABINADAB 4.]

Benai'ah.—*Jah hath built up*: 1. One of David's officers (2 *Sam.* 23.22, 23), the son of Jehoiada, bore this name. He was a man of heroic mould, and distinguished himself on several occasions. He was an adherent of Solomon against the pretensions of Adonijah (1 *K.* 1.8 ff.), and, after putting Adonijah and Joab to death, succeeded to the command of the army (1 *K.* 2.25, 4.4-35). On king David's roll of honour he was considered next in valour to "the three mighty men," ranking above the "thirty" (2 *Sam.* 23.20-23). His son, called Jehoiada after his grandfather, was also a personal attendant of the king (1 *Ch.* 27.34).

2. One of David's valiant men, a Pirathonite (2 *Sam.* 23.30; 1 *Ch.* 11.31).

3. A prince of Simeon (1 *Ch.* 4.36).

4. One of David's priests in Jerusalem, a singer, and one of those who played with psalteries (1 *Ch.* 15.18, 20, 24; 16.5, 6).

There are about eight others bearing this name in the O.T., but we know hardly anything of them.

Benam'mi.—*Son of my people*: father of the Ammonites (*Gen.* 19.38). He was a grandson of Lot.

Benches.—The seats on which the rowers sat. The ships of Tyre were famed throughout the Mediterranean, and, like all ships of those days, were propelled partly by sails and partly by oars. That the seats of the rowers should be inlaid with ivory showed great wealth on the part of the owners (*Ezek.* 27.6). [SHIPS.]

Ben-deker.—[DEKER.]

Bene'-Berak.—*Sons of lightning*: when Joshua cast lots for the division of the Promised Land amongst the Israelites, Bene-Berak was one of the places that fell to the tribe of Dan. It is called now Ibn Ibrak, and lies about four miles to the south-east of Joppa (*Josh.* 19.45).

Benediction.—1. The Jewish consciousness of the power and love of God found natural expression in words of praise acknowledging His goodness and mercy. "Blessed be the Lord God of Israel" (1 *Sam.* 25.32, etc.) is an O.T. phrase frequently associated with special or general mercies. The adaptation of the blessing to N.T. circumstances is instructive. Zacharias, in his vision of the coming glory, uses the old phrase—"Blessed be the Lord God of Israel" (*Lk.* 1.68). Christ is "blessed" as coming "in the name of the Lord" (*Matt.* 21.9, etc.). The Lord is "blessed" as "the God and Father of our Lord Jesus Christ" (*Eph.* 1.3, etc.). 2. As God is "blessed," so also are those who trust in Him and walk in His ways. Compare the Beatitudes of the Psalms (1.1, etc.) and the Beatitudes of the Sermon on the Mount (*Matt.* 5.3, etc.). 3. The blessing of food at meal-times—the giving thanks to God for the provision—carefully recognised in Jewish custom, is noted on four occasions in the Gospels—at the miracles of feeding the five thousand and the four thousand, at the Last Supper, and at the Emmaus meal. 4. The last recorded action of our Lord on earth was that of blessing the disciples (*Lk.* 24.51).

Benedictus.—The Song of Zacharias (*Lk.* 1.68-79) is so called from its first word in Latin. The use of this canticle in liturgies dates from a very early period in the Western Church.

Benefactor.—Only found in our Lord's words (*Lk.* 22.25), "They that exercise authority upon them are called benefactors." The reference is to the title assumed by certain kings. Thus Ptolemy, king of Egypt, was called "Euergetes," or Benefactor.

Bene-Jaa'kan.—*Sons of intelligence.* [See BEEROTH, a place between Moseroth and Hor-hagidgad.] There were several wells at this spot, which was the twenty-seventh station of the Israelites (*Num.* 33.31, 32). The place was named after the descendants of Jaakan the son of Ezer (1 *Ch.* 1.42), whose name also appears as Akan. [AKAN, JAAKAN.]

Ben-Geber.—[GEBER.]

Benha'dad.—*Son of Hadad*: a religious title of the kings of Damascus, Hadad, or Adad, being the storm god of Syria; it was customary to add his name to the names of individuals.

1. The son of Rezon, who, as lord of Damascus, gradually acquired influence and dominion over the neighbouring chiefs until he became a powerful monarch, his alliance being courted by Baasha, king of Israel, and Asa, king of Judah. Having received a large payment from Asa, he allied himself with him, and then overran the northern part of Israel, which he harassed until the time of Omri (1 *K.* 20.1-34).

2. Son of the above, whom he succeeded on the throne of Damascus. When he fought at Karkar against the Assyrians, in 854 B.C., Ahab was one of his allies, but he was more often warring against the king of Israel. [AHAB.] Benhadad besieged Samaria, and on this occasion was accompanied by thirty-two tributary kings. After the death of Ahab, he besieged Samaria a second time, and held the unfortunate city so closely (2 *K.* 7) that famine reduced the inhabitants to dreadful straits, in which they resorted to human flesh as food. [ELISHA.] Jehoram, the Israelite king, was at his wits' end, when the investing force suddenly vanished, having been seized with panic. So complete was the relief that Jehoram was able to recover territory as far south as Ramoth-Gilead (2 *K.* 9). Soon after his return to Damascus Benhadad was taken ill, and consulted Elisha as to the issue of his malady. He got little comfort from the prophet, who told him he should surely die soon, though not from his present disease. Hazael, who had consulted

the prophet as the king's messenger, was informed by Elisha that he was the man divinely appointed to succeed Benhadad. The prophecy brought its own fulfilment, for Benhadad was murdered by Hazael, who then seized the throne (2 *K.* 8.15). [HAZAEL, AHAB, ELISHA, DAMASCUS, SAMARIA.]

3. The son of Hazael, and his successor on the throne. He lacked his father's great qualities as king and commander, and speedily lost to Jehoash in the plain of Esdraelon the possessions won from the Israelites by Hazael (2 *K.* 13.25). In *Amos* 1.4 the destruction of all Benhadad's palaces, and his other misfortunes, is foretold. [JEHOASH, ESDRAELON, AKHEK.]

Ben-Ha'il.—*Son of might*: a prince of Judah, and one of the commissioners appointed to teach the Law (2 *Ch.* 17.7).

Ben-Ha'nan.—*Son of the gracious*: a son of Shimon, a Judahite (1 *Ch.* 4.20).

Ben-he'sed.—[HESED.]

Beni'nu.—*Our Son*: one of the signatories to the solemn covenant made by the Levites on behalf of the people (*Neh.* 10.13).

Ben-Hur.—[HUR.]

Benjamin.—*Son of the right hand*: 1. The name given by his father Jacob. His dying mother had previously given her new-born child the name of Benoni, *son of my sorrow* (*Gen.* 35.18). Of the twelve sons of the Patriarch Jacob, Benjamin was the youngest, and with Joseph, his brother by the same mother, Rachel, shared the tenderest affections of his father. Benjamin was a great comfort to his aged father, and returned the natural affection of his elder and full brother Joseph with peculiar warmth (*Gen.* 45.14). He was born in Palestine, between Bethel and Bethlehem, his life costing his mother her own (*Gen.* 35.16 ff.).

Nothing more is heard of Benjamin until the visits of his brothers to Egypt for the purpose of buying corn. Then his character peeps out as an amiable and well-loved son and brother. He is the favourite with the whole family, and though himself the father of a numerous offspring (*Gen.* 46.21), he is evidently looked upon as one whom the rest must carefully tend and nourish (*Gen.* 44.20). From this point his history is merged in that of the tribe to which he gave a name. He, who seems to have been the least manly of the twelve, became the founder of a tribe of the fiercest fighters. But their strength and warlike qualities were the natural result of their rugged country, one also exposed to attack from outside enemies. That this should be so was foretold by the dying Jacob (*Gen.* 49.27).

2. A descendant of Harim (*Ezra* 10.32).

3. One of those who took part in the repairing of the walls of Jerusalem (*Neh.* 3.23). Probably identical with 4 and 5.

4. (*Neh.* 12.34). See 3

5. (1 *Ch.* 7.10)

Benjamin, Gate of (*Jer.* 20.2, 37.13, 38.7; *Zech.* 14.10). [JERUSALEM.]

Benjamin, The tribe.—Though small in numbers, it was singularly energetic and bellicose. Even in the desert its warriors numbered over 35,000 (*Num.* 1.37), which, by the time the Israelites had obtained an entrance into the Promised Land, had grown to be 45,600 fighting-men (*Num.* 26.41). After the settlement the same fierce temper involved the Benjamites in a war with the rest of the tribes, because they would not deliver up to justice certain evil men, the result being that of their brave army all were put to the sword excepting only 600, who took refuge in the wilderness of Rimmon (*Judg.* 20.47). But though nearly exterminated, the tribe recovered so quickly that by the time David was on the throne they could muster an army of nearly 60,000, and during Asa's reign 280,000, all armed and trained warriors. That the continued friendship of the Benjamites with the tribe of Judah was of mutual benefit is certain. The ties that united these two warlike peoples were drawn still closer by the fact that David, having driven the Jebusites out of Zion, made that stronghold his own capital (for he was now king of all Israel). Now Zion, or Jerusalem, formed part of the territory of Benjamin, which lay alongside, indeed almost within, the larger territory of Judah.

When Solomon died Judah and Benjamin alone remained faithful, and formed a separate kingdom (1 *K.* 12.21), usually called simply by the name of Judah. Saul, the first king over all Israel, was a Benjamite. [SAUL, DAVID.]

Benjamin, The territory.—This lay between Ephraim and Judah, and is historically connected with Joseph through his brother Benjamin. Owing to its position it was exposed to frequent attacks from the Moabites and the Philistines. It was a compact country, being six miles long by twelve broad. Its altitude was great—2000 feet above the Mediterranean, and 3000 above the Jordan valley, its eastern boundary. It was a land of crags and mountains, with exceeding fertile valleys and plains between them. In the defiles much of the fighting during the wars of occupation, and afterwards, took place. [BETH HORON, SAUL, JONATHAN, JOSHUA, KISH, PAUL.]

Benjamite.—A member of the tribe of Benjamin (*Judg.* 3.15).

Be'no.—*His Son*: a Levite (1 *Ch.* 24.26, 27).

Beno'ni.—[BENJAMIN.]

Benzo'heth.—A descendant of Judah (1 *Ch.* 4.20).

Be'on.—A town in Reuben on the east of the Jordan (*Num.* 32.3). Beon may be a contraction of Baal-Meon (*Num.* 32.38). [BETH-BAAL-MEON.]

Be'or.—*A burning*: 1. The father of Bela, an early king of Edom (*Gen.* 36.32; 1 *Ch.* 1.43). 2. The father of Balaam the prophet. In 2 *Pet.* 2.15 he is called Bosor (*Num.* 22.5, 24.3, 15; *Deut.* 23.4, etc.).

Be'ra.—*Gift*: king of Sodom in the time of Abram. He joined the league against Chedorlaomer (*Gen.* 14.2).

Bera'cah, Bera'chah.—*Blessing*: 1. A Benjamite warrior attached to David (1 *Ch.* 12.3). He joined the latter's force at Ziklag. 2. A valley near Tekoah, in the south of Judah, and identified with the modern Bereikut, near Tekua, lying off the main road from Bethlehem to Hebron. This *Valley of Blessing* was the scene of the great rejoicing and thanksgiving festival of Jehoshaphat and his people after the overthrow of the Ammonites and Moabites by the immediate intervention of God (2 *Ch.* 20.26).

Berach'iah.—[Berechiah 2.]

Berai'ah.—*Jehovah hath created*: a son of Shimhi, of the tribe of Benjamin (1 *Ch.* 8.21).

Bere'a, Berœa.—A town, now called Verria or Kara Verria, on the east slope of the Olympian range at the foot of Mt. Bermios, in Lower Macedonia. Doubtless the fact that it was off the main track of travel accounts for its being chosen as the refuge for Paul and Silas when they had escaped from Thessalonica (*Acts* 17.10). The town contained a number of Jews, and the "nobler" spirit mentioned was probably due in part to their isolated position. It was the birthplace of Sopater, one of Paul's companions (*Acts* 20.4). Both the Jews and Greeks of Berea were ready to receive the gospel (*Acts* 17.12), but that they were of a higher social level than the rest of the inhabitants does not follow from the use of the term "noble" (*Acts* 17.11). Here, then, Paul sat watching over his converts at Thessalonica, until the Jews of that place, once more raising a public disturbance, drove him away again. In his journey to Athens he was conducted part of the way by some of the Berean converts. Its present inhabitants (15,000 or 20,000) are Turks and Greeks, and its products rice, fruit, marble, and manufactured cotton goods.

Berechi'ah.—*Jehovah blesses*: 1. A son of Zerubbabel, and a descendant of Jehoiakim, king of Judah (1 *Ch.* 3.20). 2. Father of Asaph the chief of the singers (1 *Ch.* 15.17), called Berachiah in the A.V. of 1 *Ch.* 6.39. 3. A Levite who lived near Jerusalem (1 *Ch.* 9.16, 15.23). He was the son of Asa. 4. An Ephraimite (2 *Ch.* 28.12). He was one of the chief men in his tribe in the time of Ahaz. 5. The father of Meshullam, and included in the list of those who repaired the walls of Jerusalem (*Neh.* 3.4, 30, 6.18). 6. The father of Zechariah the prophet (*Zech.* 1.1, 7). [Barachiah, Barachias.]

Be'red.—1. A division of the Ephraimites (1 *Ch.* 7.20), called Becher in *Num.* 26.35. Though Becher is a Benjamite name, yet the close relationship of the two tribes renders the transference of the name natural. 2. A place in the south of Canaan, between which and Kadesh lay Beer-Lahai-Roi (*Gen.* 16.14).

Be'ri.—One of the sons of Zophah, an Asherite (1 *Ch.* 7.36).

Beri'ah.—1. This doleful name, which sounded like "in evil," was bestowed upon a son of Ephraim because of a domestic tragedy (1 *Ch.* 7.21-23). Ephraim's sons had been lifting cattle, and had been killed by the men of Gath in the act. When his next son was born Ephraim called him Beriah, "because it went evil with his house." 2. A son of Asher, from whom descended the family of the Beriites (*Gen.* 46.17; *Num.* 26.44, 45; 1 *Ch.* 7.30, 31). 3. A son of Elpaal, a Benjamite by adoption, because of services rendered to the Benjamites when the inhabitants of Gath were driven away. He and his brother Shema were originally chiefs of Ajalon (1 *Ch.* 8.13). 4. A son of Shimei, a Levite and a Gershonite, who lived in the time of David (1 *Ch.* 23.10, 11).

Ber'ites.—1. [Beriah 2.] 2. A people settled in the north of Canaan who followed Joab in his pursuit of Sheba, the son of Bichri, who had rebelled against David (2 *Sam.* 20.14).

Berith.—*Covenant*: [Baal-Berith.] An idol worshipped by the Israelites at Shechem (*Judg.* 8.33, 9.46).

Berni'ce, Bereni'ce.—This woman, who was present at the hearing of Paul before Festus (*Acts* 25 and 26), was a daughter of Herod Agrippa I., and sister of Herod Agrippa II. She was of an abandoned and licentious character, and noted, even in that period of loose morals, as one whose life was more than ordinarily evil. She eventually became the mistress of the Emperor Titus. Her appearance in the presence of Paul was an interesting occasion, for the Apostle had already preached of sin and the judgment to come before her adulterous sister Drusilla (*Acts* 24.24). Bernice was a woman of great political importance, and in later years struggled to replace the Herods on the Judæan throne. But her plans failed.

Berodach - Bala'dan. — [Merodach-baladan.]

Berœa.—[Berea.]

Bero'thah.—According to Ezekiel, this place lay between Hamath and Damascus (*Ez.* 47.16), and formed part of the northern boundary of the Promised Land. [Berothai.]

Bero'thai.—The city of Hadadezer, king of Zobah, taken by David (2 *Sam.* 8.8). It has been identified with the modern Beirut, where are still to be seen ancient wells cut in the solid rock. Perhaps the same as Berothah.

Bero'thite.—*Belonging to Beroth*: identified with Beeroth, which see (1 *Ch.* 11.39).

Beryl.—This jewel was the tenth stone, or the first on the fourth row, on the high priest's breastplate (*Ex.* 28.20, 39.13). But what stone is intended is very doubtful. It was also the eighth of the precious stones that formed the foundations of the heavenly Jerusalem (*Rev.* 21.20), where probably it represents the modern beryl, which is very like the emerald. Pliny describes it as of a sea-green. Observe that the high priest alone wears all the colours

on his breast, but each part of the foundation of the Holy City keeps its own peculiar colour and shade of colour. The apostles, that is to say, retained each his own capacity and character.

Be'sai.—One of the Nethinim who returned from exile with Zerubbabel (*Ezra* 2.49; *Neh.* 7.52).

Besodei'ah.—*One in the secret of Jehovah*: father of Meshullam; found in the list of the repairers of the wall of Jerusalem, being especially engaged upon the gates (*Neh.* 3.6).

Besom.—*A broom* (*Isai.* 14.23). The besom of death occurs in heathen mythology.

Be'sor.—*Good news*: a wady (*i.e.* the bed of a torrent) in the extreme south of Palestine. The brook which is now called Ghazza falls into the Mediterranean south of Gaza. Saul presumably crossed this brook when he smote the Amalekites (1 *Sam.* 15.5), and it is also mentioned in the account of David's pursuit of the same warlike people (1 *Sam.* 30.9-21).

Be'tah.—*Confidence*: a city belonging to Hadadezer out of which David took a great booty of brass (2 *Sam.* 8.8). In 1 *Ch.* 18.8 we find another spelling of this name, viz. Tibhath, which is correct.

Be'ten.—*Depression, basin*: a city of Asher situated eight miles east of Ptolemais. It has been identified with el-B'aneh (*Josh.* 19.25).

Betha'bara.—*House of the ford*: one of the principal north fords of the Jordan, on the road descending through the wady Jalud, and leading to Gilead, north of Bethshean. The name of the place, however, would more properly be Bethany (not to be confused with the Bethany of Mary and Martha). John was baptizing here when Jesus went to him to receive the rite (*John* 1.28 R.V.). The wrong traditional site is at Beth-nimrah (Tell-Nimrin), north-east of Jericho, on the opposite side of the river. It must not be confused with Betharabah or Bethbarah.

Beth-a'nath.—*Temple of the goddess Anath*: a fortress or "fenced city" in Naphtali, in which the original inhabitants remained after the rest of the country was conquered by the Israelites (*Josh.* 19.38), and were subjected to their conquerors only to the extent of furnishing labour for public works (*Judg.* 1.33). It is the modern Aenîtha in Upper Galilee.

Beth-A'noth.—Same meaning as preceding: an ancient stronghold amongst the mountains of Judah. It is four miles north-east of Hebron, now Beit-'Ainun (*Josh.* 15.59).

Bethany.—*The house of dates*: it is most interesting to note that this village, so intimately connected with the life of our Saviour, is now called el-Azeriyeh, the "town of Lazarus." It lies on the south-east slope of the Mount of Olives, 2200 feet above the sea, about a mile from the summit, and two miles from Jerusalem (*John* 11.18), near the road from Jericho (*Mark* 10.46). It was the scene of the hospitality of the family of Lazarus to our Lord; of the resurrection of Lazarus (*John* 11.1-46, 12.1); the residence of Simon the leper (*Matt.* 26.6); and the starting-place of Christ's triumphal progress to Jerusalem (*Mark* 11.1). It was also His nightly resting-place the week prior to His crucifixion (*Matt.* 21.17), and the scene of His ascension (*Lk.* 24.50).

Apart from its connexion with our Saviour, Bethany has no importance whatever. It is now a tiny village of about twenty families, with scarcely a trace of its ancient history, and it is very doubtful if the houses of Lazarus and of Simon the leper now pointed out to travellers are authentic. The tomb of Lazarus, as shown by the monks, is a deep vault hewn out of the solid rock. The bottom is reached by a flight of twenty-six steps, and the tomb consists of a chamber about nine feet square, with recesses for the reception of the dead.

Beth-Ara'bah.—*House of the desert-plain*: one of the six cities in the territory of the tribe of Judah, situated in the Arabah or sunk valley of the Jordan and Dead Sea (*Josh.* 15.6,61). It is included among the towns of Benjamin in *Josh.* 18.22.

Beth-A'ram (R.V. **Beth-Haram**).—*House of the upland*: a town of Gad on the east of Jordan (*Josh.* 13.27). The same place as that named Beth-Haran in *Num.* 32.36. Originally an Amorite city, it was strengthened by Gad. Its modern name is Tell-er-Rameh, 673 feet above the sea, nearly opposite Jericho, between Heshbon and the Jordan. Near it were hot springs, said to be efficacious against leprosy, and it was therefore a favourite watering-place. Herod the Great had a palace there, and Herod Antipas walled it.

Beth-Ar'bel.—*House of God's ambush*: Shalman (Shalmaneser) destroyed this place, sacking the town and massacring its inhabitants (*Hos.* 10.14). Its exact position is not known. It may be near Pella, east of Jordan, or in Galilee.

Beth-A'ven.—*House of iniquity* or *idolatry* or *nought*: 1. A place east of Bethel (*Josh.* 7.2), lying between that place and Michmash (1 *Sam.* 13.5). Its site has not been identified, though it was on the border of the wilderness (*Josh.* 18.12). 2. A reproachful synonym for Bethel (*Hos.* 4.15, 5.8, 10.5).

Beth-Azma'veth.—*House of Azmaveth*: a town of Benjamin, reoccupied after the Captivity (*Neh.* 7.28). It is also called Azmaveth, and in the Apocrypha Bethsamos. It has been located at Hizmeh, a hill village, about five miles north-north-east of Jerusalem. [AZMAVETH 5.]

Beth-Ba'al-Me'on.—*House of Baal-Meon*: a Moabite town given to Reuben. It was on the north of the Arnon, a little south of Mount Nebo, on the east of Jordan (*Josh.* 13.17). At first it was called Baal-Meon (*Num.* 32.38), to which the Israelites prefixed Beth. It was also called Beth-Meon (*Jer.* 48.23), and Beon, a condensed form (*Num.* 32.3). It is one of the

places mentioned on the "Moabite Stone," where king Mesha is said to have either built or rebuilt it. [BAAL-MEON.] Its site is marked by a few ruins bearing the name "Fortress of Mi'un."

Beth-Ba'rah.—*House of the ford*: a place in Gad, on the east side of the Jordan (*Judg.* 7.24), the scene of Gideon's victory against Midian, and their utter rout by the men of Ephraim. The "waters" referred to in the text were the streams coming from the heights of Ephraim and emptying into the Jordan. [BETHABARA.]

Beth-Bir'ei, Beth-Biri.—*House of my creation*: a town of Simeon (1 *Ch.* 4.31), the same place that is called in *Josh.* 19.6 Beth-Lebaoth. Its position was in the extreme south of the Holy Land, somewhere in the neighbourhood of Beersheba.

Beth-Car.—*The sheep-pasture, or house of a lamb*: this place is where the Israelites stayed their pursuit of the Philistines, whom they had chased westward from Mizpeh (1 *Sam.* 7.11). From the expression "under" it is evident that the town or stronghold was perched on the top of a hill. Here also the stone Ebenezer (ver. 12) was erected by Samuel, in commemoration of the signal way in which the Lord had helped the men of Israel, and also to mark the end of the pursuit.

Beth-Da'gon.—*House of Dagon*: 1. A town of Judah, the name of which shows how the Dagon worship of the Philistines had spread beyond the borders of their own country. Its position was in the low-lying parts of Judah, but the exact locality cannot be identified, except that it was near Gederoth (*Josh.* 15.41). 2. A border town of Asher, and near the coast. It was a possession of the Philistines (*Josh.* 19.27). It is now known as Tell D'Auk.

Beth-Diblatha'im.—*House of two cakes of figs*, or *house of two collections*: a Moabite town, also called Almon-Diblathaim (*Num.* 33.46, 47; *Jer.* 48.22). King Mesha built and fortified this place, as he tells us on the Moabite Stone.

Beth'-el.—*House of God*: the importance of Bethel in the Bible story is roughly measured by the many times it is mentioned there, viz. sixty-five. It is in central Canaan, twelve miles north of Jerusalem, near Luz; and two accounts are given of its origin. According to *Gen.* 28.19, Jacob, filled with awe by what had just occurred on the spot, gave the place the name of Bethel. The commemorative pillar he erected was not in Luz itself, but some little distance away on the hillside where the vision had appeared to him. The second account says that Jacob named the place Bethel as a thanksgiving to God for blessings bestowed upon him after his return from Padan-Aram (*Gen.* 35.1-15). At this time he received his second name of Israel. In *Hos.* 12.4, 5, we find the only after reference in the Hebrew Scriptures to this event. In all the earlier references, Bethel and Luz are always kept separate, the "city" of Luz being one place, and Bethel, the holy "place," another near by (*Josh.* 16.1, 2). It was not until its capture by Ephraim that the name of Luz disappeared, and that of Bethel covered the whole site (*Judg.* 1.22).

Bethel was already known as a sanctuary when Palestine was divided into the kingdoms of Israel and Judah, and Jeroboam made Bethel one of the two shrines which he established in Israel, to prevent his people going up to Jerusalem to worship. Here it was that he set up one of the golden calves, establishing a priesthood, ordaining feasts and encouraging pilgrimages to the altar he had erected (1 *K.* 12.28). In consequence of this idolatry, first the man of God from Judah (1 *K.* 13.1-3), and afterwards Amos, was directed by God to prophesy against Bethel. Amos faithfully carried out the command, and was warned by the high priest of Jeroboam to flee the city, if he "would eat bread," a scarcely veiled hint that he was in danger of his life. Hosea also prophesied against Bethel. The prophecies were fulfilled when Josiah, king of Judah, destroyed its altars and idols, burning upon them dead men's bones (2 *K.* 23.15, 16). Previously to this destruction Bethel had been the "sanctuary of the king," and the "house of the kingdom" (*Amos* 7.13). The position of Bethel was eminently suitable for such a purpose, as it lay near the junction of the great roads from the coast and from Jericho to Michmash. From *Amos* 8.5 *sqq.* we know that it was an important market, and had amongst its inhabitants a number of wealthy merchants. That these men of business were dishonest traders is most emphatically stated, and it was because of these things, as well as for its idolatry, that it was to suffer. Its wealth led to other forms of wickedness and "vanity" or "idolatry," so that Amos had said it should come to "nought" (Hebrew, "Aven," *Amos* 5.5), and Hosea nicknamed it "Beth-aven" alternately with Bethel (*Hos.* 4.15).

Among other references to Bethel we find that in the disturbed times of the Judges the people were in the habit of going to Bethel, the "House of God," to consult and ask counsel of God (*Judg.* 20.18, 26, 31, 21.2), because here was the ark of the covenant, in charge of Phinehas, and all the appliances for the due performance of the "peace" and "burnt" offerings. Samuel also went to Bethel during his visitation of the holy cities (1 *Sam.* 7.16).

It will be noted that the worship of Jehovah continued in Bethel alongside of the worship of Baal, and of the curious form of idolatry set up by Jeroboam. This was the condition of things when Elijah visited the "sons of the prophets" (2 *K.* 2.2, 23), and was mocked by the children. Then Jehu seized the throne, and, destroying the Baal worship, restored to its place of supremacy the calf-worship of Jeroboam (2 *K.* 10.29). Then commenced a period of increased prosperity for Bethel, until, in the time of the second Jeroboam, we read

that it was again a royal residence, with palaces of "stone" and "ivory" for winter and summer use, with great luxury in living (*Amos* 3.15,7.13).

But when the kingdom of Israel had been overrun by the king of Assyria and laid waste, the golden calf was carried off from Bethel by Shalmaneser, though the priests remained, that they might teach the people to fear Jehovah, "the God of the land" (2 *K.* 17.27, 28). This corrupt worship was finally swept away by the drastic methods of Josiah (see above).

Among the ruins, in the midst of which is the modern Beitîn, may be seen the remains of a Byzantine church, standing on the "mountain" on which Abram built the altar, and on which he and Lot stood when they divided the land between them (*Gen.* 12.8, 13.10).

2. Town in the south of Judah; one of David's haunts when fleeing from Saul (1 *Sam.* 30.27). Perhaps also mentioned in *Josh.* 12.16.

Bethel, Mount.—The hill on which Bethel stood (1 *Sam.* 13.2). In *Josh.* 16.1 read "the hill country to Bethel" with the R.V.

Beth'elite.—*Belonging to Bethel*: Hiel, who rebuilt Jericho, was a Bethelite, or native of Bethel (1 *K.* 16.34).

Beth-e'mek.—*House of the valley*: a border town of Asher, on the edge of the Phœnician plain (*Josh.* 19.27). Perhaps the modern Amka, seven miles north-east of Akko.

Be'ther.—*Cloven mountains*: a mountain land cut up by ravines (*Cant.* 2.17). If a specific place is intended, it may be identified with Bittîr, a high cliff south-west of Jerusalem.

Bethes'da.—*House of mercy*: the name of a pool or reservoir in Jerusalem near the sheep market (*John* 5.2-7). The supply of water was intermittent, hence the "moving of the water" (ver. 3), and the impotent man's reply to Jesus, and his use of the word "troubled" (ver. 7). The mention of five porches may show that the pool was in reality two pools, for the porches consisted of cloisters, which were erected on the four sides, with a connecting one dividing the pool into two parts. These cloisters would afford ample accommodation for a large number of invalids, who would gather to benefit by the moving of the waters. It was rediscovered in 1888 near the Church of St. Anne, and consists of two pools, each about 60 feet long by 12 feet broad, placed end to end.

Beth-e'zel.—Meaning unknown: a city in the north of Judah, not yet identified with any modern town or ruin. Micah foretells the captivity of its inhabitants, and the mourning for them (*Mic.* 1.11).

Beth-ga'der.—*The House of the wall or walled place*: a village founded (?) by Hareph, a son of Caleb (1 *Ch.* 2.51). Perhaps the same as Geder (which see).

Beth-ga'mul.—*House of recompense*: a Moabite town east of Jordan (*Jer.* 48.23); not found in the earlier catalogues of place names in *Num.* 32 and *Josh.* 13, and so doubtless of later foundation. It has been identified with the modern Jemail, which lies eastward from Dibon.

Beth-gilgal.—[GILGAL.]

Beth-hacce'rem.—*House of the vineyard*: a beacon station between Tekoa and Jerusalem, under the rule of Rechab (*Neh.* 3.14; *Jer.* 6.1). It has been identified with Ain-Karim, a little south-west of Jerusalem. As a military station it was well placed, for its height above all the surrounding district would render a fire on the summit visible to all the country round about. (See *Jer.* 6.1: "Blow the trumpet in Tekoa, and set up a sign of fire in Beth-Haccerem.") It was also a fruitful place, worth protecting. Cairns, one of which is 40 feet high and 130 feet in diameter, on which the beacon fires may have been lighted, are still to be found on the summit of the ridge.

Beth-Ha'ram, Beth-Ha'ran.—*A high or strong place*: the same place as Beth-Aram (which see).

Beth-Hog'la, Beth-Hog'lah.—*House of the partridges*: a border town between Judah and Benjamin, but belonging to the latter (*Josh.* 15.6, 18.19, 21). A spring and ruin named Ain Hajlah are pointed out to-day as the site of Beth-Hoglah.

Beth-Ho'ron.—*House of the hole or cavern*: there were two places of this name in Ephraim, called respectively "Upper" and "Lower," near the borders of Benjamin (*Josh.* 10.10). The modern representatives of these two villages are called Beit-Ur el Foka and Bet-Ur el Tahta, the one epithet meaning "Upper," and the other "Nether." The founder of these twin villages was Sherah, daughter of Beriah, who in 1 *Ch.* 7.24 is described as their builder. The reference in 2 *Ch.* 8.5 implies that Solomon rebuilt and turned them into fortified camps (see below). The position of Beth-Horon, on the edge of the plateau just before the descent into the fertile plain of Sharon, and on the great high road from Jerusalem, caused it to be a place of great importance from a military point of view. When Gibeon was threatened by the Canaanites from the low country, Joshua defeated them and chased them up the ascent to Upper Beth-Horon, and then down past the Lower (*Josh.* 10.10, 11). Then later, in the troublous times when Saul was king, the Philistines at Michmash threatened them (1 *Sam.* 13.16). Afterwards Solomon refortified both Beth-Horons, the nether and upper, and Gezer (1 *K.* 9.17; 2 *Ch.* 8.5). It was through the pass of Beth-Horon that the Egyptians invaded Judah during Rehoboam's reign. The road is now little used, though from some remains of pavement we know that the Romans did not neglect so important a point, which guarded their main line of communication between Jerusalem and the coast.

Beth-Jeshi'moth.—*House of wastes*: a Moabite city close to the Dead Sea (*Num.* 33.49). The Israelites encamped here before crossing the Jordan. Before passing into the possession of Moab, Beth-Jeshimoth had formed part of the territory of Reuben (*Josh.* 12.3). Later it is named as one of the cities which were "the glory of the country" (*Ezek.* 25.9). It is the

modern Es-Suweimeh, at the north-east corner of the Dead Sea.

Beth-le-Aphrah.—[APHRAH.]

Beth-Leba'oth.—*House of lionesses*: a town in Simeon (*Josh.* 19.6) situated in the wild and rugged country in the south of Judah. In 1 *Ch.* 4.31 it is called Beth-Birei.

Beth'-lehem.—*House of bread* or *place of food*: originally called Ephrath, Bethlehem was one of the very oldest towns of Palestine (*Gen.* 35.19). The modern name is Beit-Lahm. Lying between five and six miles south of Jerusalem, the position of the town is very beautiful, standing as it does on an eminence over 2000 feet above the sea, surrounded by hills and rich fertile valleys (*Ruth* 2; *Ps.* 65.12, 13), near the main road from Jerusalem to Hebron. There is no water except what can be gathered during the rains in cisterns, and, by means of an aqueduct, from the Pools of Solomon.

No locality in Palestine has more interesting and momentous associations. Yet it is strange that this place, the birthplace of David and of "David's Greater Son," as well as being the scene of numerous other important events, should have remained in obscurity during the whole of its long existence.

Its earliest name of Ephrath (which see) occurs in the history of Jacob. Rachel was buried near it. Salma, a son of Caleb, is regarded as its "father" in 1 *Ch.* 2.51, 54. Later it had a very special connexion with the land of Moab, which continued until the time of Saul (1 *Sam.* 22.3, 4). The story of Ruth familiarises us with its people and their manner of life. Though David was born in Bethlehem, the town did not gain anything from its connexion with the great king. He neither built monuments in it nor raised its status among the other towns of the kingdom. Yet, when hard pressed by foes, his greatest longing was for a drink of water from the old well (2 *Sam.* 23.15). The place was fortified more than once. The Philistines occupied it with a garrison (2 *Sam.* 23.14), and in after years Rehoboam is described as having "built" Bethlehem (2 *Ch.* 11.6); that is to say, Bethlehem was one of the towns he fortified and strengthened for the defence of his position in Jerusalem. From *Ezra* 2.21 we learn that one hundred and twenty-three children of Bethlehem returned from the captivity with Zerubbabel (*Neh.* 7.26).

Close to Bethlehem was the inn or "khan" of Chimham (which see). It did not differ materially from other inns in Palestine, but it was notable as being the starting-point for the long and toilsome journey into Egypt (*Jer.* 41.17). It was at this inn, outside Bethlehem the obscure, that the most memorable event in the world's history occurred, in accordance with the prophecy of *Mic.* 5.2—the Saviour of man was born—not in the town, not even in the inn, but in the stable of the inn. From here also began that flight into Egypt to save the life of the young child (*Matt.* 2.1-15; *Lk.* 2.4-15; *John* 7.42). The subsequent history of Bethlehem, with one or two exceptions, was as obscure as its past. The Roman Emperor Hadrian planted an idolatrous grove on the site of the Nativity; the Empress Helena afterwards built a church on the same spot, which still remains. This building is now surrounded by three convents belonging to the Greek, Roman, and Armenian Churches. In the eleventh century Bethlehem was captured from the Turks by the Crusaders, and made an episcopal see.

Beit-Lahm to-day has a Christian population of about 5000, and is clean and rather attractive in appearance, even apart from its beautiful setting among the hills.

2. A town in Zebulun mentioned only in *Josh.* 19.15. It is six miles to the west of Nazareth, and is called Beit-Lahm—like its famous namesake.

Bethlehemite.—*Belonging to*, or *an inhabitant of Bethlehem* (1 *Sam.* 16.1, 18, 17.58; 2 *Sam.* 21.19).

Beth-maa'chah.—*Place of oppression*: identical with Abel-Bethma'achah, which see.

Beth-marca'both.—*House of chariots*: a Simeonite town at the south of Judah (*Josh.* 19.5; 1 *Ch.* 4.31. Its exact position is unknown.

Beth-me'on.—*House of habitation*: a city of Moab (*Jer.* 48.23). The name is the same as Beth-Baalmeon, which see.

Beth-merhak (1 *Sam.* 15.17 R.V.).—Probably an outlying house of Jerusalem on the way to Jericho.

Beth-millo.—[MILLO.]

Beth-nim'rah.—*Place of a leopard*: the same as Nimrah, one of the "fenced cities" of Gad (*Num.* 32.3, 36; *Josh.* 13.27), east of Jordan. It is now represented by the mound Tell-Nimrin, where a brook runs through the lower end of the Wady Shoaib into the Jordan at a ford north of Jericho. It was down this valley that the children of Israel descended to the Jordan. (NIMRIN.) The whole surroundings of the place make it remarkably appropriate to the description of Bethabara.

Beth-pa'let, Beth-pelet, Beth-phelet.—*House of escape*: a place on the southern border of Judah. Its site has not been identified (*Josh.* 15.27; *Neh* 11.26). [PALTITE.]

Beth-paz'zez.—*House of dispersion*: a town of Issachar (*Josh.* 19.21).

Beth-pelet.—[BETH-PALET.]

Beth-pe'or.—*House of Peor*: a Moabite town on the east of Jordan; allotted to Reuben (*Josh.* 13.20). It is six miles above Beth-haram on the slopes of Mount Pisgah, and was originally dedicated to Baal, whose impure rites were practised there. It was also a stopping-place of the Israelites (*Deut.* 3.29). In the ravine "over against Beth-peor" it is said that Moses was buried (*Deut.* 34.6).

Beth'phage.—*The House of unripe figs*: (the word translated "green figs" in *Cant.* 2.13 is "phagim"). Near Bethany, on the Mount of Olives, on the road between Jericho and

Jerusalem (*Matt.* 21.1; *Mk.* 11.1; *Lk.* 19.29). The relative positions of Bethphage and Bethany and of both to Jerusalem have been variously understood. In coming from Jericho our Lord appears to have entered it before reaching Bethany; and it probably, therefore, lay a little below that town towards the east. Its site has not been found.

Beth-phelet.—[BETH-PALET.]

Beth-ra'pha.—(?) *House of the giant*: a name in the genealogy of Judah (1 *Ch.* 4.12). There is also a Rapha in the line of Benjamin and elsewhere.

Beth-re'hob.—*Broad place (as for a market)*, or *House of Rehob*: a petty Syrian kingdom near Laish (*Judg.* 18.28), whose inhabitants were hired by the Ammonites to fight against David (2 *Sam.* 10.6,8). See Rehob (*Num.* 13.21). It still exists under the name of Hûnin, a fortress commanding the plain of Hûleh.

Bethsaida.—*House of the fishing*: there seem to have been two places of this name: one, the native place of Andrew, Peter, and Philip; the other, near the scene of the feeding of the 5000. 1. The first of these, Bethsaida of Galilee, was on the north-west side of the Lake of Gennesareth, close to the water's edge, and not far from Capernaum (*Matt.* 11.21; *Mk.* 6.45; *Lk.* 10.13; *John* 1.44). The existence of this Bethsaida is, however, denied by many scholars. 2. The other Bethsaida, the scene of the miracle of the feeding of the 5000 (*Lk.* 9.10-17), was on the east side of the Lake, not far from the entrance of the Jordan into it. Near here also was the wilderness of Bethsaida (*Matt.* 14.15-21; *Lk.* 9.10). The place, formerly but a village, was rebuilt, beautified, and raised to the status of a town by Philip the Tetrarch, who renamed it "Julias," after Julia, the daughter of the Roman Emperor Augustus. It is said that Philip died and was buried here. The ruin of et-Tell on a hillside east of the Jordan has been identified as Bethsaida Julias. If there was only one Bethsaida, as many maintain, this was the place, which was at one time included in Galilee, and at another in Gaulonitis. (See map of Palestine in the time of our Saviour.)

Beth-shan.—[BETH-SHEAN.]

Beth-she'an.—*House of quiet*: the same as Bethshan. A town four miles west of Jordan, and eighteen miles south of the Sea of Tiberias, which was long known as Scythopolis, presumably as having been conquered by the Scythians about 620 B.C. It was situated on the border of Galilee and Samaria, upon the edge of the great plain of Jordan, within the boundaries of Issachar, but allotted to Manasseh (*Josh.* 17.11; *Judg.* 1.27). The Philistines when they had defeated Saul at the battle of Gilboa hung his body, according to their custom, on its walls (1 *Sam.* 31.10). Evidently Bethshean was then in their possession, though afterwards we find it belonging to Judah (1 *K.* 4.12). Solomon drew his household supplies from Bethshean, which at this time embraced the whole of the surrounding district, and was under the charge of an officer of his commissariat. From the fact that the Philistines held it with a garrison, and that it had a population of Canaanites (*Judg.* 1.27), it is thought that it fell into the possession of the Israelites during David's reign.

After the exile, and when the Greeks held sway, it was called Scythopolis, a name which afterwards faded away, and the old designation was revived. In the early centuries of Christianity it was famous as the seat of a Christian school. Its present name of Beisân but designates some fine ruins, though in the time of our Saviour it was one of the most important places of Decapolis.

Beth-she'mesh.—*House of the sun*: 1. A border town on the north-west slope of the mountains of Judah, though it was a Danite possession (*Josh.* 15.10). It is now known as Ain-shems, near the lower country of Philistia. That its position was on low ground, or in a hollow, is clearly shown by the request to the people of Kirjath-jearim to "come down" and fetch the ark away (1 *Sam.* 6.21). The Philistines were too terror-stricken to keep possession of the ark, and when they sent it away from Ekron, the field of "Joshua the Bethshemite" was chosen as its resting-place. Bethshemesh was the scene of a battle between Jehoash, king of Israel, and Amaziah, king of Judah (2 *K.* 14.11-13). It was also captured by the Philistines (2 *Ch.* 28.18) when they made a raid upon this and other places during the reign of Ahaz. Bethshemesh was also one of Solomon's commissariat districts (1 *K.* 4.9). Both in Bethshemesh and its neighbourhood the sun was extensively worshipped—a statement attested by the ruins still existing. 2. A city on the border of Issachar (*Josh.* 19.22), perhaps Ain esh-Shemsîyeh, seven miles south of Bethshean in the Jordan valley. 3. A fenced city of Naphtali, the Canaanite inhabitants of which were not expelled by the Israelites, but, instead, were held to tribute (*Josh.* 19.38). 4. A city in Egypt called On (which see), where the sun was worshipped, called in Greek Heliopolis, which in the Middle Ages was still called Ain-Shems (*Jer.* 43.13).

Beth-shem'ite.—An inhabitant of Beth-shemesh, Joshua (1 *Sam.* 6.14, 18), into whose field the cart bearing the ark came after the Philistines in their fear had sent it away from their own country.

Beth-shit'tah.—*House of the acacia*: this was on the line of flight of the Midianites after Gideon had routed them (*Judg.* 7.22). Beth-shittah was near the Jordan, in the neighbourhood of Zererath and Abel-meholah, but its exact position has not been discovered.

Beth-tappu'ah.—*House of apples*: near Hebron, in the mountainous country of Judah, five miles west of Hebron. Its modern name is Taffuh. It is still a very fruitful place, with traces of ancient cultivation (*Josh.* 15.53).

Bethu'el.—*Man of God*: 1. A son of Nahor, Abraham's brother, and father of Rebekah (*Gen.* 22.22, 23; 24.15, 24). He was called (*Gen.* 25.20) "Bethuel the Syrian." Though his name occurs several times, yet he makes his appearance but once (*Gen.* 24.50), and it is supposed that his death occurred immediately after. 2. A Simeonite town (1 *Ch.* 4.30). In *Josh.* 15.30 it is called Chesik, and **Bethul** in *Josh.* 19.4.

Beth'-zur.—*House of rock*: a town in the mountains of Judah (*Josh.* 15.58), commanding the main road from Beersheba and Hebron to Jerusalem. It was fortified by Rehoboam (2 *Ch.* 11.7); and its inhabitants assisted Nehemiah in rebuilding the walls of Jerusalem after the captivity (*Neh.* 3.16). Originally the strongest place in all Judæa, it is represented to-day by a mere village, in the midst of ancient ruins four and a half miles from Hebron, Beit-sûr.

Beto'nim.—*Pistachio nuts*: a town on the northern boundary of Gad, east of the Jordan (*Josh.* 13.26). Perhaps Batne, west of Es-salt. A similar word is to be found in *Gen.* 43.11, where it is translated "nuts."

Betroth, Betrothed.—*Good faith* or *promise*: the betrothal of a couple was accompanied among the Jews by a payment in money or kind, or even of both, and, though there were occasional exceptions, without consulting the betrothed. The betrothal often took place in childhood, about twelve months before marriage, though the marriage itself was not completed until the bride had reached the age of twelve. Unlike the marriage ceremony, betrothals were simple affairs. Abraham's servant stated the object of his journey to the parents of Rebekah. These called their daughter and asked, "Wilt thou go with this man?" Her reply was as brief, and as much to the point, "I will go" (*Gen.* 24.57, 58). David's manner in choosing a wife was equally abrupt (1 *Sam.* 25.40-42). Jacob's method was somewhat different, though the prineiple was the same. He was too poor to buy Rachel, so he offered his services as an equivalent, and even submitted to the hard bargain driven by his father-in-law. When it came to Jacob's own turn to bargain with a prospective son-in-law, we find Shechem asking him as a matter of course what he wanted as purchase-money for his daughter (*Gen.* 34.11, 12).

Among the ancient Jews, the betrothing was performed either by a writing or by the giving of a piece of silver to the bride in the presence of witnesses, and by giving a ring (this last not in Biblical times). After the marriage was contracted, the young people had the liberty of seeing each other, which was not allowed them before, and the woman was considered a lawful wife, and any trespass against her betrothed was punished as though they were fully married. Moreover, the betrothal could not be broken off without a formal bill of divorce. In later times the betrothal became an elaborate affair, accompanied with a lengthy and formal written legal contract.

Betrothal is used to symbolise relations between God and His people. God betroths men to Himself when He leads them by faith into union with the Lord Jesus Christ. He betroths them for ever by an *everlasting* covenant, and in everlasting kindness (*Hos.* 2.19, 20; 2 *Cor.* 11.2). [ESPOUSE, MARRIAGE.]

Beu'lah.—*Married*: from a root-word meaning "to be lord of," and beautifully bestowed by Isaiah on the Jewish Church when he would describe the intimacy of its relation to God as husband and Sovereign Lord (*Isai.* 62.4).

Bezaanan'nim.—[ZAANANNIM.]

Be'zai.—Meaning unknown: 1. The ancestor of a family of 323 exiles who returned with Zerubbabel (*Ezra* 2.17; *Neh.* 7.23). 2. A chief who, with Nehemiah, signed the covenant (*Neh.* 10.18) with God after the return from exile.

Bezale'el, Bezalel.—*In the shadow of God*: 1. The son of Uri, the son of Hur, of the tribe of Judah, *i.e.* descendant of Caleb (1 *Ch.* 2.18-20, 50), a clever craftsman and designer, charged to execute the works of art required for the Tabernacle in the wilderness. He had associated with him Aholiab, who dealt with the textile fabrics. Bezaleel's personal work was in metal, wood, and stone, but he was Aholiab's chief, and superintended the latter's work (*Ex.* 31.2; 35.30; 36.1, 2; 1 *Ch.* 2.20; 2 *Ch.* 1.5). See further under HUR. 2. The son of Pahath-moab, one of those who had married a foreign wife (*Ezra* 10.30).

Be'zek.—*Flash of lightning*: 1. The residence of Adonibezek, lord of Bezek. A place allotted to Judah, where the Canaanites and Perizzites were slaughtered, and their king taken prisoner with the aid of Simeon (*Judg.* 1.4, 5). [ADONI-BEZEK.] 2. The place where Saul numbered the army before going to the relief of Jabesh-gilead (1 *Sam.* 11.8). Its present name is Ibzik, fourteen miles north from Nablus.

Be'zer.—*Strong fortress*: 1. A city of Reuben that had "suburbs" and was set apart by Moses as one of three cities of refuge on the east of Jordan (*Deut.* 4.43). It was allotted to the Merarites (1 *Ch.* 6.78), and is now known as Besheir, a ruin south-west of Dhiban. The same as Bozrah (2), which see. 2. A son of Zophah, and one of the heads of the house of Asher (1 *Ch.* 7.37).

Bible.—[CANON OF HOLY SCRIPTURE, CRITICISM, NEW TESTAMENT, NON-CANONICAL BOOKS, OLD TESTAMENT.]

Bich'ri.—*First-born, youthful*: ancestor of Sheba, who revolted against David (2 *Sam.* 20.1-22).

Bid'kar.—Meaning unknown: a captain of Jehu, and originally his companion in arms and fellow-officer (2 *K.* 9.25). He executed the sentence (ver. 26) passed on Jehoram, son of Ahab, after Jehu had pierced him with an arrow, by flinging his body into the field of Naboth the Jezreelite.

Bier.—A low wooden frame for carrying the dead; that on which something is borne. In the O.T. the word is the same as that used for **bed.** It is curious to find that though burials are of frequent occurrence in the Bible yet the bier is only twice spoken of (2 *Sam.* 3.31; *Lk.* 7.14). [BURIAL.] In 2 *Ch.* 16.14 the word "bed" is used.

Big'tha.—A Persian word meaning perhaps *a gift of God*: one of the chamberlains or eunuchs of King Ahasuerus, placed over his harem (*Esth.* 1.10).

Big'than, Bigtha'na.—Same meaning as preceding: a chamberlain (eunuch) who conspired against Ahasuerus. Mordecai was instrumental in saving the king's life, and afterwards received great honour, while the conspirators were put to death (*Esth.* 2.21, 6.2) by hanging, *i.e.* by crucifixion or impalement, for no rope was used. The same fearful death overtook Haman (*Esth.* 7).

Big'vai.—*Happy*: 1. One of the families that returned from captivity with Zerubbabel (*Ezra* 2.2, 14). In this passage we read that the tribe numbered 2056, but in *Neh.* 7.19 their number is stated to be 2067. A further detachment of 72 followed later on with Ezra. See (2). 2. A family of 72 persons who returned from Babylon with Ezra (*Ezra* 8.14). 3. The chief of a family that with Nehemiah sealed the covenant (*Neh.* 10.16).

Bil'dad.—(?) *Bel has loved*: one of Job's three friends (*Job* 2.11). He was a Shuhite, a direct descendant of Abraham, and an inhabitant of the east of Arabia. As a comforter he was a failure, being blunt and unfeeling. He attributes the deaths of Job's children to their own evil lives, and tells Job himself that he also must have committed great sins, to be punished so severely. He fitly represents worldly wisdom and want of feeling. Job silences him finally by argument, and then reproves him for his want of charity (*Job*, chaps. 8, 18, 25). [JOB.]

Bil'eam.—*Destruction of the people*: a Levitical town which, with its suburbs, was given to the Kohathites (1 *Ch.* 6.70). It is the same place that is called Ibleam (*Josh.* 17.11). It lay north of Samaria, a little to the west of Mount Gilboa, and was included in the western half of the tribe of Manasseh. It is identified with Bel'ame, six hours north of Nablus. [IBLEAM.]

Bil'gah.—*Cheerfulness*: 1. A priest in David's time, who was the head in the fifteenth course in the Tabernacle service (1 *Ch.* 24.14). 2. A priest who returned with Zerubbabel (*Neh.* 12.5, 18).

Bil'gai.—The same meaning as Bilgah: a priest who signed the covenant (*Neh.* 10.8).

Bil'hah.—Meaning unknown: 1. The handmaid of Rachel, Laban's younger daughter, and mother of Dan and Naphtali (*Gen.* 29.29, 35.25) by Jacob, whose concubine she was. Her sin with Reuben led to Jacob's prediction of evil for his descendants (*Gen.* 35.22, 49.4). 2. A town in Simeon (1 *Ch.* 4.29). It was also called Balah in *Josh.* 19.3 and Baalah in *Josh.* 15.29. Its position is unknown.

Bil'han.—1. One of the children of Ezer the Horite, whose home was on Mount Seir, in Edom (*Gen.* 36.27). 2. A son of Jediael, descendant of Benjamin (1 *Ch.* 7.10). The occurrence of this presumably Edomite name in the tribe of Benjamin is remarkable.

Bill.—[DIVORCE.]

Bil'shan.—*Searcher*: a prince of the Jews who came up with Zerubbabel from Babylon (*Ezra* 2.2).

Bim'hal.—*Circumcised*: a son of Japhlet (1 *Ch.* 7.33).

Bind and Loose.—The terms "bind" and "loose" (*Matt.* 16.19) were frequently used by the Jews in the sense of forbid and allow, as applied to the authoritative teaching, both doctrinal and practical, of their Rabbis. On the promotion of their teachers, the Jews put a key into their hands, with these words: "Receive the power of binding and loosing"; whence the allusion, "Ye have taken away the key of knowledge," in *Lk.* 11.52. Note also the Saviour's words in *Matt.* 5.19, where "break" is the same word in the Greek as "loose" in 16.19. Peter, on account of his earnest and prompt avowal, is the first to receive that authority, which was afterwards also given to his colleagues, and for the exercise of which they were endued with power from on high (*Matt.* 18.18; *John* 20.23). Of him, too, God made choice, that he should first admit Gentiles to the faith as well as Jews (*Acts* 2.14, 38, 10.45).

The Jews interpreted the expression "to bind the laws upon one's hand" literally, and hence arose the custom of wearing phylacteries on the wrist. Rolls or volumes of writing were tied up with bands. Hence the expression in *Isai.* 8.16, "Bind up the testimony . . . among my disciples."

Bin'ea.—A descendant of Saul through Jonathan (1 *Ch.* 8.37).

Binnu'i.—*Building or founding a family*: 1. Father of Noadia, a Levite appointed to weigh the gold and silver brought up by Ezra from Babylon (*Ezra* 8.33). 2. A son of Pahath-moab, who had married a foreigner (*Ezra* 10.30). 3. A member of the family of Bani. He is noted as having married a foreign wife (*Ezra* 10.38). 4. One of the family of Henadad (*Neh.* 3.24). He helped to repair the walls of Jerusalem under Nehemiah. Perhaps identical with Bavai, ver. 18. 5. A family that came up with Zerubbabel (*Neh.* 7.15). In the list in *Ezra* 2.10 the name occurs as Bani. 6. A Levite (*Neh.* 12.8). Perhaps Nos. 4 and 6 are identical.

Birds.—Birds were divided into clean and unclean under the Mosaic law. The "unclean," and consequently forbidden as food, were those that fed on flesh, fish, and carrion. All those that fed on insect food as well as on grain and fruits were "clean." This classification would fairly well agree with modern ideas on the sub-

ject. Another clause in Jewish law forbade the taking of a mother-bird from the nest, though her young or the eggs might be taken.

There are references to the habits of birds. The times of the arrival of the stork, crane, and swallow are referred to in *Jer.* 8.7, and in *Cant.* 2.11, 12 the time of the singing of birds and the voice of the turtle are descriptive of spring. [TURTLE.] In *Eccles.* 12.4 the "voice of the bird" is spoken of. This was the bul-bul, which abounds along the banks of the Jordan and in the neighbourhood of the Dead Sea. It is a sweet singer, and an easily tamed bird. Such birds are in great request in the East, and we find a reference to this custom in *Job* 41.5, "Wilt thou play with him as with a bird?" The great majority of birds found in Palestine belong to the migratory orders. In the lower parts of the Jordan valley are to be found sub-tropical birds not elsewhere found so far north. Besides these there are some fifteen species peculiar to Palestine.

Birds were used largely for food by the inhabitants, and still are. In early days these were caught chiefly by snares and nets (*Ps.* 124.7; *Prov.* 7.23), but nowadays immense numbers are shot by gunners in the neighbourhood of Jerusalem. Another method of fowling was the hunting of partridges and bustards with a short throwing-stick. It is this sort of sport that is alluded to in 1 *Sam.* 26.20. In one passage Bildad mentions four different methods of catching birds (*Job* 18.8-10). Sea-birds and water-fowl are scarce in Palestine, but birds of prey, such as vultures, hawks, etc., are numerous, and there are many references to them in the Bible. In *Deut.* 32.11 God is said to have taught Israel as the eagle trains her young. [EAGLE.]

Bir'sha.—The king of Gomorrah at the time of Chedorlaomer's invasion (*Gen.* 14.2).

Birthday.—Three times only is this term used, once in the O.T. where in *Gen.* 40.20 reference is made to Pharaoh's birthday, always a "holy day," and twice in the N.T. where in *Matt.* 14.6 and *Mk.* 6.21 Herod's birthday is mentioned.

In the East, as elsewhere, the custom of observing birthdays is very ancient, and they were celebrated with great rejoicings. In *Job* 1.4 by the reference to "every one his day" of the children of Job is meant their natal days, and in feasting on such occasions they were but following the general custom. Afterwards the Jews came to look upon these feastings with disfavour, owing to the idolatrous customs often practised during their continuance; but in the early days of the Church of Christ the days when martyrs ascended to their Lord were celebrated as birthdays, the entrance to the life eternal.

Birthright.—In the East the first-born or eldest son enjoyed certain privileges over the rest of the children. This was especially the case among the Hebrews. The first-born son was consecrated to the Lord (*Ex.* 22.29). To him belonged the "excellency of dignity, and the excellency of power" (*Gen.* 49.3). On the father's death a double portion of the family estate was allotted to him (*Deut.* 21.17), and in royal families he succeeded to the throne (2 *Ch.* 21.3). The right of primogeniture, and the privileges belonging to it, might be forfeited by improper conduct, as in the instance of the sons of Isaac, and the rights of the position transferred (*Gen.* 27.37). David, by Divine appointment, excluded Adonijah in favour of Solomon, marking the preference by the act of anointing. Great respect was paid to the eldest son in the family, and as the family grew into the tribe he gradually obtained more authority, and hence became the "prince of the congregation" (*Num.* 7.2, 21.18, 25.14). The "double portion" of the family inheritance allotted by the Mosaic law explains the request of Elisha for a double portion of Elijah's spirit (2 *K.* 2.9). In the earlier scriptural genealogies the first-born of a line is often specially noticed (*Gen.* 22.21, 25.13). Also a special sacredness was attached by the Jews to the titles "first-born" and "first-begotten," and thus these terms seem applied to the Messiah (*Rom.* 8.29; *Col.* 1.18; *Heb.* 1.6; *Rev.* 1.5), and it is as joint heirs with Him that the redeemed claim their inheritance (*Lk.* 22.29; *Rom.* 8.17; *Col.* 3.24). [HEIR, FIRST-BORN.]

Birza'ith, Birza'vith.—A grandson of Beriah, son of Asher (1 *Ch.* 7.31).

Bish'lam.—*Son of peace*, or *in peace*: an officer of Artaxerxes stationed in Canaan at the time of Zerubbabel's return from captivity. He and the other officers successfully opposed those engaged in the rebuilding of the Temple (*Ezra* 4.7).

Bishop (Greek, *episkopos*, whence *episcopal*).—*Overseer, superintendent*: before its application to an officer in the Christian Church the Greek word was in general use to designate the office of superintendent. Thus the workmen employed by Josiah in the repair of the Temple had certain overseers (2 *Ch.* 34.12), and in our English Bible the word overseer is rightly applied to Joseph, who was overseer of Potiphar's household (*Gen.* 39.4). In the Jewish portion of the Christian Church there were "elders" or "presbyters" (*Acts* 11.30, 15.2; cf. 14.23). The elders in *Acts* 20.17 are called, with reference to their office, "bishops" or superintendents in *Acts* 20.28. In 1 *Tim.* 3.2-7 the Apostle Paul particularises the qualifications for the office. "Prayer" and the "laying on of hands" were features of their ordination. The bishops discharged functions which included pastoral supervision (1 *Tim.* 5.17). When the organisation of the Christian Churches in Gentile cities involved the assignment of the work of pastoral superintendence to a distinct order, the title (*episkopos*) presented itself as at once convenient and familiar, and was as readily adopted by the Greeks as the word "elder" (*presbuteros*) had been in the Mother Church at Jerusalem. There is no doubt, therefore, that the terms "elder" and "bishop" were originally con-

sidered equivalents. Episcopalian Churches see a form of the work of a bishop in the modern sense in the position of Timothy at Ephesus and Titus in Crete. Once (in 1 *Pet.* 2.25) the term is applied to Christ.

Bit.—[HARNESS.]

Bithi'ah.—*Daughter of Jehovah*: daughter of a Pharaoh, or perhaps it would be more correct to say, a princess of the house of Pharaoh. She was also the wife of Mered, a man of the tribe of Judah about the time of the Exodus (1 *Ch.* 4.18). According to a legend of the Jews, Bithiah was the foster-mother of Moses. Whether that be so or not, the name is interesting in that it is the only case of a non-Jewish name compounded with Jah or Jehovah. It is thus perhaps a Judaised word, implying the conversion of the owner to the worship of Jehovah.

Bith'ron.—*The broken or divided place*: a district on the east side of the Jordan valley (2 *Sam.* 2.29), near the place where Abner's party crossed the river, in the country of Gad between Mahanaim and the Jordan. The name itself indicates the rugged character of the country. Compare BETHER.

Bithy'nia.—A district and a Roman province in Asia Minor, now a portion of the modern Anatolia. It is bounded on the north by the Black Sea, on the east by the provinces of Pontus and Galatia, on the south by that of Asia, and on the west by the present sea of Marmora. There were probably Christians here at an early date, for dwellers in Pontus are mentioned in *Acts* 2.9. St. Paul desired to go there on his second missionary journey (*Acts* 16.7). It is included in the provinces to which 1 *Pet.* was sent (1 *Pet.* 1.1). The younger Pliny, who was governor there in 111 A.D., witnesses to the purity and firmness of the Christians in Bithynia (or Pontus) in a remarkable document addressed to his master, the Emperor Trajan. In the course of this he said: "I have taken this course with all who have ever been brought before me, and have been accused as Christians. I have put the question to them, Whether they were Christians? Upon their confessing to me that they were, I repeated the question a second and a third time, threatening also to punish them with death. Such as still persisted I ordered away to be punished; for it was no doubt with me, whatever might be the nature of their opinion, that contumacy and inflexible obstinacy ought to be punished. There were others of the same infatuation whom, because they are Roman citizens, I have noted down to be sent to the city.

"In a short time, the crime spreading itself, even whilst under persecution, as is usual in such cases, divers sorts of people came in my way. . . . They affirmed that the whole of their fault or error lay in this, that they were wont to meet together on a stated day, before it was light, and sing among themselves, alternately, a hymn to Christ as God; and to bind themselves by a solemn oath, not to the commission of any wickedness, but not to be guilty of theft, or robbery, or adultery, never to falsify their word, nor to deny a pledge committed to them when called upon to return it. When these things were performed, it was their custom to separate, and then to come together again to a meal, which they ate in common without any disorder; but this they had forborne since the publication of my edict, by which, according to your commands, I prohibited assemblies. After receiving this account, I judged it the more necessary to examine, and that by torture, two maid-servants which were called ministers (deaconesses). But I have discovered nothing but an evil and excessive superstition. . . . Nor has the contagion of this superstition seized cities only, but the lesser towns also, and the open country."

Bithynia was an independent state until Nicomedes III., the last of its kings, left it by will to the Romans in 74 B.C. Nearly one hundred years later, when the Sultan of Pontus had been expelled, Bithynia was joined to Pontus and Paphlagonia, and firmly settled under a Roman governor, who bore the title "Proconsul." At the time when Pliny wrote, Christianity had made great progress, so great, indeed, that the pagan temples and worship were almost neglected, while the priesthood and those who made a living from the sacrifices, etc., suffered from the waning of their religion. This was the reason of the bitter persecution of the Christians.

Bitter Herbs.—[PASSOVER.]

Bitter Water.—[JEALOUSY.]

Bittern.—The word translated "bittern" (*Isai.* 14.23, 34.11; *Zeph.* 2.14) has been the subject of many conjectures. In all about twenty different creatures, including the hedgehog and the porcupine, have been suggested for the "bittern" of *Isai.* 34.11. Doubtless a bird is meant. The bittern, classed among the cranes, is a bird of solitary habits, frequenting ruins and desolate marshy places, where its deep hoarse cry is often heard at twilight. In size it is about as large as a goose, though longer in body, and having longer legs. It was formerly common in the eastern counties of England.

Bizjoth'jah.—(?) *Contempt of Jehovah*: a place in the south of Judah, which seems to have been in the neighbourhood of Beersheba (*Josh.* 15.28).

Biz'tha.—*Eunuch*: the second of the seven eunuchs of Ahasuerus (*Esth.* 1.10) who had guardianship over his harem. The name is Persian, and applies to his office rather than to himself.

Blains.—The eruption with which the Egyptians were smitten in the sixth plague. Possibly the "blains" were small carbuncles, intensely hot and painful. The malady has been identified with the "black leprosy," a kind of elephantiasis, which struck the magicians with peculiar intensity, so that they were unable to stand before Moses. The "botch of Egypt" (*Deut.* 28.27) may have been the same disorder. From a very early period Egypt has been troubled with the bubo plague, in which the boils break out singly or in groups,

and appear under the arms, in the groins and the neck, when the glands are inflamed and swollen (*Ex.* 9.9, 10). [Leprosy, Pestilence, Botch, Boils.]

Blaspheme, Blasphemy.—To "curse" God and to "blaspheme the name of the Lord," is in *Lev.* 24.16 made punishable by death, even in the case of a resident alien. The offender in *Lev.* 24.11 was the son of a Hebrew mother and an Egyptian father. Special direction from God was awaited before dealing with him. Then, when "the mind of the Lord" (*Lev.* 24.12), was known through Moses, he was taken outside the camp; the hearers of the offence laid their hands on him, and all the congregation stoned him (*Lev.* 24.14, 23). On *Lev.* 24.16 the Rabbins based their belief that it was not lawful to utter distinctly the name of the Lord. [Jehovah.]

Blasphemy is dealt with by our Lord as an offence of peculiar gravity. To gain a clear idea of His meaning in *Matt.* 12.31, 32; *Mk.* 3.28, 29, observe: 1. That among the spectators on this occasion there might be many who denied the Divine mission of "the Son of Man," but who yet might yield to further evidence; while there were others, acute and well-informed, who were determined not to believe, and malignantly ascribed to Satanic power works which showed the presence of "the Spirit of God" (ver. 28). To these latter our Lord evidently refers; though He may, perhaps, be understood rather as warning them against a sin to which they were very closely approaching, than as declaring that they had already committed it. 2. That the sin which shall not be forgiven is not so much the *particular act* which gave occasion to the remark, as a *state of heart*, the result of a long course of wilful and malignant opposition to known truth. 3. That unpardonable sin is not confined to attributing Christ's miracles to Satanic agency (comp. *Heb.* 6.4-6); nor is it the only sin which ensures final destruction. 4. That its very nature is to destroy all fear of displeasing God, and anxiety respecting His favour, making men, like these Pharisees, either blind to their sin, or hardened in it. 5. At the same time, it is certain that every sin of which men truly repent will be pardoned. No *forgiveness*, therefore, implies no *repentance*. [The Unpardonable Sin.]

Blasted.—*Scorched, blighted, blackened*: this word, used in relation to growing crops, denotes the withering and blighting effects produced by a strong and dry wind, the sirocco. The Hebrew word is connected with an Arabic root meaning blackness. In *Gen.* 41.6 the effect produced was perhaps caused by a species of "smut," a fungus growth. A blighting wind alone would not account for the "thin" ears of corn.

Blastus.—A chamberlain (who was over the bed-chamber) of Herod Agrippa I. (*Acts* 12.20). He was persuaded by some people from Tyre and Sidon to gain them an audience with the king; thus showing him to have been a man of considerable influence.

Blemish.—As applied to the priests. The word implied bodily defect disqualifying for the office. Such defects are specified in *Lev.* 21.18-20. Thus the bodily perfection of the priests pointed to Christ, the perfect priest. So also of the sacrifices; there must be no blemish in them (*Lev.* 22.20-24). This was fulfilled in Christ's offering of Himself (1 *Pet.* 1.19).

Bless, Blessed, Blessing.—When Moses blessed Israel (*Deut.* 33) he prophesied a continual progression of good things and Divine favour for him. It was a patriarchal form of blessing and a religious ceremony fashioned after that of the Heavenly Father, who continues (not spasmodic acts, be it noted) to shower benefits upon His creatures. When men are said to bless God, as in *Ps.* 103, they ascribe to Him that praise and honour which it is equally the duty and joy of His creatures to render. But when God is said to bless His people, as in *Gen.* 1.22; *Eph.* 1.3, He confers upon them benefits, either temporal or spiritual, and so communicates to them some portion of that infinite blessedness which dwells in Himself (1 *Tim.* 1.11).

Blessing was a custom very generally observed among the Hebrews, and is often mentioned in Scripture. Thus Jacob blessed his sons (*Gen.* 49), and Moses, the children of Israel (*Deut.* 33). Melchisedek blessed Abraham. So important a place did the act of blessing occupy in the religion and life of the Jews, that even the method of its bestowal formed a part of their ritual (*Num.* 6.23). The blessing was given standing with the hands lifted to Heaven. [Benediction.]

Blessing, Cup of.—It was the practice of the Jews, in their thank-offerings, for the master of the feast to take a cup of wine in his hand and solemnly bless God for it, and for the mercies that were then acknowledged, and then to pass the cup to all the guests, each of whom drank in turn. The Psalmist refers to this custom in *Ps.* 116.13; the Saviour continued the practice at the farewell feast. In 1 *Cor.* 10.16 it is referred to as the "cup of blessing." It is sometimes an euphemism for "curse," and is so translated in *Job* 1.5, 11, 2.5, 9.

Blessing, Valley of.—This was the scene of Jehoshaphat's thanksgiving (2 *Ch.* 20.26).

Blind, Blindness.—Blindness is of distressing frequency in all parts of the East. Physical causes produce the evil, which neglect and improper treatment aggravate. It was a blemish disqualifying for the priesthood (*Lev.* 21.18). Misleading the blind was solemnly cursed (*Lev.* 19.14, and comp. *Deut.* 27.18). Blindness was threatened as one of the punishments of apostasy (*Deut.* 28.28). It was miraculously inflicted (*Gen.* 19.11; 2 *K.* 6.18); and was used as a cruel form of vengeance or punishment (*Judg.* 16.21; 2 *K.* 25.7). Figuratively, the opening of the eyes of the

blind is presented by Isaiah as one of the works predicted of our Lord (29.18, 35.5, 42.7).

In the N.T. the prevalence of blindness is indicated. Our Lord's miracles wrought upon the blind doubtless attracted special attention (see *John* 10.21). There is a spiritual blindness (*John* 12.40; 2 *Cor.* 4.4), with a manifest influence on character (2 *Pet.* 1.9; *Rev.* 3.17).

Blood.—First noticed in the case of Abel's murder (*Gen.* 4.10). The eating of flesh with the blood in it was forbidden (*Gen.* 9.4), and the prohibition was set forth in detail in the Law (*Lev.* 17.10-12), and dealt with by the Christian Church (*Acts* 15.20-29). The shedding of blood in sacrifice abounded in Hebrew ritual. The use of blood at the Passover (*Ex.* 12.7-13) was the most significant of these acts in relation to the work of our Lord. In *Heb.* 9, 10, the old sacrifices are contrasted with the "one sacrifice for sins" offered by Him. There is, elsewhere, frequent emphasis on the shed "blood" of our Lord (e.g. *Rom.* 5.9; *Eph.* 1.7; *Col.* 1.20; 1 *Pet.* 1.19; 1 *John* 1.7; *Rev.* 1.5).

The term "blood" has a number of secondary meanings. "Flesh and blood" signifies human nature in itself, in contrast with higher or spiritual body given to believers (1 *Cor.* 15.50); or mankind in contrast with God (*Gal.* 1.16). The cause "between blood and blood" (*Deut.* 17.8) is one involving capital punishment, if it be satisfactorily established.

Blood and Water.—When the side of the Saviour was pierced by the spear of the Roman soldier "forthwith came there out blood and water" (*John* 19.34). This peculiar phenomenon has excited much discussion. By some it has been regarded as miraculous and symbolic—the blood an emblem of pardon, the water of purification. There was something unusual in the death of the Saviour. Crucifixion is a lingering death, the victim generally having to be killed by some more quickly lethal act, or else suffer long days of intense agony. Now, Jesus died very quickly, though the union of His soul and body was by no weaker bond than that which ordinarily belongs to mankind. The theory has been propounded by Dr. Stroud, and supported by other physicians, such as Dr. Walshe and Sir J. Y. Simpson, that Christ's heart, already weakened by the intense agony at Gethsemane, broke under the tremendous mental strain of the crucifixion. Dr. Walshe, who was Professor of Medicine in University College, London, and Professor Simpson, say that in the case of heart rupture, "the hand is suddenly carried to the front of the chest, a piercing shriek is uttered. . . . Usually death very speedily ensues, in consequence of the blood escaping into the cavity of the large surrounding heart-sac or pericardium; which sac has, in cases of rupture of the heart, been found on dissection to contain two, three, four, or more pounds of blood accumulated within it, and separated into red clot and limpid serum, or 'blood and water'—as is seen in blood when collected out of the body in a cup or basin in the operation of blood-letting. . . . The effect of the wounding and piercing of the side was escape of this blood and water, visible to the Apostle John, standing some distance off."

Blood, Avenger of.—The person who pursued a murderer or manslayer; and was allowed under the Jewish law to kill him, unless the spiller of blood had got within one of the six cities of refuge (*Num.* 35.11, 12). [CITY OF REFUGE.] The avenging of shed blood by a member of the injured family was the custom of uncivilised or semi-civilised people; and the blood-feud still survives amongst many races.

Blue.—Royal apparel was usually of a blue or purple colour (*Ex.* 25.4), corresponding to the tint we know as violet, the Hebrews having no term to denote real blue. Like purple, the blue colour was derived from a species of shell-fish, the pigment being obtained from a particular gland in the animal itself, and not from the shell. [COLOURS.]

The word translated "blue" is also used to denote a certain kind of marble (*Esth.* 1.6).

Boaner'ges.—*Sons of rage*, or *of thunder*: an epithet bestowed upon James and John, the sons of Zebedee, because of their fiery and jealous natures (*Mk.* 3.17). For illustrations of this see *Mk.* 9.38; *Lk.* 9.54. Scholars have not been able to determine with exactness the source or sources of the word.

Boar.—This word occurs only once in the English Bible (*Ps.* 80.13), and the Hebrew word used there has the sense of the Arabic, for elsewhere it is invariably used to denote the domestic "swine." The wild boar has always been plentiful in Palestine and the East generally. The Psalmist accurately describes the state of things when the Jordan has overflowed its banks, and driven the wild boars from their usual haunts. Then the husbandman has to watch his fields day and night, to prevent them being altogether destroyed by the depredations of this fierce and hungry animal. It is said that in a single night a family of wild boars will uproot a whole field of barley or root crops.

Boat.—Very little is known about the boats of Galilee, except that they were numerous, and comprised both fishing and pleasure boats, using either oars or sails. In the Scripture narrative the best and most technical account of the boat is to be found in *Lk.* 8.22-25. [SHIPS AND SHIPPING.]

Bo'az.—*Strength, firmness*: 1. A native of Bethlehem, a descendant of Judah, and an ancestor of Jewish kings (*Matt.* 1.5), and finally of our Lord. He was a man of considerable means, of upright character, as was shown in his just treatment of his young kinswoman, Ruth, the Moabite, whose cause he upheld, and whom he married. In the N.T. his name appears as Bo'oz (*Matt.* 1.5; *Lk.* 3.32). 2. One of the brazen pillars erected in the porch of

Solomon's Temple. It was 18 cubits high (1 *K.* 7.15-21; 2 *Ch.* 3.17), was hollow, and surmounted with an ornamental capital 5 cubits high. The different measurements in the various accounts are due to the inclusion or exclusion of the capital.

Boche'ru.—*Youth*: a son of Azel and a descendant of Saul (1 *Ch.* 8.38, 9.44).

Bo'chim.—*The Weepers*: this is a place, west of the Jordan and north of Gilgal, where the Israelites wept, on being reproved for making league with the Canaanites (*Judg.* 2.1, 5).

Bo'han.—*Thumb*: a borderstone or landmark between Judah and Benjamin (*Josh.* 15.6). The position of this place is unknown. It was named after a Reubenite, to commemorate some achievement in the conquest of Palestine.

Boil.—The irritation produced by dust and heat causes many purulent diseases in Egypt (*Ex.* 9.9). Leprosy, in some cases, seems to have been caused by a long-continued succession of boils (*Lev.* 13.18), where a constitutional tendency to the disease already existed. The opinion that the dreadful eruptive skin disease that drove Job (2.7) from his fellows was of a leprous nature is held by Sir Risdon Bennett (see *Diseases of the Bible*), and other medical authorities. The Hebrew word used to express the sixth plague of Egypt and the "botch of Egypt" means an inflammation, and is derived from a Syrian root "to be hot." [BOTCH.]

Bolled.—*Cup-shaped*: the calyx of flowers (*Ex.* 9.31). The expression, "the flax was bolled," means that it was in bud or blossom, well advanced in growth, or nearly in a state to be gathered. Thus the date of the plague of hail is approximately placed in March, and the damage done at this time meant, of course, not only the loss of the plant, but also of all the care and toil spent on it.

Bolster.—*The place of the head*: the word has the same meaning in Hebrew that it has in English (*Gen.* 28.11; 1 *Sam.* 19.13, 16), and the article itself is put to the same uses. It is not, however, certain that the Hebrew word should not be translated "the part about the head," without any direct reference to a bolster.

Bond, Bondage.—[BAND, JUBILEE, SERVANT, SLAVERY.]

Bondman, Bondmaid, Bondservant.—[SERVANT, SLAVERY.]

Bonnet.—*Turban, Headgear*: when the Bible was translated into English, bonnet was a common name for masculine headgear. This is why we find this now feminine term applied to men only (*Ex.* 39.28; *Ezek.* 44.18). The bonnet or turban worn by the ordinary priests consisted of several rounds of linen turned in and sewn together, so as to appear like a crown. The whole was entirely covered with another piece of linen, which came as low as the forehead (*Ex.* 28.40). The high priest's bonnet did not greatly differ (*Ex.* 39.28; *Ezek.* 44.18).

Book.—The first books were in the form of blocks and tablets of stone, of which we find frequent mention in the Scriptures. The writings, generally memorials of great or heroic deeds, were engraved or cut into the substance of the stone. Job wished for some such permanent record of his words when he cried, "Oh that they were graven with an iron pen and lead in the rock for ever" (*Job* 19.24). Other substances used to record thoughts, or communicate with a distant friend, were sheets of lead, tablets of wood, plates of thin wood or ivory covered with a coating of wax, easily inscribed with the stylus, and as easily obliterated.

The most durable of all books are those which have been excavated from the ruins of ancient Babylonia. These are in the form of clay bricks and tablets, some cylindrical, some with flat sides, and others of an oval shape. Some are enclosed in an outer case of clay; all of them are covered with minute writing [WRITING] impressed into the clay with a stylus while it was soft, and then burnt hard. These books vary in size from an inch or so in height to several inches, and every part of the surface is utilised. On them were written poems, legends, accounts of battles and acts of kings, business transactions, and contracts. [BABYLON.]

Another early form of book was the roll. This was constructed either of papyrus, linen, or of skins specially beaten and prepared. Papyrus was manufactured in Egypt from the stalk of a reed which grew largely on the banks of the Nile. It was a brittle substance, even after all the care taken in its making, and though there are specimens in our museums of a very ancient date, yet these have been preserved only by being hermetically sealed in tombs, or buried deep beneath the dry sand of the desert. This paper, made from the papyrus, was in use until the Middle Ages.

But among the Hebrews the substance chiefly in use for the making of their books or, rather, rolls, was parchment. These rolls were of all lengths and breadths, though generally about twelve inches wide. The big rolls, such as those of the Law, were wound on two rods, one being rolled up while the other was unwound. When not in use, the rolls were carefully put into outer cases for preservation. The parchment used for these books was very carefully prepared from skins, and was often obtained from Pergamos (hence the name), where the manufacture was brought to great perfection. The industry had not reached its height until some two centuries before Christ, though the art was known as early as the time of Moses (*Ex.* 26.14). Sometimes these parchment rolls were coloured, though generally it was only the most costly parchments, known as vellum, that were so treated. The libraries containing these books were not, of course, like our modern ones, with their rows of shelves. Indeed, books were so rare and costly that individuals had but few, and these were easily kept in boxes and round cases. Yet here and there were to be found libraries of considerable

size, containing many valuable works and public records [ALEXANDRIA, BABYLON]. Private books were sometimes closed with a seal (*Isai.* 29.11; *Rev.* 5.1-3) impressed with the stamp of the owner.

Book of Life.—*Jewish Registers*: when a person died his name was blotted out from the list kept by the authorities, which was supposed to contain only the names of the living (*Isai.* 4.3; *Rev.* 21.27).

Book of Judgment.—An allusion to the record kept by some Eastern monarchs of the good or bad deeds of their subjects. At certain seasons these were consulted, and rewards or punishments meted out according to deserts (*Esth.* 6.1-3).

Booth.—In the East, gardens were often unfenced, protected only by a watchman seated in a hut on top of a hillock. This shelter was just sufficient to protect a single person from the weather (*Job* 27.18). Such a guard was, of course, only sufficient to protect the crops from animals, etc. If depredation by raiders was attempted, it was his duty to give the alarm (*Isai.* 1.8). The difference between a tent and a booth was that while the first was covered with a cloth the latter had but boughs of trees. This was frequently erected as a shelter from the heat of the sun (*Neh.* 8.16), and was put up beneath the shade of trees by a flowing stream, or, in towns and villages, on the house-tops. In the hot weather townsfolk frequently retired to their gardens in the fields, and lived there in just such temporary and slight structures. [FEAST OF TABERNACLES, TENT.]

Booty.—Spoils taken in war (*Num.* 31.27-32). According to the law of Moses, the booty was to be divided equally between those who were in the actual battle and those kept at home and in camp. The law further required that the Lord's share should come from the spoils assigned to the fighting men; and that for every five hundred men, oxen, asses, sheep, etc., they were to take one for the high priest, as being the Lord's "first-fruits"; and that out of the spoil belonging to the people of Israel they were to give for every fifty men, etc., one to the Levites. David decided that in the army the baggage-troops should share equally with those actually engaged (1 *Sam.* 30.24). But even in the time of Abraham a portion of the spoils was reserved for religious purposes under the name of tithes (*Gen.* 14.20). In this particular instance Abraham shows a splendidly disinterested action in refusing his share of the spoils of war. From *Deut.* 20.14-17, we find that while captives taken in war were considered lawful spoil, yet such captures were not to be made in Canaan itself. [SPOIL, TITHE.]

Bo'oz.—(*Matt.* 1.5; *Lk.* 3.32). [BOAZ.]

Borrow.—[LOAN.]

Bos'cath.—[BOZKATH] (2 *K.* 22.1).

Bo'sor.—The father of Balaam (2 *Pet.* 2.15). This is the N.T. form of Beor (which see), though how the corruption came about is uncertain. It seems that it does not occur in any manuscript of the Septuagint version of the O.T.

Botch.—A swelling or eruptive discoloration of the skin. It can scarcely be described as a medical term. As derived from the Italian *bozza* (English "boss"), the word would imply either a swelling or a rough unfinished piece of sculpture. If this is what our translators meant when using the word, it might be held as an appropriate description of some of the cutaneous signs of elephantiasis, in other words, of a form of leprosy (*Deut.* 28.27, 35). [BOILS.]

Bottle.—In nearly every instance where a bottle is mentioned in Scripture the leather or skin bottle is the vessel spoken of, though of course earthenware, alabaster, metal, and even glass bottles must have been known, for the Egyptians manufactured and exported glass from a very early period; while glass bottles of many shapes and sizes were found by Sir A. Layard among the ruins of Babylon. In *Jer.* 19 an earthenware bottle is used as a striking illustration foreshadowing the desolation of the Jews for their sins. The leathern bottles were, and indeed still are, made of the skins of animals, properly dressed and tanned for the purpose. The skins are most carefully removed from the animals, being drawn off, after the head and extremities are removed, like a tight-fitting glove, then the openings are stitched up, excepting the neck, which is fastened by a piece of whipcord like a bag. These bottles are of various sizes, according as the skins are large or small. While the skin is still fresh it is given to a professional tanner, by whom it is rendered fit for holding not only water, but wine, milk, and other liquids. The tanning is done with oak bark or acacia bark, and the hair is left on the outside. Pig skins are never employed by the Jews for this purpose, because the animal is "unclean."

During the long marches in the desert these leathern, chiefly goat-skin, bottles become dried up and crack, like the "old and rent" bottles brought to Joshua by the Gibeonites, when they deceived him as to the length of their journey (*Josh.* 9.4). Such "broken" bottles are mended by being patched and plugged, but are never very useful afterwards (*Matt.* 9.17).

Bottles of skin were used not only by the Arabs, but very generally in Europe, Asia, and Africa. Even to this day the Spanish borrachas, for holding wine, is very like the Arabian gerba. Such wine-skins were used for the same purpose by the Greeks, Romans, and Egyptians. In Persia the skins were preserved by being saturated with pitch.

"A bottle in the smoke." This passage (*Ps.* 119.83) is a reference to the drying and cracking effect of external heat upon the skin; while the expansion produced by the fermentation of new wine is spoken of in *Matt.* 9.17.

Bottomless Pit.—[PIT.]

Bow.—To bend the body has always been

a usual form of salutation, being expressive at once of respect and reverence for the person saluted, and of humble deference on the part of the one saluting (*Gen.* 24.26, 48; 1 *K.* 1.53, 2.19). Jacob bowed before Esau seven times (*Gen.* 33.3).

Bow.—The weapon. [ARMY.]

Bowels.—Sometimes referred to in Scripture as the seat of the emotions (*Col.* 3.12).

Bowl.—The word that is translated "bowl" is also translated "cup," "charger," and is derived from the cup-shaped calyx of a flower. Few earthen or metal manufactures of the ancient Jews survive. The bowls and basins in common use amongst their neighbours were chiefly of pottery or wood. Hiram cast for Solomon a great many bowls of gold, silver, and brass, among them being the great sea used in the Temple services (2 *Ch.* 4.8). At the ceremony of purification in the wilderness (*Ex.* 24.6, 8) Moses received half the blood of the sacrifices in bowls and sprinkled it on the people. Round and ornamental objects are called bowls (*Eccles.* 12.6), and so also the globe-shaped capitals of the pillars of Jachin and Boaz (1 *K.* 7.41). The basins for feet-washing were larger and deeper than those used for holding food, and were frequently made of wood (*John* 13.5).

Wooden bowls were used at meals for liquids and broth (2 *K.* 4.40), just as they are to-day by the Arabs. In the British Museum are to be seen some terra-cotta bowls of Chaldean make, having inscribed upon them charms against sickness and evil spirits. Possibly Joseph's divining-cup was a vessel of this character (*Gen.* 44.5). These bowls were filled with a liquid which was drunk off as a charm against evil. [POTTERY.]

Box.—A flask or bottle for oil (2 *K.* 9.1, 3). [ALABASTER.]

Box-tree.—This was the sherbin cedar, a species of juniper tree, generally resembling the cypress (*Isai.* 60.13). In *Isai.* 41.19 the prophecy is that the desert shall become like the slopes of Lebanon, covered with trees; for the box was a familiar growth in that region, though it was but small, rarely exceeding twenty feet high, of perpendicular growth, the branches inclining upwards, and with very small cones.

Bo'zez.—(?) *Shining*: one of two sharp rocks (the other is called Seneh) between which Jonathan and his armour-bearer entered the Philistine garrison (1 *Sam.* 14.4). These rocks must have been close to Michmash, where there are still two crags which would answer to them.

Boz'kath.—*High stony region*: a town in the lowlands of Judah (*Josh.* 15.39). It was the native place of Jedidah, the mother of King Josiah (2 *K.* 22.1). The name signifies not only a high place but a stony region. It has not yet been identified. In 2 *K.* 22.1 the word is spelled Boscath.

Boz'rah.—*Sheepfold*: 1. The royal city of Jobab, king of Edom (*Gen.* 36.33; 1 *Ch.* 1.44), situated in the mountainous district near the northern border of the country, half-way between Petra and the Dead Sea. It was renowned for its sheep (*Isai.* 34.6; *Mic.* 2.12), and was the subject of prophetic denunciation (*Isai.* 34.6, 63.1; *Jer.* 49.13, 22; *Amos* 1.12). The modern representative of Bozrah is el-Buseirah, south-east of the Dead Sea. "Goats" such as Isaiah mentions are still to be found in the neighbourhood. 2. A city of Moab on the high downs on the east of the Dead Sea. It suffered in the general desolation of the country (*Jer.* 48.24). It is the same as Bezel (1). King Mesha states on the Moabite Stone that he rebuilt it.

Bracelet.—Different words in the Hebrew are rendered bracelet in our translation. Thus in 2 *Sam.* 1.10 an armlet is meant. In *Ex.* 35.22 the word has reference to the ring form of the bracelet. In *Gen.* 38.18 the word signifies a thread or cord for suspending a signet ring. The fourth form of the word occurs more frequently, and as in *Gen.* 24.22 the usual form of bracelet is indicated; while in *Isai.* 3.19 the twisted or chain-like character of the ornament is shown. Bracelets were made of gold and other precious metals, studded with jewels, and also of iron and earthenware. Both men and women wore bracelets. Among Eastern princesses it was a badge of royalty, and was probably regarded as such in the time of David (2 *Sam.* 1.10). The royal bracelet was of rich material, and jewelled, and was worn above the elbow, while the common bracelet was worn on the wrist (*Ezek.* 16.11). Bracelets were also worn as charms against disease and evil spirits. [ARMLET.]

Bramble.—In *Judg.* 9.14, the buckthorn. In *Isai.* 34.13 the word is the same as that translated "thorn" in *Job* 41.2, *Prov.* 26.9, and elsewhere.

Branch.—In *Isai.* 11.1 the word is used figuratively and as a title for the Messiah. "And there shall come forth a rod out of the stem of Jesse, and a BRANCH shall grow out of his roots." When Christ is represented as a slender twig, shooting from the trunk of an old tree lopped to the very root and decayed, this branch itself becoming a mighty tree, reference is made to the kingly dignity of Christ, springing from the decayed house of David; and to the exaltation which was to succeed His humbled condition on earth (*Jer.* 23.5, 33.15; *Zech.* 3.8, 6.12).

The "abominable branch" of *Isai.* 14.19 is a branch thrown on one side and neglected. The allusion in *Ezek.* 8.17 is to an idolatrous custom in which peculiarly shaped twigs were carried about.

Brasen Sea.—[TEMPLE SERVICE, LAVER.]

Brass.—Where in the Bible the word brass is used, copper or bronze is probably meant. Mining the metal is spoken of in *Deut.* 8.9, and smelting it in *Job* 28.2. The alloy which we now call brass was invented in the thirteenth century A.D. Copper was mined in the hills of Canaan, and was used for a variety of purposes (*Judg.* 16.21; 1 *Sam.* 17.5; 2 *K.* 25.7). Bronze,

an alloy of copper and tin, was made at a very early date, and weapons, mirrors, and ornaments were manufactured of it. Copper was used for money (*Matt.* 10.9). The word is often employed also in an emblematic fashion, as in *Lev.* 26.19, where "I will make . . . your earth as brass" is a picture of utter hardness and a glaring dryness; for invulnerability 'flesh of brass" (*Job* 6.12); for unworthiness (*Jer.* 6.28); and of strength (*Zech.* 6.1).

Bravery.—Only in *Isai.* 3.18, in the old sense of display or show of finery.

Bray.—1. As an ass (*Job* 6.5). 2. To pound or bruise in a mortar (*Prov.* 27.22).

Brazen Serpent.—[SERPENT.]

Bread.—At all times, even the earliest, bread was the chief food of the Hebrews. Wheat and barley, by themselves or mixed with other grains and pulse, were pounded between stones or in a mortar, mixed with water, sometimes a little salt, and then baked. The art of using leaven and flavouring substances came later.

In making bread, the flour was mixed in wooden troughs or bowls (*Gen.* 18.6) with the hands or feet, just as the Arabians carry on the operation now. Sometimes the kneading was done on a circular sheet of leather, which could be gathered up like a satchel and carried with ease from place to place, a convenient plan for a nomadic people. The loaves were shaped like a plate, sometimes of wafer-like thinness, but generally about the thickness of a finger. The process of baking was gone through with great rapidity. Corn was ground every morning, and in twenty minutes from the commencement of this operation it was baked into bread. This was unleavened bread, and was only used in an emergency (*Gen.* 19.3) or for ceremonial purposes. The fermented bread was a longer process, because of the time occupied in fermentation. A little of the dough from the previous day's baking was broken up in water, and then the flour or meal was mixed with this, thoroughly kneaded, and set aside until the leaven had spread through the whole mass. In the O.T. three different methods of baking bread are spoken of. In 1 *K.* 19.6 we read, "And he looked, and, behold, there was a cake baken on the coals." This is descriptive of the method pursued by the Arabs to-day. A fire of sticks, straw, and camel's dung was lit over some flat stones. When the latter were hot the ashes were removed, the thin cake of bread put on the hot stones, and the ashes replaced. In a few minutes these were swept off again, the bread turned, and the ashes once more put on top. In the towns regular bakeries were established, with a class of professional bakers. But generally each household had its own oven, a deep earthen jar, at the bottom of which a fire was lighted. When heated, the loaves were baked by being flattened on the outside or inside of the oven. Ovens in the country places were holes dug in the ground and plastered with clay, which would become burnt hard and smooth, presenting a good heating surface for the reception of the cakes of bread.

As a rule it was the women of the household who were the breadmakers, but professional bakers were always men. In Jerusalem they had a quarter of the town to themselves (*Jer.* 37.21). [LEAVENED, UNLEAVENED, CAKES.]

Bread, Daily.—It has been supposed that the use of the word "daily" in the Lord's Prayer is a reference to the fact that the thin loaves soon got dry and tasteless, and so had to be made freshly each day. It was for this reason that only just enough was baked for the family consumption. Bread that was required for a journey was in reality a species of biscuit. In itself the word "daily" is difficult. For it occurs only in the Lord's Prayer. It probably means the "ever-coming," "continual" bread, or perhaps bread for the "on-coming" day.

Bread, Shew.—The shewbread consisted of twelve loaves (one for each of the twelve tribes), presented hot each Sabbath, and placed on the golden table in the Tabernacle (*Ex.* 25.30). It was a thank-offering, and derived its name because it was shown, or placed, before the face of the Lord continually. The stale loaves were eaten lawfully only by the priests, and only in the court of the sanctuary (*Lev.* 24.9). An exception was made, however, by Ahimelech when he supplied David and his followers with the shewbread that had been removed from before the Lord (1 *Sam.* 21.1-6; *Matt.* 12.4).

Bread, Unleavened.—Made with flour or meal and water only, and baked in very thin cakes. It was not to be cut when eaten, but broken with the fingers (*Matt.* 14.19). [CAKE, BAKE, OVEN, etc.]

Breastplate.—A piece of embroidery about ten inches square of very rich workmanship (*Ex.* 39.8), which the high priest wore on his breast. It was made of two pieces of the same rich stuff, having a front and a lining, and forming a kind of purse, or bag, in which, according to the Rabbins, the Urim and Thummim were enclosed (*Lev.* 8.8). The front was set with twelve precious stones, on each of which was engraved the name of one of the twelve tribes. They were placed in four rows, and divided from each other by the little golden partitions in which they were set. The names of the jewels were sardonyx, topaz, emerald, carbuncle, sapphire, jasper, ligure, agate, amethyst, chrysolite, onyx, beryl.

The breastplate was fastened at the four corners, those on the top to the shoulders by hooks and chains of gold; those below to the girdle of the ephod by two strings or ribands, furnished also with hooks and rings. This ornament was never to be severed from the priestly garment; and it was called "the memorial" (*Ex.* 28.29), being designed to remind both the priest that he represented the tribes whose names he bore on his breast, and God of His covenant promises towards them. It was also called the "breastplate of judgment"

(*Ex.* 28.15), because the high priest wore it when he exercised his judicial capacity in matters which concerned the whole nation. [EPHOD, URIM, THUMMIM.]

Breastplate. — Defensive armour. [ARMS, WEAPONS.] It is used figuratively in *Isai.* 59.17 and other passages.

Breeches.—On certain occasions, especially on the Day of Atonement, the officiating priest had to wear breeches or drawers "from the loins even unto the thighs" (*Ex.* 28.42) when he entered the holy place. They were also worn by the priests when sacrificing.

Brethren.—In the N.T. not only those who were connected by blood (as in *Matt.* 1.2), but also Jewish hearers (*Acts* 2.29); and the general body of believers in the Christian Church (*Rom.* 1.13). [BROTHER.]

Brethren of the Lord.—Were those who are spoken of (*e.g. Matt.* 12.46, and 13.55) as our Lord's "brethren" the children of Joseph and Mary? An opinion dating from the second century at least regards them as Joseph's children by a prior marriage. A later view represented them as cousins of our Lord. They may, however, have been children born to Joseph and Mary. In every place, except one, where they are mentioned in the Gospels they are found associated with Mary. If they were Joseph's elder children, Jesus would not be the heir to David's throne, according to our notions of primogeniture; but there are many examples in Scripture of younger sons succeeding to the throne. It appears that they did not believe in Jesus (*John* 7.5) for some time after the appointment of the Apostles; and therefore they could not be of the number of the Twelve; from whom, indeed, they are particularly distinguished when, at a later period, they are found in company with them (*Acts* 1.14). They must therefore not be confounded with the sons of Alphæus, although bearing the same names. [JAMES, EPISTLE OF.] Further, the words "son" and "mother" being used in this passage (*Matt.* 13.55) in their natural and primary sense, the words "brother" and "sister" should be so taken, at least so far as to exclude "cousin." That the sons of Alphæus, like our Lord's brethren, were named James, Joses, and Judas, proves nothing, these names being among the most common in Jewish families. That these brethren were passed by when Jesus committed His mother to John's care is accounted for by the fact that they did not believe on Him at the time. Their conversion appears to have been brought about by our Lord's appearance to James after His resurrection (1 *Cor.* 15.7).

Bribe, Bribery.—The giving of presents was, and is, so universal a custom in the East that it is sometimes difficult to say where the compliment ended and the bribe began. In *Ex.* 23.8, however, there is no doubt that the gift was for the purpose of escaping punishment, and so is more correctly described as a bribe. Bribes were also made to a conqueror (2 *K.* 16.8). The present to a prophet was a fee, and had nothing of the nature of a bribe about it (1 *Sam.* 9.7). In *Ezek.* 22.12, however, we find false prophets receiving bribes. That bribery was common amongst certain classes of the people is shown in *Job* 15.34 where "tabernacles of bribery" is evidently descriptive of the corruption prevalent in the courts of justice.

Brick, Brick-Kiln.—The bricks used by the Jews for building were usually sun-dried, with burnt bricks for wet or marshy sites, and for ornamentation. The art of brick-making was known at the building of Babel (*Gen.* 11.3). It was acquired by the Israelites during the time they were forced to labour for the Egyptians (*Ex.* 1.14). Stone had to be fetched from a distance, but the clay for brick-making was near at hand and plentiful. Thus the making of bricks, both sun-dried and burnt, was a finished art in Egypt; and when the rulers of that land found themselves in the possession of a vast slave population of foreigners, nothing was more natural than that these slaves should be put to brick-making. The hardships the Hebrews endured, as narrated in *Exodus*, is fully borne out by sculptures on Egyptian monuments, which represent them as engaged in this laborious work. The taskmaster with his rod is also frequently depicted.

Chopped straw and rushes or any fibrous refuse was used to give consistency and strength to the Nile mud used in sun-dried brick-making. As we know (*Ex.* 5.18), the Egyptians increased the burden of the Hebrews by refusing to supply them with the chopped straw necessary to their craft. Thus they were compelled to hunt about in the fields or farmyards for straw themselves. As the same tale of bricks was expected of them as before, the hardship of this can easily be imagined. They were made to serve "with rigour."

The bricks the Hebrews were forced to make were about double the size of those in use to-day. Of the bricks intended for public buildings, each one was stamped with the king's name, and sometimes the name of the building for which it was intended.

Babylonia, like Egypt, was a stoneless region. Here, in all probability, the making of bricks first began, and the remains of numerous buildings that have been examined bear testimony to the great skill and taste shown by the Babylonian brick-makers. The majority of the bricks found bear the name of Nebuchadnezzar, and many might better be called tiles rather than bricks (*Ezek.* 4.1), for they were often decorated and enamelled. The ruins of Nineveh have also yielded many finely enamelled bricks.

Brick-kilns were used in Egypt, the bricks made in these being smaller than the sun-dried varieties, which latter varied from 20 to 10 in. in length, 9 to 6½ in. wide, and 7 to 3 in. in thickness. Jeremiah mentions one of these kilns (*Jer.* 43.9) in Egypt, and in 2 *Sam.* 12.31

we find them in use in Palestine in David's time; while Isaiah (65.3) complains of the people building altars of brick instead of unhewn stone as directed by the law (*Ex.* 20.25). [HOUSES, BUILDING, POTTERY.]

Bride, Bridegroom. — [BETROTHED, MARRIAGE, and the next article.]

Bridechamber.—In Palestine, a few days before marriage both bride and bridegroom shut themselves up in their respective homes, during which period the bridegroom receives visits from parties of his young male friends. This is called the "nuptial joy" feast, and the young men the "children of the bridechamber" (*Matt.* 9.15), a fact which casts light upon the words of our Lord, "Can the children of the bridechamber fast, while the bridegroom is with them?" (*Mk.* 2.19).

Bridle.—Some four or five different words have been translated "bridle." In *Ps.* 39.1 the word used means "muzzle," and in other passages "rein," "bit," "guard," and "bridle" (*Job* 30.11, 41.13; *Ps.* 32.9; *Prov.* 26.3; *Jas.* 1.26; *Rev.* 14.20).

Brier.—In *Isai.* 55.13 the word "brier" carries a reference to the nettle, which burns when touched. Then in *Ezek.* 28.24 a pricking plant, the thorn, is implied; and in *Heb.* 6.8 a leaf with sharp spines on its edges, though exactly what this last is, is not known. The word translated brier in *Judg.* 8.7, 16 tells of a terrible form of punishment in use among the ancients. This was the punishment of lacerating the flesh of the victim with thorns or thistles, from the latter of which the word "carding" is derived (*carduus*, a thistle).

In other instances the reference is to prickly wilderness plants, of which there are many varieties in Palestine. [BRAMBLE, THORN.]

Brigandine.—A coat of mail that covered the body both in front and at the back. It consisted of two parts fastened together at the sides (*Jer.* 46.4; 51.3). It was so called in English because used by brigands or robbers. This was the "breastplate" of *Rev.* 9.9.

Brimstone.—*Burning stone*: first used in *Gen.* 19.24 in the account of the destruction of Sodom and Gomorrah. Sulphur is plentiful in the neighbourhood of the Dead Sea (*Deut.* 29.23). Some hot springs that were much resorted to by the Romans, and where Herod built elaborate baths, deposit so great a quantity of sulphur that the baths have been entirely covered from sight. The word brimstone does not, however, always signify sulphur, but is used in the sense of "fire," and is descriptive of lightning, which leaves a sulphurous smell behind it during a thunderstorm (*Isai.* 30.33).

Broidered. — (*Ex.* 28.4). [EMBROIDERER.] Broidered (R.V. braided) is used of the hair in 1 *Tim.* 2.9.

Brook.—Generally where the word is used it denotes an intermittent stream, dry in the hot weather and full at other times—a *wady*. However, this distinction is not always observed, for the Euphrates, the Nile, and the Jordan are sometimes called brooks. The chief brooks mentioned are Arnon, Besor, Cherith, Eshcol, Kidron, Kishon, Zered, the Willows, which see. By the "brooks of defence" in *Isai.* 19.6 the Nile is meant. [RIVER, RIVER OF EGYPT.]

Broom.—[JUNIPER.]

Brother.—There are several senses in which the word "brother" appears in the Scriptures. It is often used for a near kinsman (*Gen.* 29.12); for nephew (*Gen.* 14.16); for a fellow-tribesman (2 *Sam.* 19.12); for one of the same race (*Ex.* 2.11); and metaphorically for any similarity (*Lev.* 19.7; *Job* 30.29; *Prov.* 18.9). It is also used for a friend, a fellow-worker, a disciple (*Matt.* 25.40). It was commonly employed among Christians when speaking of each other (*Acts* 9.17, 22.13). By the Jews "brother" was reserved to distinguish an Israelite, but Christ and His apostles extended the term to all the world (*Lk.* 10.29, 30; 1 *Cor.* 5.11). [BRETHREN, LOVE.]

Bruit.— A word that occurs but twice in the Bible (*Jer.* 10.22; *Nah.* 3.19). It is an old English word now seldom used, and means *rumour* or *noise*. (See Shakespeare, *Much Ado*, v. i. 65.)

Buckler.—By this word is conveyed the idea, sometimes (as in *Ezek.* 26.8) of armour, but generally of a shield (2 *Sam.* 22.31). [SHIELD, ARMS.] The English word is as old as Chaucer.

Buildings.—[DWELLINGS, HOUSES.]

Buk'ki.—*Proved of Jehovah*: 1. Son of Abishua and father of Uzzi. Fourth from Aaron in the line of the high priests (1 *Ch.* 6.5; *Ezra* 7.4). 2. A prince of Dan, amongst the ten chosen to apportion the land (*Num.* 34.22).

Bukki'ah.—*Proved of Jehovah*: a Kohathite Levite, of the sons of Heman; a musician in the temple, and leader in the sixth course (1 *Ch.* 25.4, 13).

Bul.—The eighth month in the sacred year, answering to our October or November. It was the second month in the civil year, and commenced from the first new moon in October. The name is of Canaanitish origin, apparently a name of a god, and was adopted by the Israelites (1 *K.* 6.38). [MONTH.]

Bull, Bullock. — The bullock was used in Hebrew sacrifices and offerings. Bulls in the rich pastures of Bashan, being well fed, were strong and ferocious animals. Hence they are chosen as symbols of cruel and persecuting enemies (*Ps.* 22.12).

The "wild ox" in *Isai.* 51.20 is the antelope, wild and untamable, but not too powerful to be caught in nets. [BASHAN, OX, ANTELOPE.]

Bulrush.— A species of reed found on the Nile and other Mediterranean rivers (*Ex.* 2.3, 5). It was called papyrus, from which our word paper is derived, the inner bark being peeled off and the edges gummed together with its own juices and dried. The height of the plant is from 12 to 15 feet. The stalks being pliable are used for many purposes—ropes,

baskets, etc. That it could be interwoven very closely is evident from the fact that the ark in which Moses was exposed was made from it. Even vessels of large capacity were made from it and used for storing goods (*Isai.* 18.2). The fact that the juicy roots were used for food, and the upper part of the stalk for writing upon when prepared, perhaps explains *Jer.* 15.16. [Book.]

In *Isai.* 58.5, as also in *Matt.* 11.7, the reference is clearly to a very tall cane that grows quite freely in the country, and lies flat on the ground during a strong wind, to rise instantly the pressure is removed.

Bu'nah.—*Understanding*: son of Jerahmeel, of the family of Pharez (1 *Ch.* 2.25).

Bun'ni.—Meaning unknown: 1. A Levite of Nehemiah's time, who taught the people the Law of Moses (*Neh.* 9.4). 2. A Levite, an overseer of the Temple, ancestor of Shemaiah (*Neh.* 11.15). 3. A chief who, with Nehemiah, sealed the covenant (*Neh.* 10.15).

Burden.—The word in the prophets often precedes a disastrous prophecy; the burden of Babylon (*Isai.* 21.1), the burden of Nineveh, of Moab, of Egypt. But properly, as used by the prophets of their utterance, it means an utterance solemnly taken upon the lips, an oracle. The ill-natured question the Jews asked of Jeremiah, "What was the burden of the Lord?" was answered by him, "You are that burden" (*Jer.* 23.33-38), the implication being that they were insupportable to the Lord.

Burial.—[Bury.]

Burning Ague.—Or fever, by which malarial fever, frequent in Egypt and in the neighbourhood of the Jordan, is probably indicated (*Lev.* 26.16). The "great fever" that fell upon Simon's wife's mother at Capernaum was probably of the same nature (*Lk.* 4.38). Some writers think that the "thorn in the flesh" which troubled Paul (2 *Cor.* 12.7) was the burning headache which follows an attack of malarial fever. [Diseases, Ague, Fever.]

Burning Bush.—[Bush.]

Burning Coal.—Coal (charcoal) was the name given to wood already burned and blackened in the fire. [Coal.]

Burnt-Offering.—The original is derived from a root signifying "to ascend," and was applied to the offering that was wholly consumed and ascended in the smoke to God. A detailed account of burnt-offerings is found in the opening chapters of Leviticus. They were in the nature of expiatory offerings, *i.e.* they were offered as atonements for sins committed by those sacrificing; they were also thank-offerings; and finally they were expressions of adoration.

The altars for burnt-offerings were invariably built of uncut stones, with the exception of that one constructed to accompany the Israelites in their wanderings, covered with plates of brass. [Altar.]

Burnt-offerings, as well as "meat offerings" and "peace offerings," were voluntary offerings (unlike "sin" and "trespass" offerings, which were compulsory) and had to be presented in a uniform and systematic manner, as laid down in *Lev.* 1-3. The first three express generally the idea of homage, self-dedication, and thanksgiving, the latter two that of propitiation.

The animals used for burnt-offerings might be from the flock or herd, or birds, but whether young bullock, ram, or goat, or turtle-dove, the animals were to be males, without blemish, and were to be entirely burnt, their blood sprinkled on the altar, and their skins given to the priests for clothing. Burnt-offerings were to be offered every morning and evening, every Sabbath day, the first day of every month, the seven days of unleavened bread, and the Day of Atonement. The animal was presented by the offerer, who laid his hands upon it, and afterwards slew it, the priest doing the rest. Burnt-offerings were made at the consecration of the priests (*Ex.* 29.15), Levites, kings, sacred places (1 *K.* 8.64); the purification of women (*Lev.* 12.6), Nazarites (*Num.* 6), lepers (*Lev.* 14.19); before war, and with sounding of trumpets at feasts. [Altar, Sacrifices, Offerings.]

Burnt Sacrifice.—Alternative rendering of burnt-offering (*Lev.* 1.3).

Bury, Burial.—With the Jews, burial followed, as a rule, as soon as possible after death. From the earliest times the favourite method of burial, among the more wealthy, was entombment. Cremation was denounced as a heathen practice and contrary to the spirit of the law. The reason given for this preference was the statement, "Dust thou art, and unto dust shalt thou return." Their respect for orderliness and decorum was so great that burial was accorded even to the slain enemy and malefactor (1 *K.* 11.15; *Deut.* 21.23). Interment was the only alternative to entombment, and was the method adopted by the poorer sorts of people. Great respect was paid to the dead, and to disturb a grave was looked upon as a barbarity, only justifiable in the case of those who had themselves outraged religion (2 *K.* 23.16, 17; *Jer.* 8.1, 2).

Owing to the rugged nature of the soil of Palestine, caves were numerous, and were naturally used as tombs. In these caves, enlarged and otherwise altered to serve as tombs, the bodies of the dead were laid to rest with simple rites and little ceremony. Jacob and Joseph, who died in Egypt, are the only known instances in which the elaborate Egyptian methods were used. These cave or hillside sepulchres were often prepared in the owner's lifetime, and are frequently to be found in private gardens by the roadside, but always outside the cities and towns. It seems likely that none but kings and prophets were buried in towns (1 *Sam.* 25.1; 1 *K.* 2.10; 2 *K.* 10.35; 2 *Ch.* 16.14). Families clung to their ancestral burial-places with great devotion and tenacity, and it was considered an indignity to be deprived of burial in the family vault (1 *K.* 13.22). Similarly it was a mark

of a profound feeling towards a person not of one's family to wish to be buried with him (*Ruth* 1.17; 1 *K.* 13.31), or to give him a place in one's own sepulchre (*Gen.* 23.6).

The common people were buried in cemeteries outside the city walls. One such public burial-place is mentioned in 2 *K.* 23.6, where we find "the graves of the children of the people" situated in the valley of the Kedron, outside Jerusalem. Such was also the "potter's field" (*Matt.* 27.7). In these cemeteries the bodies were interred in pits, with no other covering than the grave-clothes. Neither stream of water nor public road was allowed to cross the burial-places, nor were sheep permitted to graze there. It was the practice to visit the graves (*John* 11.31), partly to mourn, and partly to pray; and it was unlawful to eat, drink, read, or even to walk purposelessly among them.

The bodies of children of less than a month were carried to the burying by their mothers, all others being borne on biers, as was the case at the funeral at Nain. It is an interesting fact that most of the burials mentioned in the O.T. are the obsequies of patriarchs, kings, prophets, or other prominent persons; while in the N.T. it is those of a private station in life whose burials are recorded. But in both cases the "manner of the Jews" included the use of spices, where they could be afforded (2 *Ch.* 16.14). The "great burning" made for King Asa is descriptive of the burning at his funeral of bed, furniture, and other articles used by him.

In the public cemeteries it was obligatory that eighteen inches' space should intervene between one grave and another. The caves, or rock-hewn sepulchres, consisted of an ante-chamber, in which the bier was deposited, and an inner or lower cave, in which the bodies were deposited, in a recumbent position, in niches hollowed out of the rock. These abodes of the dead were usually six feet long, nine feet wide, and ten feet high. Here there were niches for eight bodies. This was the general form; there were larger and smaller sepulchres (but see TOMBS). The entrance to this sort of sepulchre was closed by a large stone, in the shape of a large grindstone, rolling in grooves, or by a door. This structure of the tombs will explain how it was that the women, coming early to Christ's grave, had been astonished in finding the "very great stone" rolled away, and then, when they entered the outer cave, were affrighted to see what seemed a young man sitting on the right side (*Mk.* 16.4, 5; *John* 20.1-12).

It was the office of the next-of-kin to preside over the whole burial function, but a company of public buriers, originated at a time of urgent necessity, had become customary in N.T. times (*Acts* 5.6, 10). Coffins were but seldom used, and if used were open; but fixed stone sarcophagi were common in tombs of rank.

So long as the body was actually in the house, it was forbidden to eat or drink or to put on phylacteries. All necessary food was prepared and eaten if possible outside. [MOURNING, DEATH, TOMB, GRAVE.]

Burying-Place.—[BURY.]

Bush.—Several words are translated bush. The "burning bush" of *Ex.* 3.2 implies a dense bush, such as a bramble, with thorns, though the bramble is not found on Mount Sinai. It is therefore thought more than probable that the acacia bush is indicated by the Hebrew word used in the account of the "burning bush." In *Gen.* 21.15 the word used implies any low-growing and bushy shrub; while in *Isai.* 7.19 bushes growing near the water are intended (*Lk.* 6.44; *Acts* 7.30). [THORN, BRAMBLE.]

Bushel.—The Greek word translated bushel (*Matt.* 5.15) is the same as the *measure* or *seah* (*Gen.* 18.6; *Matt.* 13.33; *Lk.* 13.21), which was one-third of an ephah, or twenty pints. The Roman bushel was of very nearly the same capacity as the English peck.

Butler.—*Bottler*: an officer of the king's household. In *Neh.* 1.11 he is called the cup-bearer (*Gen.* 40.1-13). The service rendered by the butler, or cupbearer, was personal, for he had not only to supervise certain table arrangements, but it was also his duty to hand the wine-cup to his master. In primitive times it was a guarantee that the wine was not poisoned.

Butter.—Butter-making in the East is rather laborious, and when done the finished article is by no means appetising until it has been filtered and clarified. Women do the churning. A goatskin "bottle" is half-filled with milk and tied by the neck to a fastening in the wall. It is then lustily jerked backwards and forwards until the butter sets. Sometimes two women will take the skin between them, alternately beating it, as if fighting with each other, or the skin is rocked on the woman's knees as a child is hushed to sleep, until the butter is separated from the whey. When this takes place it is taken out, boiled or melted, and then poured into smaller bottles. In winter this *samen*, as it is called, has a curdled appearance; in summer it is mere oil. Sometimes it is clarified and then stored away in jars, taking rank as an important article of commerce.

When Abraham entertained the three angels, and, with other refreshment, gave them "butter," we are to suppose that he really offered them a most refreshing drink of sour-milk or of butter-milk ("leban"), still preferred to new milk by the Arabs. The words of *Job* 29.6, "I washed my steps with butter," are intended to give an idea of great wealth; but they indicate a pretty general method of churning, viz. treading the filled goatskin with the feet until the butter arrived. Again, the "butter" of *Judg.* 5.25 was a preparation of butter or cream served as a delicacy. Another great delicacy, indeed emblematic of extreme

happiness, was made by mixing honey with butter (*Isai.* 7.15, 22). [Milk, Cream, Cheese.]

The method of making butter in the East explains the conduct of Jael when she opened a bottle of milk. In the Song of Deborah, the statement is repeated, "He asked water, and she gave him milk; she brought forth butter in a lordly dish" (*Judg.* 4.19, 5.25). The word here rendered butter is properly cream, not simple cream, but cream produced by simmering fresh sheep's milk over a slow fire. Jael therefore gave Sisera sour-milk diluted with water to drink, and a "lordly," that is, rich dish prepared with butter or cream.

Buyer.—[Trade and Commerce.]

Buz.—(?) *Contempt*: 1. Second son of Milcah and Nahor the brother of Abraham (*Gen.* 22.21). His family settled in Arabia Petræa (*Jer.* 25.23). Elihu was a Buzite, one of Job's comforters, and had his home in this region (*Job* 32.2). This name is interesting because it supplies another instance of a peculiar Jewish custom to give to relatives rhyming names, thus—Huz and Buz, Ishua and Ishui (*Gen.* 46.17); Uzziel and Uzzi (1 *Ch.* 7.7). It is said that so fond are the Arabs of this rhyming custom that they even call Cain and Abel, Kabil and Habil. 2. A Gadite (1 *Ch.* 5.14).

Bu'zi.—(?) *Contemned of Jehovah*: father of Ezekiel the prophet (*Ezek.* 1.3).

Buzite.—[Buz 1.]

C

Cab.—Measure containing about three pints (2 *K.* 6.25).

Cab'bon.—A town in Judah (*Josh.* 15.40).

Cabin.—(*Jer.* 37.16) Jeremiah's dungeon was probably a deep pit (see 38.6) in the midst of the inner court of the house, having vaulted recesses round it near the bottom, in which the prisoners were lodged. [Prison.]

Ca'bul.—*Unpleasing*: 1. Now Kabul. Town eight or nine miles south-east of Accho (Akka), on the confines of the plain; one of the landmarks on the boundary of Asher (*Josh.* 19.27). 2. The name was given by Hiram, king of Tyre, to the twenty cities in the land of Galilee given to him by Solomon, which "pleased him not" (1 *K.* 9.12, 13).

Caesar.—In the N.T. the Roman Emperor. To him the Jews paid tribute, and to him those Jews who were "Roman citizens" had the right of appeal. It was the family name of Julius Caesar, and was adopted by successive emperors as a title. Four "Caesars" are referred to in the N.T.: Augustus (*Lk.* 2.1), Tiberius (*Matt.* 22.17 and parallels; *John* 19.12), Claudius (*Acts* 17.7), and Nero (*Acts* 25; *Phil.* 4.22).

Caesar's Household.—The entire staff of officials and servitors, including the slaves. The "saints" of "Caesar's household" (*Phil.* 4.22) were probably among the humbler servants. Some who had been converted before Paul's arrival in Rome are mentioned in *Rom.* 16.

Caesarea.—(Not to be confounded with Caesarea Philippi.) Now Kaisarieh, a city on the shore of the Mediterranean, about twenty-one miles south of Carmel, just above the boundary line between Samaria and Galilee, on the great caravan route from Tyre to Egypt. It was built by Herod the Great with much beauty and magnificence, and named by him Caesarea in honour of the Roman Emperor. It was the Roman metropolis of Judæa, and official residence of the Herodian kings, and of Felix, Festus, and other Roman procurators. There Herod Agrippa I., grandson of Herod the Great, was smitten with a loathsome fatal disease (*Acts* 12.19; 23.23; 25.1, 4, 6, 13; 12.21-23). Caesarea was the home of Philip the evangelist and deacon (*Acts* 8.40; 21.8); the port of departure to Tarsus when Paul escaped from Damascus (*Acts* 9.30); the residence of Cornelius, the Roman centurion, and scene of his conversion (*Acts* 10.1, 24; 11.11); the port of landing when Paul returned from his second and third missionary tours (*Acts* 18.22; 21.8); when he went up to Jerusalem, seventy miles (*Acts* 21.15); whither he was brought back as a prisoner, and where he was kept in bonds two years by Felix before he was sent by Festus to Rome (*Acts* 23.23, 33; 24.27; 25.4). Caesarea possessed a large and splendid harbour. Conspicuous from the sea was a temple dedicated to Caesar and to Rome, and containing colossal statues of the emperor of the imperial city.

Caesarea Philippi.—(*i.e.* "Philip's Caesarea," so called to distinguish it from Caesarea on the coast), now Banias. A town built in a picturesque position at the base of the south ridge of Mount Hermon, overlooking the rich plain of the Upper Jordan (Huleh). Here was one of the chief sources of the river. The place was anciently known as Paneas (from the god Pan), but when it became part of the territory of Philip, tetrarch of Trachonitis, he enlarged and adorned it, and called it Caesarea in honour of the emperor. It was included in our Lord's journeys; there Peter acknowledged His Messiahship (*Matt.* 16.13-16; *Mk.* 8.27-29); and there our Lord probably ascended the Mount of Transfiguration, one of the peaks of Hermon (*Matt.* 17.1; *Mk.* 9.2).

Cage.—The term is found in *Jer.* 5.27, and indicates a trap in which decoy birds were used to attract their wild relatives. In *Rev.* 18.2 the word rendered "cage" is more properly a prison. The R.V. has "hold," marg. "prison."

Cai'aphas.—Son-in-law of Annas (which see) and high priest from 18 A.D. to 36 A.D.—an unusually long term of office. After the

raising of Lazarus, he uttered before the Sanhedrim the unconscious prediction that Jesus "should die for the nation" (*John* 11.50). He was privy to the plot for seizure of our Lord by stratagem (*Matt.* 26.3). After examination before Annas, Jesus was sent bound to Caiaphas (*John* 18.24), to whom He confessed that He was the Son of God. Caiaphas thereupon demanded sentence of death (*Matt.* 26.66). Caiaphas was also at the examination of the apostles Peter and John (*Acts* 4.6).

Cain.—Meaning unknown; possibly *smith*, but connected in *Gen.* 4.1 with *qanah*, *acquire*: 1. Eldest son of Adam and Eve, who, in a fit of jealousy, roused by the reception of his brother's sacrifice and the rejection of his own, on account of the temper in which it was offered, murdered Abel. He went into exile, married, and settled in the land of Nod. The words, "The Lord set a mark upon Cain" (*Gen.* 4.15), are better rendered, as in the R.V., "The Lord appointed a sign for Cain, lest any finding him should smite him." Cain founded the first city (named after his son Enoch). Of his descendants, Lamech instituted polygamy; Jabal introduced the nomadic life; Jubal invented musical instruments; and Tubal-cain was the first smith. The N.T. references are *Heb.* 11.4; 1 *John* 3.12; *Jude* 11. 2. A city in the hill-country of Judah (*Josh.* 15.57), now Yukîn.

Cai'nan, Ke'nan.—1. Son of Enos, aged seventy years when he begat Mahalaleel his son. He died aged nine hundred and ten (*Gen.* 5.9-14; 1 *Ch.* 1.2; *Lk.* 3.37). 2. Son of Arphaxad and father of Sala (*Lk.* 3.35, 36).

Ca'lah.—*Firmness*: one of the most ancient cities of Assyria, founded by Asshur (*Gen.* 10.11), identified with Nimrud, the ruins of which are situated about twenty miles south of Konyunjik (Nineveh). Tiglath-pileser, Esarhaddon, and other monarchs erected at Calah royal buildings of considerable extent and great magnificence. The Assyrian remains in the British Museum are, for the most part, from this Calah.

Cal'amus.—A sweet-smelling reed brought from the East, used in compounding the holy anointing oil. It came from Arabia or India (*Ex.* 30.23; *Cant.* 4.14; *Ezek.* 27.19).

Cal'col.—A man of Judah, son or descendant of Zerah (1 *Ch.* 2.6). Probably identical with *Chalcol*, one of the four wise men whom Solomon excelled in wisdom (1 *K.* 4.31).

Caldron.—A vessel for boiling flesh for either ceremonial or domestic use (1 *Sam.* 2.14; 2 *Ch.* 35.13; *Job* 41.20; *Mic.* 3.3).

Ca'leb.—Son of Jephunneh (*Num.* 13.6). One of the twelve spies who, one for each tribe, were sent to search the land of Canaan in the second year of the Exodus. Caleb represented the tribe of Judah. He and Joshua were the only two who brought back good reports, and this so displeased the people, who were anxious to find an excuse for not attempting the conquest of Canaan, that they narrowly escaped being stoned to death. God punished the obduracy of the people by decreeing that of all those who were twenty years of age and upwards, only two, Caleb and Joshua, would be permitted to enter the promised land. When Caleb was eighty-five years old he claimed possession of the land of the Anakim, Kirjath-arba or Hebron, and the neighbouring hill-country (*Josh.* 14). He drove out the three sons of Anak from Hebron, and gave his daughter Achsah to his younger brother Othniel as a reward for taking Kirjath-sephir (*i.e.* Debir) (*Josh.* 15.14-19; *Judg.* 1.11-15). It is believed that Caleb was a Canaanite by birth, the tribe of the Kenezites to which he belonged (*Josh.* 14.6) being incorporated into the tribe of Judah (*Josh.* 14.14.)

Caleb, The South of.—The portion of the south country of Palestine, occupied by Caleb and his descendants (1 *Sam.* 30.14).

Caleb-Ephratah.—A place near Bethlehem-Judah, supposed to have been named after Caleb and his wife Ephratah (1 *Ch.* 2.24).

Calf.—Aaron, during the absence of Moses on the mount, made a molten calf or young bull out of the golden earrings of the people, at their demand, and this the people worshipped (*Ex.* 32.4). Moses, when he returned, burnt the calf and ground it to powder. By this calf and the calves which Jeroboam set up (1 *K.* 12) the Jews intended a symbol of Jehovah. They "likened their Maker to the gravèd ox" and so broke the second commandment, not the first. But it is to be noted that the offerings, dancings, and rejoicings practised before Aaron's calf were similar to those which the Israelites must have witnessed in honour of Mnevis, one of the sacred bulls of Egypt. The sins of Aaron and Jeroboam rapidly culminated in grosser forms of idolatry. Hosea is full of denunciations against the Northern worship of the calves (*Hos.* 8.5,6; 10.5), and mentions the curious custom of kissing them (13.2). The calf at Dan was carried away by Tiglath-pileser, and that of Bethel ten years after, by "the king of Assyria," probably Sargon (2 *K.* 15.29; 17.3). The expression, to render "the calves of our lips" (*Hos.* 14.2) means, "We will render to Thee sacrifices of our lips" (*i.e.* the tribute of thanksgiving and praise), or "We will offer to Thee the sacrifices which our lips have vowed." "Calves" is used as symbolical of sacrifice.

Cal'neh, Cal'no.—One of the cities of Nimrod (*Gen.* 10.10), taken by Sargon, the Assyrian (*Isai.* 10.9; *Amos* 6.2).

Calvary.—Three of the Evangelists preserve the Aramaic name of the place where our Lord was crucified, Golgotha (a skull), and add the interpretation, "the place of a skull" (*Matt.* 27.33; *Mk.* 15.22; *John* 19.17). Luke omits this, and says more simply, "They came unto the place which is called The Skull" (*Lk.* 23.33, R.V.); the A.V. adopts the Latin term for "skull" (*calvaria*) used in the Vulgate, and treats it as

a proper name, "The place which is called Calvary." It follows that the name which has gathered round it such sacred associations is found in the N.T. only in the A.V. text and R.V. marg. of *Lk.* 23.33. [GOLGOTHA.]

Camel.—The most valuable of all animals in the desert regions of the East. Camels served for riding (1 *Sam.* 30.17), for carrying burdens, and for draught (*Isai.* 21.7). Small camels are loaded up to 800 lb., large ones to half a ton. With this load they will travel thirty to thirty-five miles a day at a uniform space of about three miles an hour. A valuable property of the camel is its power of subsisting without food or drink for comparatively long periods without injury. They have been known to travel as many as ten days without water. The Arabian camel is furnished with a series of water-cells lining the first stomach, which are capable of carrying as much as a gallon and a half of water as a reserve. The "bunch" or hump on the back is composed of fatty cells, and is a reserve of food—fat and plump when the animal is well fed and lightly worked, shrivelling to nothing after hard work and bad feeding. Camel's flesh was forbidden as food, because, though the camel chews the cud, it does not divide the hoof (*Lev.* 11.4; *Deut.* 14.7). The milk is much used. Jacob took a present, including thirty milch camels, for Esau (*Gen.* 32.15). The camel's hair woven into cloth was used for making saddle-bags, tents, and the simple clothing of the desert. John the Baptist was clothed with camel's hair, the dress of the prophet (*Matt.* 3.4; *Mk.* 1.6; cf. 2 *K.* 1.8, R.V. marg.; *Zech.* 13.4). Of the camel's skin are made tents, shields, harness, and trunks. The camel's furniture (*Gen.* 31.34) is described as consisting of a huge wooden framework or saddle upon and round the hump, over which carpet and woollen cloth is fastened. On the top of the pile, men sit cross-legged, but women and children are carried in cages or light wooden framework, slung as panniers on either side of the saddle. The riding camels are frequently decorated with bands of bright-coloured cloth or leather, on which are stitched cowrie bells, little bells, and sometimes silver crescent-shaped ornaments (*Judg.* 8.21). The proverbial expression, "It is easier for a camel to go through the eye of a needle" (*Matt.* 19.24) is quite in Eastern fashion: there is no sufficient evidence either that the word here rendered "camel" really means "rope," or that the term "eye of a needle" was applied to a small postern gate.

Ca'mon.—*Standing-place*: a city of Gilead, where Jair the judge was buried (*Judg.* 10.5).

Camp.—[ENCAMPMENT, ENTRENCHMENTS.]

Camphire.—The plant referred to in *Cant.* 1.14 and 4.13 (R.V. henna) is the henna plant, universally esteemed in the East for the fragrance of its flowers and the colouring property of its leaves. It is a shrub six or eight feet in height, with pale green foliage and clusters of white and yellow blossoms which emit a delightful perfume. It is still to be found near the Dead Sea at Engedi, as in Solomon's time. In the East, houses are perfumed with it, the blossoms are presented to guests as a marked compliment, and women use the henna flower as a personal ornament. It is used as a dye for the hands, feet, and nails. The leaves are dried and pounded and made into a paste, which, when applied to the skin, produces an orange or reddish tint. No reference to this practice occurs in Scripture, unless the phrase in *Deut.* 21.12, "*Pare* her nails," may bear that meaning.

Ca'na of Galilee.—A village or town memorable as the scene of Christ's first miracle (*John* 2.1-11; 4.46), as well as of a subsequent one (*John* 4.54), and also as the native place of the Apostle Nathanael (*John* 21.2). No one of these passages affords a clue to the situation of Cana. All we can gather is, that it was not very far from Capernaum (*John* 2.12; 4.46). Recent investigation tends to identify it with Khurbet Kana, some nine miles north of Nazareth, rather than Kefr Kenna, only some three miles north-east.

Ca'naan.—*Low, flat*: 1. The fourth son of Ham (*Gen.* 10.6; 1 *Ch.* 1.8), the progenitor of the Phœnicians (Zidon) and of the various nations who before the Israelite conquest peopled the seacoast of Palestine, and generally the whole of the country westward of the Jordan (*Gen.* 10.15). A curse was pronounced on Canaan for the disrespectful conduct of Ham towards his father Noah (*Gen.* 9.20-27). 2. The name Canaan is sometimes employed for "the land of Canaan."

Canaan, The land of.—In *Zeph.* 2.5 and *Matt.* 15.22 the meaning is restricted to the low maritime plains of Philistia and Phœnicia, and this, as its derivation shows (*low*), is its proper significance; but its application was extended to all the country west of the Jordan and the Dead Sea, and between these waters and the Mediterranean. The language of Canaan (*Isai.* 19.18), that is Phœnician, was virtually identical with Hebrew.

Canaanite, The.—The name wrongly given by the A.V. (following a faulty text) to Simon, one of the apostles, in *Matt.* 10.4; *Mk.* 3.18. The R.V. there has "Cananæan," a name which has no connexion with Canaan or Cana, but is the Aramaic equivalent of the Greek word "Zelotes" (*Lk.* 6.15; *Acts* 1.13), which the R.V translates "the Zealot." Either he was a member of the Jewish sect of the Zealots, the extremists in repudiation of Roman dominion, or the name was given to suit his fiery zeal (cf. *Acts* 22.3; *Gal.* 1.14, where the same word "Zelotes" is used).

Ca'naanites, The.—The designation is used in a narrow and in a wider sense. It implies either the tribe which inhabited a particular locality of the land west of the Jordan before the conquest; or the people who inhabited generally the whole of that country. To take the restricted signification first. The low-

lands of the western country included the plains lying between the shore of the Mediterranean and the foot of the hills of Benjamin, Judah, and Ephraim, the plain of Philistia on the south, that of Sharon between Jaffa and Carmel, the great plain of Esdraelon in the rear of the bay of Akka, the plain of Phœnicia, containing Tyre, Sidon, and all the other cities of that nation, and, lastly, the Jordan valley, which extended from the Sea of Gennesareth to the south of the Dead Sea, about one hundred and twenty miles in length and from eight to fourteen miles wide. The seats of the Canaanite tribe were on the seashore from Sidon to Gaza, and thence as far as the south end of the Dead Sea (*Gen.* 10.18,19). The chariots, which formed a prominent part of their armies (*Josh.* 17.16; *Judg.* 1.19, 4.3), could be driven nowhere but in the lowlands. These plains were the richest parts of the country. The wider application of the term, Canaanites, includes all the non-Israelite inhabitants of the land in the days before the conquest.

Canda'ce.—The royal title (cf. *Pharaoh*, *Cæsar*) borne by the Queens of Ethiopia (*Acts* 8.27).

Candlestick.—Moses was commanded to make one for the Tabernacle, as described in *Ex.* 25.31-37, 37.17-24. The candlestick or, rather, lamp-stand, with its appurtenances, is calculated to have been worth £5076, exclusive of workmanship. The candlestick of Moses was a type of the light of the law, as, similarly, candlesticks are made types of the Spirit, of the Church, of witnesses (*Zech.* 4; *Rev.* 2.5, 11.4). The candlestick was placed on the south side of the first apartment of the Tabernacle, this side being symbolical of the light of the sunny region of heaven. In Solomon's Temple, instead of the Tabernacle candlestick, there were ten golden candlesticks similarly embossed, five on the right and five on the left (1 *K.* 7.49; 2 *Ch.* 4.7). They were taken to Babylon (*Jer.* 52.19).

When our Lord cried, "I am the Light of the world" (*John* 8.12), the allusion was probably suggested by the two large golden chandeliers, lighted in the court of the women during the Feast of Tabernacles, which illuminated all Jerusalem.

Canker.—Modern "cancer."

Cankerworm.—The larva or caterpillar stage of locust (*Joel* 1.4, 2.25; *Nah.* 3.15, 16). After the winged locusts have passed on, says Canon Tristram, the young larvæ appear, and consume all that has escaped the former.

Canon of Holy Scripture. — The application of the term *Canon* to the sum of the Books constituting the Scriptures of the O.T. or N.T. does not appear till the long process of determining the contents of the N.T. reached its final stage, toward the close of the fourth century. But the idea was derived from the collection of the Jewish sacred Scriptures, already fixed and complete at the beginning of the Christian era.

Canon, a Greek word, with cognates in Hebrew and other languages, means properly a straight rod for measuring or ruling: hence, in many connections, that which rules or regulates. It is used by St. Paul in *Gal.* 6.16, "As many as walk by this *rule*, peace be on them" (see also 2 *Cor.* 10.13, 15, 16). Such usage might suggest that the term was applied to the Scriptures as constituting the rule of faith and conduct, *i.e.* as ruling or regulating. The evidence, however, points another way. The "canon" of Scripture is not that which *rules*, but that which is *ruled*: the books which are admitted (in contrast with those rejected as *apocryphal*) are declared by Church authority to be Divine writings. To *canonise* a book was to seal it with Church approval: the book became thereby *canonical*, and the closed collection of the approved books formed the *Canon*. But though these words belong to the decrees of Church Councils, the decrees were only the formal ratification of decisions long since arrived at, in part instinctively by the collective Christian consciousness, in part through the spiritual insight and influence of individual leaders of the Church. It is in that spontaneous judgment, inspired and directed of God, that we find the real spiritual authority which determined the Canon of Jewish and Christian Scriptures, an authority which decrees of Councils might accept and endorse, but could neither strengthen nor change.

A. *The Canon of the O.T.*—1. *Its Contents.*—The English O.T. contains thirty-nine books, grouped according to subject matter (law, five; history, twelve; poetry, five; prophecy, seventeen). This arrangement comes from the Latin Vulgate, which in turn is based upon the Greek Septuagint, so called from its traditional seventy translators, and generally referred to as the LXX. The Hebrew Scriptures, however, comprise only twenty-four *books*, the groups 1 and 2 Sam., 1 and 2 K., 1 and 2 Ch., Ezra and Neh., and the twelve "Minor Prophets" being each reckoned as a single book (a later enumeration reduced this to twenty-two, evidently to correspond with the number of letters in the Hebrew alphabet, by linking Ruth with Judges, Lam. with Jer.).

Moreover, the Hebrew *grouping* is different, and is probably significant for the history of the O.T. Canon.

1. *Law* (Torah) Gen., Ex., Lev., Num., Deut.
2. *Prophets* (Nebhiim).

Former.—Josh., Judg., Sam., K.

Latter.—Isai., Jer., Ezek., and the "Twelve."

3. *Writings* (Kethubhim, in the LXX Hagiographa, or sacred writings).

a. Poetical Books: Ps., Prov., Job.

b. Megilloth (*Rolls*, read severally at the five great festivals): Ruth, Cant., Eccles., Lam., Esth.

c. Dan., Ezra and Neh., Chronicles.

It will be noted that only the first division, the "Law," corresponds with the English grouping. The "Prophets" include four historical books, and the very title of the third

division, the "Writings," suggests the miscellaneous character of its contents.

The Canon of the LXX, the version which, in general, is quoted by the N.T. writers, contains fourteen books in addition to those of the Hebrew Scriptures. This surplusage of the Greek over the Hebrew constitutes the "Apocrypha," books which "the Church doth read for example of life and instruction of manners; but yet doth it not apply them to establish any doctrine" (Article vi).

2. *Its History.*—The date of the Canon must be clearly distinguished from the date of the literature which it contains. A book was, of course, in existence before it could be "canonised," and might have been for many ages the prized possession of the nation. Moreover, the books of the O.T. bear evident marks of having been compiled and edited, especially in their incorporation of earlier literature, the primitive records in song, law, history, prophecy, of the national life and faith. A long *literary* history often lies behind the book as it was finally received into the Canon. But our concern now is with the formation of the Canon itself: the evidence is scanty and fragmentary, and it must suffice to indicate the leading facts.

(1) The earliest mention of a *book* regarded as of Divine authority belongs to the year 621 B.C., thirty-five years before the Exile. The impressive story of the finding of the "book of the law" in the eighteenth year of king Josiah, of the effect produced on king and people, and of the reforms which followed, is told in 2 *K.* 22 and 23. From indications in the narrative it would seem clear that this book, also called "the book of the Covenant," is not to be identified with the Pentateuch, but, in substance at least, with the Book of Deuteronomy. Its previous history can only be conjectured.

(2) But the actual beginnings of a sacred Canon are to be ascribed to Ezra and Nehemiah. In 458 B.C., Ezra left Babylon for Jerusalem, having as his one purpose "to seek the law of the Lord, and to do it, and to teach in Israel statutes and judgments" (*Ezra* 7.10). Thirteen years later, on the arrival of Nehemiah as governor, there was read to the assembled people "the book of the law of Moses which the Lord had commanded to Israel" (*Neh.* 8–10). These books of the Pentateuch may have been long in existence and held in high regard, but in this acceptance of them as a sacred code of absolute and Divine authority we may see the first stage in the actual formation of the O.T. Canon. It is probably the fact that among the sacred writings of the Jews the Pentateuch was the first to be recognised in the full sense as "Scripture," which accounts for the exceptional reverence paid to the "law" in the after O.T. books and by the later Jews (*e.g. Ps.* 119, *Mal.* 4.4). Even in the N.T. the "law" is used as a designation of the whole O.T. (*John* 10.34, 12.34, 15.25; 1 *Cor.* 14.21). And the fact that the Bible of the modern Samaritan community is limited to the Pentateuch suggests that this was the extent of the Canon at the time of the expulsion, by Nehemiah, of Eliashib, whose grandson, Manasseh, founded the Samaritan temple on Mount Gerizim.

(3) At what later time the great second division of the Canon, the "Prophets," was recognised cannot be determined. The voice of prophecy was still a living voice in the days of Ezra, and the time for a closed collection of prophetic writings was not yet. The compilation of the historical books which are grouped along with the prophets is probably in large part due to the literary activity of the exile. But the earliest piece of clear evidence to the existence of an expanded Canon is contained in the Apocryphal book of Ecclesiasticus, or the "Wisdom of Jesus, son of Sirach," written soon after 200 B.C. In his eulogy of the "famous men" of Israel (chaps. 44–50) the author follows the order of the "law and the prophets," and has an express reference to the book of the "Twelve" (49.10). Moreover, the Prologue to Ecclesiasticus (written by the grandson of Jesus, son of Sirach, who translated his grandfather's Hebrew book into Greek) speaks of

"The law and the prophets and the others that have followed in their steps."

"The law and the prophets, and the other books of our fathers."

"The law and the prophecies, and the rest of the books."

It is clear then that by the year 200 B.C. the "law and the prophets" were fully established as Scripture; the vague references to the remaining books indicate that a third and final division lacked as yet full recognition.

(4) If we may rely on a reference in 2 *Mac.* 2.14, the human impulse which led to a final collection of sacred writings may be found in the persecution of the Jews by Antiochus Epiphanes, and the revolt under Judas Maccabæus (*c.* 170 B.C.), "And in like manner Judas also gathered together for us all those writings which had been scattered by reason of the war that befell, and they are still with us." Some of the "writings" were slower to gain recognition than others: the canonicity of Ecclesiastes, Ruth, Esther, Proverbs, and Canticles was still matter of Rabbinic discussion in the first century A.D., and the Canon of the O.T. was only finally determined by the Synod of Jamnia, near Joppa, c. 90 A.D. But virtually it had been settled long before. The O.T. Scriptures, regarded with reverence as the Word of God by Christ and His apostles, were identical with our own. Almost every book is quoted by the N.T. writers, and although they used the LXX, and in some passages show acquaintance with its Apocryphal books, these are not used as Scripture. It is true that only one dubious reference is found in the N.T. to the threefold division of the Canon, "the law of Moses, and the prophets, and the psalms" (*Lk.* 24.44). But the evidence is decisive that by the beginning of the Christian era the whole

of the O.T. Scriptures were regarded as of long-established and Divine authority.

B. *The Canon of the N.T.*

1. *Its Contents.*—The English order of the twenty-seven books is derived from the Latin Vulgate. It exhibits the following grouping :—

a. The four Gospels, and Acts (historical).

b. A collection of fourteen Epistles of St. Paul, including and ending with Hebrews.

c. The seven " Catholic " Epistles.

d. Revelation.

(The order adopted in the Greek Testament of Westcott and Hort, following that of the best Greek MSS., places the Catholic Epistles immediately after Acts, and Hebrews before the Pastoral Epistles). This traditional order is peculiarly unfortunate in regard to the Pauline writings, which appear to be arranged generally according to length and importance. If this treatment might possibly be justified in the case of inspired " Epistles," it is to be remembered that they were *letters* before, by inclusion in the Canon, they became epistles, and as letters they have definite place in and relation to the course of St. Paul's life and ministry. Their chronological sequence is really vital to their full understanding, and it can, with a small margin of uncertainty, be determined. In the case of *Galatians*, there is doubt both as to the group to which it is to be assigned, and as to its place in the group ; in that of *Philippians*, as to its place among the Epistles of the imprisonment, whether first or last. Apart from these minor questions of order, the following grouping would be generally accepted :—

Second Missionary Journey: (Galatians), 1 and 2 Thessalonians.

Third Missionary Journey: (Galatians), 1 and 2 Corinthians (Galatians), Romans.

Imprisonment: Ephesians, Colossians, and Philemon ; Philippians.

After the (first) Imprisonment: Titus, 1 Timothy, 2 Timothy.

The N.T. literature, then, comprises a fourfold Gospel, or record of the life, death, and resurrection of Jesus Christ, a further history of the early Church, and especially of the labours of St. Paul, a collection of twenty-one apostolic Epistles, and the Apocalypse. These writings constitute the *fact* of the N.T. Canon, and we pass on to consider—

2. *Its History.*

It was not at all to be foreseen that Christianity would create a new sacred literature. It already possessed, and, indeed, founded itself upon an inspired book, the Jewish Scriptures, and the place freely accorded to these by Jesus and the apostles, as of Divine and final authority, would suggest that they could neither be added to nor superseded. The Founder of the new religion neither wrote nor gave commission to write. St. Paul's occasional writings were letters addressed to local communities and special needs, supplying for the moment the lack of his personal presence. Even the Gospels, as St. Luke tells us (*Lk.* 1.1-4), grew out of many earlier and fragmentary records. Out of fortuitous beginnings there came *somehow* into being a whole of marvellous unity and completeness. The idea of an extended Canon could only gradually emerge, in itself a most notable testimony to the strength of conviction with which the Church believed that Jesus was indeed the Christ, and that the apostles who taught in His name were possessed by the Spirit and clothed with Divine authority.

(1) Jew and Christian owned in common the authority of a sacred book, but the latter owned also a second authority, higher and interpretative, in the word of Christ. This " Gospel "—the record of His words and deeds, His death and resurrection—came to the Church at large through the apostles, commissioned to be His witnesses. There is ample evidence in the N.T. itself, and in the writings of the sub-apostolic age, of the unique place accorded to the apostles as the authorised depositaries of Christian truth. Through them the Lord perpetuated Himself in His Church: the tradition of apostolic teaching about Jesus Christ constituted an oral Christian Canon alongside the written Canon of the O.T. For a time, and to a Church expectant of the Parousia, this would suffice. But as the Lord delayed His coming the gap widened which separated the Christ of faith from the Jesus of history ; Christian communities were multiplied over many lands, imperfectly instructed in the grounds of their faith, exposed to perils from the heathen without and from false teachers within. The need inevitably arose for something more fixed and tangible than apostolic tradition, an authentic record of the facts concerning Jesus Christ, and of their authoritative interpretation through His first disciples. And even as it arose materials were found already at hand to meet it, out of which were constituted in due time, as the most essential documents of Christianity, the collection of the Gospels, and the collection of the Epistles of St. Paul.

(2) *The Gospels.*—It is certain that before the close of the second century the four Gospels held primary place in a new Canon of sacred writings, of equal sanctity and authority with the O.T. Scriptures. The indications of their gradual " canonisation " afforded by the scanty remains of early Christian literature cannot here be detailed. But it may fairly be said that the trend of recent criticism has been to vindicate their early date, and, in a measure at least, their traditional authorship. There is large agreement as to the main sources of the Synoptics—a narrative source, ascribed by Papias (c. 150 A.D.) to Mark, and containing Mark's careful reminiscences of Peter's oral teaching ; and a compilation of our Lord's sayings and discourses, attributed by the same authority, in its Aramaic form and under the title of the " Logia " (oracles), to Matthew. Our " St. Mark " is substantially Mark's " Petrine memoirs " ; our " St. Matthew "

combines these with the "Logia"; so does our "St. Luke," with differences as to arrangement, and with inclusion of fresh sources.

The Fourth Gospel comes later, and is cast in a different mould. Its purpose is dogmatic; it records and interprets, but its inclusion by the Church in the fourfold Gospel, when so many competing records were rejected, is a declaration that its witness to the Christ of the Church's faith is true. Early in the second century we begin to meet isolated references to St. Matthew introduced as "Scripture"; about 140 Marcion adopted St. Luke into his Canon. A little later Justin Martyr used all four Gospels, and tells how, "on the day called Sunday," these "memoirs of the apostles" were read in the Christian assemblies, along with "the writings of the prophets." Tatian wove all four into the continuous Gospel, which he called the *Diatessaron*, and finally the writings of Irenæus (*c.* 192 A.D.) show the four firmly established, without possibility of rivalry, as authentic and sacred Scripture.

(3) *The Epistles of St. Paul.*—The beginnings of the daring conception of a "New Testament," equally inspired and authoritative with the O.T., are no doubt to be found in the recognition of the unique value for the Church of written Gospels. But, once the idea was formed, other writings silently claimed admission into the new Canon; questions as to the *extent* of the N.T. Canon arose, which were not finally settled till the close of the fourth century. Of these writings the first to gain recognition were the Epistles of St. Paul. They were, for the most part, occasional letters to individual Churches; but it is easy to imagine that the Church which received one would hold it a precious possession, would lend to neighbouring Churches, and in turn borrow from them. Paul himself gives two directions which would tend to preservation and interchange. His letters are to be publicly read in the Church assembly (1 *Thess.* 5.27; *Col.* 4.16); we may be sure that they would be read many times, and to successive generations. Moreover, two neighbouring Churches in the Lycus valley, Colossæ and Laodicea, are expressly told to interchange letters they have severally received from the apostle (*Col.* 4.16). These two facts of public reading and interchange would tend to invest these letters with permanent and general value; copies would be multiplied, and before long the desire would be felt on the part of some Church to possess a complete collection of them. How soon this collection was gathered together we do not know. Marcion included ten (rejecting the Pastoral Epistles) in his Canon, the Muratorian Canon (*c.* 170 A.D.) names all the thirteen, while recognition of individual Epistles as authoritative writings dates from the beginning of the second century.

(4) *Other N.T. Books.*—Before the year 200 A.D. the nucleus of the N.T. Canon already described had been expanded by the full recognition of Acts, 1 Peter and 1 John. The other five "Catholic Epistles," with Hebrews and the Apocalypse, were not yet generally accepted, nor were certain other books, as the Shepherd of Hermas, the Epistle of Barnabas, and the Apocalypse of Peter, definitely excluded. In the list of Eusebius, a century later, these latter were declared "spurious," while the books which have any claim to be "canonical" are divided into those "acknowledged" (the Gospels, Acts, the Epistles of Paul, probably including Hebrews, 1 John, 1 Peter) and those "disputed" (James, Jude, 2 Peter, 2 and 3 John), the Apocalypse strangely finding a place in both classes.

The varying fortunes of individual books in different sections of the Church cannot here be traced. Controversy was practically closed by the decree of the Third Council of Carthage (397 A.D.), which, though of local authority only, so accurately interpreted the considered judgment of the whole Christian Church that it has hardly been questioned since. This Council, ordaining that "except the Canonical Scriptures nothing be read in church under the name of Divine Scriptures," added a list of the N.T. "Canonical Scriptures" exactly corresponding with our own N.T. Broadly speaking, the test which ultimately determined acceptance or rejection was the mark of *Apostolicity*, not dependent upon proved apostolic authorship, but discerned in the writings themselves. For the application of this test the sound kernel of truth possessed in the Gospels and the Epistles of St. Paul formed a standard. As the impulse which first led to a New Testament at all was the desire to preserve for the expanding and imperilled Church the word of Christ, so the final result of that impulse in a completed N.T. Canon expresses the devout judgment, matured through three centuries of the Church's history, that in these writings, as in no others, the Lord did indeed speak through apostolic men.

Canticles (or the Song of Solomon).—The *subject* of this Song is the mutual affection and endearments of the marriage relation. Its *authorship* and *date* have been much discussed. The universal voice of antiquity ascribed the book to Solomon, and the internal evidence is consistent with his period. It has always been in the Canon, but is not quoted in the N.T. Some have thought that it may have been originally a collection of songs sung at a wedding-feast, in accordance with the custom in Palestine at the present day. It is to be viewed as a beautiful exhibition of the legitimate exercise of that merely human love which our Creator has implanted in our being. But there is much more than this to be said.

The marriage relation is used in many passages of the Scriptures that illustrate the connexion between Jehovah and His chosen people. Accordingly the Jews have always understood the Song of Solomon in a figurative sense. So also Christian commentators in every age have regarded this poem as illustrating the mutual love of the Saviour and His

Church, and as fitly representing the closeness and perpetuity of the union which subsists between them. And when it is regarded in this light, it will appear to be a valuable perception of Divine truth; more suitable to the habits of thought and feeling of some persons than of others, but peculiarly adapted to enliven the religious emotions of no inconsiderable portion of the people of God. Of course it is in the general purport of the poem that we must seek its mystical meaning; we must not attempt to interpret symbolically every minute circumstance mentioned.

The poem is in the form of a dialogue; the chief speakers being Solomon and his bride, with the occasional interposition of female attendants, and perhaps of other spectators. The *Contents* may be divided thus: 1. introduction, setting forth the mutual love of Bridegroom and Bride (ending 2.7); 2. the Bridegroom's visit and the Bride's dream (ending 3.5); 3. the royal espousals (ending 5.1); 4. a dream of estrangement and sorrow, followed by the renewal of love (ending 6.9); 5. the delights of conjugal affection (ending 8.4); 6. visit to the Shulamite's house and a happy retrospect (ending 8.14). As in ancient poems generally, there are no breaks to indicate change of scene or of speakers. In detecting these changes we are guided partly by the sense, but chiefly by the use in the original of feminine and masculine pronouns, of the second or third person. A neglect of this distinction has much obscured the English version. In some editions, however, as in the Annotated Paragraph Bible, the different scenes and characters are indicated.

Caper.—A shrub of which the buds or berries are made into pickle, of pungent flavour, and used as stimulant to the appetite. In *Eccles.* 12.5 for "desire shall fail" the R.V. substitutes "the caper-berry shall fail," *i.e.* fail to restore the jaded appetite.

Caper'naum.—*Village of Nahum*: on the northern shore of the Sea of Galilee. The doom pronounced against it and the other cities has been singularly fulfilled. The modern Tell-Hum (where there are the ruins of a fine synagogue) probably represents its site, but the claims of Khan Minyeh are still maintained by a few scholars.

The interest attaching to Capernaum is that it was the residence of our Lord and His apostles, and the scene of so many miracles and "gracious words." Capernaum was His own city (*Matt.* 9.1). It was when He returned thither that He is said to have been at home (*Mk.* 2.1). Here He called Matthew (*Matt.* 9.9). The brothers Simon Peter and Andrew belonged to Capernaum (*Mk.* 1.29). It was here that Christ worked the miracle on the centurion's servant (*Matt.* 8.5; *Lk.* 7.1), on Simon's wife's mother (*Matt.* 8.14; *Mk.* 1.30; *Lk.* 4.38), on the paralytic (*Matt.* 9.1; *Mk.* 2.1; *Lk.* 5.18), and on the man afflicted with an unclean spirit (*Mk.* 1.32; *Lk.* 4.33). The son of the nobleman (*John* 4.46) was, though resident at Capernaum, healed by words which appear to have been spoken in Cana of Galilee. At Capernaum occurred the incident of the child (*Matt.* 18.1; *Mk.* 9.33), and in the synagogue there was spoken the wonderful discourse of *John* 6. It was an important customs station, and had a garrison of Roman troops.

Caph'tor, Caphto'rim.—A country whence the Philistines migrated to Palestine (*Gen.* 10.14; *Deut.* 2.23; 1 *Ch.* 1.12; *Jer.* 47.4; *Amos* 9.7); Professor Sayce locates it on the shores of the Nile delta; more probably Crete.

Cappado'cia.—An eastern district of Asia Minor, bounded on the south and east by the range of Mount Taurus and the upper course of the Euphrates. In early times the name extended as far north as the Black Sea, but in the time of the apostles it was divided into the two Roman Provinces of Pontus and Cappadocia, the latter being near the Taurus. It is an elevated tableland intersected by mountain-chains, famous for grazing, and a good grain country. Its metropolis was Cæsarea (now Kaisarlyeh), situated near Mount Argæus, the highest mountain in Asia Minor. Some Jews of Cappadocia were among the hearers of Peter's first sermon (*Acts* 2.9), and some of its Christian residents were among the readers of his First Epistle (1 *Pet.* 1.1).

Captain.—[See ARMY.] The captain of the guard (*Acts* 28.16) is either the Prefect of the Prætorian Guard (R.V. marg.) or, more probably, the lesser officer in charge of the "soldiers from abroad," constantly coming and going on the service of outlying portions of the Empire, and quartered when in Rome in a permanent camp. The R.V. text omits the clause. The captain of the Temple (*Lk.* 22.4; *Acts* 4.1, 5.24) was not a military officer, but superintended the guard of priests and Levites who kept watch by night in the Temple. His functions were to visit the posts during the night, and see that the sentries were on duty.

Captivity, Captivities of Israel and Judah, The.—The origin of these calamities lay in the sins of rulers and people, and then in alliances with heathen powers. Pekah, King of Israel, sought the aid of Rezin, King of Syria, against Ahaz, King of Judah. Ahaz, imitating his rival's policy, applied for help to Tiglath-pileser (or Pul), King of Assyria. The latter came and chastised the Israelites, carrying into Media the two and a half trans-Jordan tribes (Reuben, Gad, and half Manasseh) and making the rest tributary. Such was the first captivity of Israel. Ten years later, Hoshea, King of Israel, appealed to So, King of Egypt, to assist him in throwing off the tribute, Hezekiah, King of Judah, joining in the confederacy. This revolt brought up Shalmaneser, son of Tiglath-pileser, with a large host. Samaria fell before the power of Sargon, Shalmaneser's successor, and was annexed to the Assyrian crown. This was the second captivity of Israel, completing the depopulation of the land. Jeru-

salem escaped, the army of Sennacherib, son of Sargon, being miraculously destroyed. The conquered Israelite territory was afterwards peopled by settlers from the region of the Tigris and the Euphrates (2 *K.* 17.24). They intermarried with those of the Israelites who had remained, and ultimately took the name of the Samaritans. What became of the Ten Tribes is not known.

The kingdom of Judah was tributary successively to Assyria, Egypt, and Babylon. Zedekiah's revolt against Babylon brought up Nebuchadnezzar against Jerusalem, 587 B.C. After a siege of eighteen months, the city was taken at midnight; most of the inhabitants were put to death, the children of Zedekiah were slain, and he himself (his eyes put out) was carried in chains to Babylon. Nebuzaradan, the general of Nebuchadnezzar, burned the city, destroyed the Temple, and carried off the remainder of the sacred vessels and the greater part of the natives, a few poor only being left to till the soil. The Jews in Babylonia were from the first a separate people, and in several places they constituted themselves into distinct communities, with elders, and a government of their own. They were treated as colonists (not as slaves); they might rise to the highest positions in the State, as Daniel did, or hold the most confidential offices near the person of the king. The idolatry by which they were surrounded had no longer any attractions for them; it rather aroused a strong antagonism. The restorer of the Jewish nation was Cyrus the Great, who conquered Babylon, and is renowned as the founder of the Persian Empire. Cyrus issued a decree permitting the subjects of the States that had been conquered by Babylon to return to their homes and re-establish their worship. The results of this decree and the subsequent history of the Jews until the close of the O.T. canon are found in the historical books of Ezra, Nehemiah, and Esther, and in the prophecies of Haggai, Zechariah, and Malachi. Cyrus decreed the rebuilding of the Temple in 536 B.C. In all, about 56,000 persons returned from exile; but the bulk of living Jews, having been born in Babylonia, remained there. Those of them who kept up their national distinctions in that distant land formed an important part of what was known as the Dispersion (*John* 7.35; 1 *Pet.* 1.1; *Jas.* 1.1), which served a great purpose in spreading a knowledge of the true God, and in affording a point for the commencement of the efforts of the evangelists of the Christian faith. [CYRUS, DISPERSION.]

Carbuncle.—The Hebrew word so rendered in *Ex.* 28.17 and 39.10 is believed to indicate the emerald. The particular gem meant by a different Hebrew word in *Isai.* 54.12 is not known.

Car'cas.—One of the seven chamberlains or eunuchs of Ahasuerus (*Esth.* 1.10).

Carche'mish.—City of Northern Syria, commanding the passage of the Euphrates, and therefore an object of contention; taken by Pharaoh-necho, and subsequently retaken by Nebuchadnezzar (2 *Ch.* 35.20; *Isai.* 10.9; *Jer.* 46.2). Its site, *Jerablus*, was excavated in 1911, and yielded some Hittite records and weights, but, as a whole, the results were disappointing. [HITTITES.]

Care'ah (2 *K.* 25.23; R.V. **Kareah**, which see).

Car'mel.—*The well-wooded place*: 1. A mountain which forms a striking and characteristic feature of Canaan. It runs out with a bold promontory into the Mediterranean, and stretches inland, almost in a straight line, for more than twelve miles to the south-east, terminating abruptly in a bluff. It stands as a wall between the maritime plain of Sharon on the south and the more inland expanse of Esdraelon on the north. Carmel is formed of hard grey limestone, and abounds with caves. On the mountain are occasionally found round stones, known by the name of "Elijah's melons." They are really what the geologists call "geodes." Carmel is still clothed with the same excellency of wood which supplied the prophets with one of their favourite illustrations (*Isai.* 33.9; *Mic.* 7.14). Carmel fell within the lot of Asher (*Josh.* 19.26), and the king of "Jokneam of Carmel" was one of the Canaanite chiefs who fell before the arms of Joshua (12.22).

The chief interest of Carmel is its connection with the history of the two great prophets of Israel—Elijah and Elisha. Here Elijah discomfited the priests of Baal, and brought back Israel to allegiance to Jehovah. This event took place at the eastern end of the ridge. From this position the city of Jezreel with Ahab's palace and Jezebel's temple would be distinctly visible; and under the base of the mountain was clearly seen the winding bed of the Kishon. After the slaughter, Elijah ascended to the top of the mountain, "and there, with his face on the earth, remained rapt in prayer, while his servant mounted to the highest point of all, whence there is a wide view of the blue reach of the Mediterranean, over the western shoulder of the ridge. Seven times the servant climbed and looked, and seven times there was nothing. At last out of the far horizon there rose a little cloud, and it grew till the whole sky was overcast, and the forests of Carmel shook in the sound of the winds" which preceded the longed-for rain (1 *K.* 18.17-46). It was on Carmel that Elijah caused fire to come down from heaven and consume the two "fifties" of the guard which Ahaziah had dispatched to take him prisoner, for having stopped his messengers to Beelzebub, the god of Ekron (2 *K.* 1.9-15). After the ascent of Elijah, Elisha went to Mount Carmel (2 *K.* 2.25), though only for a time; he received the Shunammite, the bereaved mother whose son he was soon to restore to her arms (2 *K.* 4.25).

2. A town in the mountainous country of Judah (*Josh.* 15.55), familiar to us as the residence of Nabal (1 *Sam.* 25) and the native place of David's favourite wife, Abigail the Carmelitess (1 *Sam.* 27.3 ; 1 *Ch.* 3.1). This was doubtless the spot at which Saul set up a place, *i.e.* a monument or trophy, after his victory over Amalek (1 *Sam.* 15.12). This also was the spot at which King Uzziah had his vineyards (2 *Ch.* 26.10). The ruins of the town, now Kurmul, are ten miles below Hebron. Conspicuous among them are a castle of great strength and a very fine and large reservoir.

Car'melite.—A native of Carmel in the mountains of Judah (1 *Sam.* 30.5 ; 2 *Sam.* 23.35).

Carmeli'tess.—A woman of Carmel in Judah: used only of Abigail, the favourite wife of David (1 *Sam.* 27.3 ; 1 *Ch.* 3.1).

Car'mi.—1. Father of Achan, the "troubler of Israel" (*Josh.* 7.1, 18 ; 1 *Ch.* 2.7). 2. The fourth son of Reuben, progenitor of the family of the Carmites (*Gen.* 46.9 ; *Ex.* 6.14 ; *Num.* 26.6 ; 1 *Ch.* 5.3).

Car'mites, The.—A branch of the tribe of Reuben, descended from Carmi (*Num.* 26.6).

Car'pus.—A Christian at Troas, with whom Paul states that he left a cloak, books, and parchments (2 *Tim.* 4.13).

Carriage.—This word signifies what we now mean by baggage (*e.g.* 1 *Sam.* 17.22 ; *Acts* 21.15), except in the margin of 1 *Sam.* 17.20 and 26.5-7, where it denotes a wagon or cart.

Carshe'na.—One of the seven princes of Persia and Media "which saw the king's face" in the time of Ahasuerus (*Esth.* 1.14).

Cart.—A vehicle drawn by cattle (2 *Sam.* 6.6) to be distinguished from the chariot drawn by horses. Carts and wagons were either open or covered, and were used for conveyance of persons, burdens, or produce.

Carving.—The arts of carving and engraving were very much in request in the construction both of the Tabernacle and the Temple, as well as in the ornamentation of the priestly dresses. In Solomon's time Huram the Phœnician had the chief care of this, as of the larger architectural works (*Ex.* 28.9-36, 31.2-5, 35.33 ; 1 *K.* 6.18, 35 ; 2 *Ch.* 4.11, 16 ; *Ps.* 74.6 ; *Zech.* 3.9).

Casiph'ia.—A place on the road between Babylon and Jerusalem (*Ezra* 8.17), residence of Levites and Nethinim who accompanied Ezra on his return from Babylon.

Casluhim.—Mentioned in *Gen.* 10.14 as among the offspring of Mizraim, meaning thereby that the Casluhim—or coast-men—were among the inhabitants of Egypt. The words "out of whom came Philistim" in this verse should come after Caphtorim, not after Casluhim (*Amos* 9.7).

Cas'sia.—One of the ingredients in the "oil of holy ointment" (*Ex.* 30.24). It is mentioned in connexion with the royal bride in *Ps.* 45.8: All thy garments smell of myrrh, and aloes, and cassia." It was an article of merchandise in the market of Tyre (*Ezek.* 27.19). The cassia tree, a small shrubby plant, is a native of Cochin China, Ceylon, and the Malabar Coast. The cassia of commerce is the bark of the tree. The scent is more pungent and less agreeable than that of cinnamon.

Castor and Pollux.—A ship of Alexandria whose sign was Castor and Pollux is mentioned in *Acts* 28.11. In the ancient mythology Castor and Pollux were reckoned sons of Jupiter by Leda, and regarded by sailors as their protecting divinities. They appear in the heavens as the constellation of the Gemini or Twins. On shipboard they were recognised in the phosphoric lights which play about the masts and sails. Castor and Pollux were represented frequently as young men on horseback, with conical caps and stars above them, and such figures were probably painted or sculptured at the bow of the ship.

Caterpillar.—The word denotes the locust in its larva stage. [LOCUST.]

Catholic—Although this word is not found in Scripture, it is so familiar in phrases like "the Catholic Church" and "the Catholic Faith" that it calls for special notice. It is often misunderstood, and demands careful attention. It comes from a Greek expression meaning "*throughout the whole*," and its fundamental idea is *universality*; but this idea has been variously applied in the usage of the word. The original application was *geographical diffusion*. The meaning was simply that of universality, as in the phrase, "Thy Holy Church universal." It indicated that Christianity was a religion intended for universal diffusion, that all men were eligible for membership. This is the meaning of the word when first used by Ignatius at the beginning of the second century, "Where Jesus Christ is, there is the Catholic Church." The word as thus used is essentially expressive of the supreme purpose of Christianity as a world-wide religion. The same idea is conveyed by the word when it appears next in the letter of the Church of Smyrna on the occasion of the martyrdom of Polycarp, addressed "To all the congregations of the Holy and Catholic Church in every place."

This idea of universality was subsequently followed by the thought of *doctrinal purity and completeness*, as a mark of Catholicity. By accurate and complete doctrine was understood that which most closely adhered to the teaching of Christ and His apostles. This extension of the meaning of the word was directed probably against Judaism, and certainly against heresy. The rise of heresies and schisms seemed to demand this application of the word to describe those who held fast to the complete truth of New Testament Christianity. As Lightfoot points out, the original meaning of the word was "universal," as opposed to "particular," and then later "orthodox," as opposed to "heretical." "The truth was the same everywhere, the heresies were partial, scattered, localised, isolated." We see this secondary meaning of

the term, as applied to doctrinal correctness and completeness, in the phrase, "the Catholic Faith."

Still later came a third application of the term. Geographical explanation and doctrinal purity became expressed in *Church unity and fellowship*. At the outset fellowship was necessarily congregational; then it was widened to include associations of congregations in a town or district. Later came the idea of diocesan fellowship, and still later the fellowship connected with associations of dioceses called patriarchates. Last of all came the great divisions of Eastern and Western Christianity, each with its own view of Catholicity.

The word "Catholic," as Greek by derivation, naturally came into use first in the East, and did not appear in a Western Creed until nearly the end of the fifth century. Professor Swete points out that the Church of Rome was long indifferent to the word, perhaps because she did not feel the need of support from the idea of Christian solidarity. There was a narrowness about its use by Rome, and it came to mean only those parts of Christendom that accepted the Roman supremacy. In the East, Catholicity took the form of orthodox belief, combined with the autonomy of certain Churches, while in the West it took the form of ecclesiastical unity in the Papacy. The Reformed Churches of the sixteenth century naturally adopted a position practically identical with that of Eastern Christendom in insisting upon the independence of particular Churches, while preserving all the essentials of the Catholic Faith of Christendom. It will thus be seen that it involves a false antithesis to speak of Christians as "Catholic" and "Protestant." The word "Protestant" is not opposed to what is Catholic, but to what is distinctively *Roman* Catholic, that is, to the perversion of Catholic truth, and a departure from true Catholicity. The various evangelical Reformed Churches, in accepting those fundamental doctrines of the Christian Faith which are found in the N.T., rightly claim the true title of "Catholic"; and it is noteworthy that in what is known as the Bidding Prayer in the Church of England these words occur, "Ye shall pray for Christ's whole Catholic Church, that is, for the whole congregation of Christ's people dispersed throughout the world." So that we have the interesting and significant feature of evangelical Churches all over the world to-day returning to the original idea of the word Catholic as expressed in Ignatius, "Where Jesus Christ is, there is the Catholic Church." The word is therefore most appropriate, as testifying to the world-wide extension of the gospel in the purpose of God. As Christianity is intended for all men, so all Christians form the Catholic Church. The sole use of the term "Catholic" by any one body of Christians is obviously a contradiction in terms. The Church Catholic is the Church Universal, not any one Church, however large or well-known. In its Catholicity all differences and distinctions, whether of race or position or capacity, are unified and utilised in the one fellowship of the saints in Christ Jesus.

Catholic Epistles.—[NEW TESTAMENT.]

Cattle.—Abraham and the wealthier patriarchs had very considerable herds of cattle, of which a large portion was required for sacrifice or for occasions of public hospitality, or special feasts, or to entertain friends. They roamed in a semi-domesticated condition over great areas of land. Thus they often became wild and fierce, the more especially as they were in those times exposed to the attacks of many wild beasts, the lion and the bear, the wolf and the leopard, and thus acquired ferocity in self-defence. The breed of cattle in Central Palestine at the present day is small and shaggy, and little used for agricultural purposes. At the south end of the Dead Sea, however, the cultivating Arabs there use them almost exclusively. [BULL, OX, SHEEP.]

Cauda.—[CLAUDA.]

Caul.—The old English word "caul" denoted a netted cap worn by women (*Isai.* 3.18; R.V. marg. "networks"). Also used of the tissue enclosing the liver (*Ex.* 29.13, etc.) and heart (*Hos.* 13.8).

Cave.—The rocks of Palestine consist chiefly of chalky limestone, and naturally there is a large number of fissures and caverns, many of which have been enlarged by the hand of man for purposes of shelter and defence. The shepherds near Hebron leave their villages in the summer to dwell in caves and ruins, so as to be near their flocks and fields. Almost all the habitations at Gadara are caves. Extensive systems of caves exist at Eleutheropolis in Judah, and at a place between Bethlehem and Hebron. Lot dwelt in a cave after the destruction of Sodom (*Gen.* 19.30). Abraham buried Sarah, his wife, in the cave of Machpelah (*Gen.* 23.19). The five kings of the Amorites, when pursued by Joshua, took refuge in a cave at Makkedah. Joshua rolled great stones at the mouth, and continued the pursuit of the enemy. When he had completely routed them, he returned to the cave, brought out the kings from thence, and slew them (*Josh.* 10.15-27). Other caves mentioned in Scripture are the cave of Adullam, where David and his followers found refuge (1 *Sam.* 22.1; 2 *Sam.* 23.13-16), the cave of Engedi, where Saul went to seek David and his men (1 *Sam.* 24.1-8), the cave in which Obadiah hid the prophets from the fury of Jezebel (1 *K.* 18.4), and the cave in which Elijah rested after the slaughter of the prophets of Baal on Mount Carmel (1 *K.* 19.9). Under the category of caves would also come the rock sepulchres of Lazarus and of our Lord (*Matt.* 27.60; *John* 11.38).

In the time of Gideon the Israelites took refuge from the Midianites in caves, such as abound in the mountain region of Manasseh (*Judg.* 6.2), and in the early days of Saul they fled from the Philistines into holes.

Natural cavities in the rocks were frequently used as cisterns for water and as places of imprisonment (*Isai.* 24.22; *Ezek.* 32.23; *Zech.* 9.11). The rocky soil of a large portion of the Holy Land almost forbids interment, except in cavities either natural or hewn from the rock. The dwelling of the demoniac among the tombs is thus explained by the rock caverns abounding near the Sea of Galilee.

Cedar.—The cedar of Lebanon is a member of the *Coniferæ* or cone-bearers. It finds its chief habitat in the ranges of Taurus and Lebanon, the latter being its southernmost limit. The trunk of the largest specimens now existing in the forest of Lebanon measures 47 feet in circumference and in height nearly 100 feet. Cedars of Lebanon were introduced into England before the close of the seventeenth century, since which time they have become naturalised, ripening their cones readily, though not attaining to the stature of the originals. The Hebrew poets regarded the cedar of Lebanon as the type of power and majesty, grandeur and beauty, strength and permanence (*Isai.* 2.13; *Ezek.* 17.3, 22, 23; 31.3-18; *Amos* 2.9; *Zech.* 11.1, 2). The cedar, in its steady and continual growth, is compared to the spiritual progress of the righteous man (*Ps.* 92.12). In its native forests the timber of the cedar is of superior excellence. The chief woodwork of the first Temple and of the royal palaces, like that of David (1 *Ch.* 14.1), was of cedar, one of the latter edifices being named "the house of the forest of Lebanon" (1 *K.* 7.2). Cedar became as common in Jerusalem during Solomon's reign as the inferior timber of the sycamore fig had been in previous times (1 *K.* 10.27; 2 *Ch.* 9.27; *Cant.* 1.17). The later kings of Judah and the Assyrian monarchs had similar dwellings (*Jer.* 22.14, 15; *Zeph.* 2.14). The Tyrians used the trunks of Lebanon cedars as masts for their ships (*Ezek.* 27.5). Cedar supplied the timber for the second Temple of Zerubbabel (*Ezra* 3.7), and for that of Herod.

Ce'dron.—Only in *John* 18.1, for the O.T. **Kidron** (which see), the brook in the ravine below the eastern wall of Jerusalem. Another reading is "of the cedars" (R.V. marg.), which takes Cedron as the gen. plur. of the Greek for "cedar," perhaps a popular corruption from similarity of sound of the Heb. Kidron (*dark*).

Ceiling.—The ceilings of the Temple and the palaces of the Jewish kings were formed of cedar planks, carved, and sometimes also painted. It is probable that the taste for vermilion painting, shown in Jehoiakim's palace (*Jer.* 22.14), may have come from Egypt. Examples are extant of Egyptian ceilings in stucco painted with devices, of a date much earlier even than Solomon's Temple.

Cen'chrea (R.V. correctly **Cenchreæ**).—The eastern harbour of Corinth (nine miles off), and the emporium of its trade with Asia. Paul sailed from Cenchreæ on his return to Syria from his second missionary journey (*Acts* 18.18); site of Christian Church (*Rom.* 16.1).

Censer.—A small portable vessel of metal fitted to receive burning coals from the altar, and on which the incense for burning was sprinkled by the priest, who bore it in his hand (2 *Ch.* 26.19; *Lk.* 1.9).

Census.—[NUMBERING.]

Centurion.—[ARMY.]

Ce'phas.—[PETER.]

Chaff.—This word in *Isai.* 5.24 and 33.11 means dry grass, and in *Jer.* 23.28 "straw." Hay-making, in our sense of the term, is not practised to any extent in Palestine. Stalled cattle and horses are fed on straw and fodder cut green, or dried and withered according to the season.

Chain.—The gold chain placed about Joseph's neck (*Gen.* 41.42), and that promised to Daniel (*Dan.* 5.7), were badges of office. The prime minister and the judges of Egypt wore chains. Men and women alike wore chains for ornament (*Prov.* 1.9). The Midianites adorned the necks of their camels with "round tires like the moon," pieces of metal made in crescent shape (*Judg.* 8.21, 26). The means adopted for confining prisoners among the Jews were fetters similar to our handcuffs, fastened on the wrists and ankles and attached to each other by a chain (*Judg.* 16.21; 2 *Sam.* 3.34; 2 *K.* 25.7; *Jer.* 39.7). Among the Romans the prisoner was handcuffed to one and occasionally to two guards—the handcuff on the one being attached to that on the other by a chain (*Acts* 12.6, 7, 21.33).

Chalcedony.—The green transparent carbonate of copper, or our copper emerald, found in the island opposite Chalcedon. It is mentioned in *Rev.* 21.19 as the stone which garnished the third foundation of the heavenly Jerusalem.

Chalcol.—A man of marked wisdom (1 *K.* 4.31). [CALCOL.]

Chalde'a, Chaldæ'a.—Southern province of Babylonia, about the lower course of the Euphrates; to the west of the Tigris, the border of the Arabian desert, and the head of the Persian Gulf; intersected in O.T. times by numerous canals, very populous, and very fertile. It is now an arid waste. This tract is 400 miles long, and has an average width of 100 miles. The word was employed in a wider sense to denote the whole of Babylonia, and even the Babylonian Empire, on account of the supremacy which the Chaldeans acquired at Babylon (*Ezra* 5.12). It was from Chaldea (Ur of the Chaldees) that Abraham migrated (*Gen.* 11.28), and from Chaldea came the bands which plundered Job (*Job* 1.17). The name was evidently interchangeable with Babylon (2 *K.* 25.4, 10, 13; 2 *Ch.* 36.17; *Isai.* 13.19, 48.20; *Jer.* 50.1, 8, 10, 51.35; *Ezek.* 11.24, 12.13, 16.29, 23.15, 16). [BABYLON.]

Chaldeans, Chaldees.—They were originally, says Prof. Sayce, a tribe which lived in the

great salt-marshes at the mouths of the Euphrates and the Tigris south of Babylonia. This tribe, however, was destined to exert an important influence on the fortunes of Babylonia. Under Merodach-baladan, they gained possession of Babylon (721 B.C.), but after twelve years Merodach was forced to fly before Assyrian invaders, and though he returned once more to Babylon, it was for but a short time. Sennacherib ravaged Babylonia with fire and sword, and it became an appanage of the Assyrian crown. Nevertheless, it is probable that Nebuchadnezzar and his family were of Chaldean descent. Certainly, the Chaldeans attained a prominent position in Babylonia, and their name is used to denote the entire inhabitants of the country. It is probable that the Chaldeans were a Semitic race. The "Chaldeans" referred to in the Book of Daniel were simply "astrologers." From ancient times Babylonia (that is, Chaldea in the extended use of that term) was the home of astrology, and the practitioners of the art were held in high esteem. One of the class was raised by Sennacherib to the throne of Babylon.

Chalk-Stones.—The "chalk-stones that are beaten in sunder" (*Isai.* 27.9) are literally "stones of lime."

Chamberlain.—The position held by Erastus the chamberlain of Corinth (*Rom.* 16.23) was that of public treasurer, an officer who kept the accounts of the public revenues. The term chamberlain is at the present day applied to the official who performs similar duties in the city of London. The office held by Blastus, the king's chamberlain (*Acts* 12.20), was different from that exercised by Erastus. It was a post of honour, which involved great intimacy and influence with the king (for "chamberlain" in 2 K. 23.11; *Esth.* 1.10, etc., see Eunuch).

Chameleon.—The word rendered "chameleon" in *Lev.* 11.30 is translated "land-crocodile" in the R.V. This land-crocodile is a powerful species of lizard, five feet or more long, found in the regions round the Dead Sea and south of it. It was forbidden as food by the law of Moses.

Chamois.—The chamois mentioned in *Deut.* 14.5 as fit for food cannot be the animal that we understand by that word, for it is unknown in Bible lands. Some sort of wild mountain sheep is intended.

Chancellor (*Ezra* 4.8, 9, 17).—A high official in the Persian Court, whose duty it was to receive the reports of the various satraps and officials.

Chapel.—The term "the king's chapel" (*Amos* 7.13) is applied not to any definite temple or shrine, but to Bethel itself (R.V. "sanctuary").

Chapiter.—The upper member of a pillar, *i.e.* the capital (*Ex.* 38.17; 1 *K.* 7.31).

Chapman (2 *Ch.* 9.14).—*I.e.* trader.

Chara'shim, The Valley of.—A place mentioned twice in A.V.: 1 *Ch.* 4.14 as having been founded by Joab (R.V. *Ge-harashim*) and in *Neh.* 11.35 as being reinhabited by Benjamites after the captivity (R.V. *Valley of craftsmen*, marg. *Ge-haharashim*). It was situated in the swelling ground (the Shephelah) at the back of the plain of Sharon, east of Jaffa.

Charchemish.—[CARCHEMISH.]

Charger.—A large flat dish (*Num.* 7.13, etc.; *Ezra* 1.9). The daughter of Herodias brought the head of John the Baptist in a charger (*Matt.* 14.8) (O.E. "that which bears" what is put on it, from the same root as *carry*, *car*, *cargo*, etc.).

Chariot.—The military might of a nation was reckoned mainly by the number of chariots it possessed. Up to the time of David, the Israelites possessed few, if any, chariots, but Solomon maintained a force of 1400 chariots by taxation on certain cities (1 *K.* 9.19, 10.25). There is early reference to the chariots of Egypt (*Gen.* 41.43; *Ex.* 14.7), and the "chariots of iron" of the Canaanites proved a serious obstacle to Israel's occupation of the land (*Josh.* 17.16, 18; *Judg.* 4.3, 13). As these could be burnt (*Josh.* 11.9), they were probably of wood, strengthened with iron: the Vulgate translation, "scythed chariots," *i.e.* armed with blades of scythes, points to a later device.

When the Jews came to make chariots of their own, they were no doubt imitations of Egyptian models.

The Egyptian chariot consisted of a semicircular wooden frame with straightened sides, having the hinder part resting on the axle-tree of a pair of wheels, and supporting a rail of wood or ivory attached to the frame by leathern thongs, and a wooden upright in front. The floor of the car was made of rope network, intended to give a more springy footing to the occupants. The chariot was mounted from the back, which was open, and the sides were strengthened and ornamented with leather and metal binding. Attached to the right-hand side, and crossing each other diagonally, were the bow-case and, inclining upwards, the quiver and spear-case. If two persons were in the chariot, a second bow-case was added. Each of the two wheels had six spokes. There were no traces; a bearing-rein was fastened to a ring or hook in front of the saddle, and the driving-reins passed through other rings on each side of both horses. The driver stood at the right-hand side, and in discharging his arrow hung his whip from the wrist. In some instances the king is represented alone in his chariot, with the reins fastened round his body, thus using his weapons with his hands at liberty. Most commonly two persons, and sometimes three, rode in the chariot, the third carrying the state umbrella. A second chariot usually accompanied the king in battle, to be used in case of necessity. The Assyrian and Persian chariots were very similar to those of Egypt.

The Jewish monarchs who fell into idolatry made offerings of chariots and horses to the sun (2 *K.* 23.11).

Charity.—The N.T. rendering of a Greek

word denoting brotherly love—an essentially Christian word.

Charmer.—[Curious Arts, Divination, Enchantments, Serpent-Charming.]

Charran.—[Haran.]

Chase.—[Hunting.]

Che'bar.—A river or canal in the land of the Chaldeans, on the banks of which the exiles who had been carried away by Nebuchadnezzar with Jehoiachin lived, and where Ezekiel saw his earlier visions (*Ezek.* 1.1, 3.15, 23, 10.15,22,43.3).

Checker-Work (1 *K.* 7.17).—After the pattern of a chess-board.

Chedorlao'mer.—A king of Elam, in the time of Abraham, who, with three other subordinate princes of Babylonia and the neighbouring region, carried on two campaigns in Palestine, when the kings of Sodom and Gomorrah, and other cities, were reduced to servitude. For twelve years he retained his hold over them; in the thirteenth they rebelled; in the next year, however, he and his allies marched upon their country, and after defeating many neighbouring tribes encountered the five kings of the plain in the vale of Siddim. He completely routed them; slew the kings of Sodom and Gomorrah, and carried away much spoil, together with the family of Lot. A rescue, however, was effected by Abraham upon hearing of the captivity of his nephew (*Gen.* 14.17). The Biblical account has received striking confirmation by the finding of the name (Kudin-Lagamar, "servant of the goddess Lagamar") in the cuneiform inscriptions of Babylonia. Sayce dates the invasion about 2330 B.C. [Amraphel.]

Cheese.—The Hebrew words which are translated "cheese" simply express various degrees of coagulated milk, and it is impossible to decide how far these terms correspond with our notion of cheese (see 1 *Sam.* 17.18; 2 *Sam.* 17.29; *Job* 10.10).

Che'lal.—*Completeness*: one of those who had married a foreign wife (*Ezra* 10.30).

Chel'luh, Cheluhi, Cheluhu.—One of the sons of Bani who had foreign wives (*Ezra* 10.35).

Che'lub.—1. A descendant of Judah (1 *Ch.* 4.11). 2. Father of Ezri, who was one of David's officers (1 *Ch.* 27.26).

Chelu'bai.—Another form of the name Caleb (1 *Ch.* 2.9).

Chelu'hi, Chelu'hu.—[Chelluh.]

Chema'rims, The.—*They who prostrate themselves*: an old Semitic word for priests, used in the Bible only of unlawful or non-levitical priests (*Zeph.* 1.4; and marg. of 2 *K.* 23.5; *Hos.* 10.5; text, "idolatrous priests").

Che'mosh.—The god of the Moabites and the Ammonites, whose worship was introduced into Judah by Solomon and abolished by Josiah (*Num.* 21.29; 1 *K.* 11.7; 2 *K.* 23.13; *Jer.* 48.7).

Chenaa'nah.—1. Father or ancestor of Zedekiah, the false prophet (1 *K.* 22.11; 2 *Ch.* 18.10). 2. A Benjamite (1 *Ch.* 7.10).

Chena'ni.—*Jehovah hath protected*: one of the Levites who assisted at the solemn purification of the people under Ezra (*Neh.* 9.4).

Chenani'ah.—*Jehovah hath protected*: chief of the Levites when David carried the Ark to Jerusalem (1 *Ch.* 15.22, 26.29).

Cheph'ar-Haammo'nai (R.V. **C.-Ammoni**).—*The hamlet of the Ammonites*: a place mentioned among the towns of Benjamin (*Josh.* 18.24).

Chephi'rah.—*Village, hamlet*: one of the four cities of the Gibeonites (*Josh.* 9.17). The men of Chephirah returned with Zerubbabel from Babylon (*Ezra* 2.25; *Neh.* 7.29). It has been identified with Kefir, in the mountain country on the western side of Benjamin, nearly five miles east of Ajalon.

Che'ran.—One of the sons of Dishon, the Horite duke (*Gen.* 36.26; 1 *Ch.* 1.41).

Chere'thims.—[Cherethites.]

Chere'thites and Pele'thites.—The general opinion is that the Cherethites who formed part of the foreign bodyguard of David (2 *Sam.* 8.18, 15.18, 20.7; 1 *K.* 1.38; 1 *Ch.* 18.17) were Philistine mercenaries. Perhaps Cherethites = Cretans. [Caphtor.]

Che'rith, The brook.—The torrent-bed or wady in which Elijah hid himself during the early part of the three years' drought (1 *K.* 17.3-5). The exact situation is not known, though it was probably east of Jordan.

Cherub.—The name of a place or a person mentioned in *Ezra* 2.59 and *Neh.* 7.61.

Cher'ub, Cher'ubim.—These appear in the O.T. as celestial beings, ministers of the Divine will, but the references leave us in doubt both as to their appearance and as to their functions. In *Gen.* 3.24 they are placed east of the Garden of Eden "to keep the way of the tree of life." At either end of the cover of the ark, or mercy-seat, was a cherub of gold with outspread wings (*Ex.* 25.18-22; *Heb.* 9.5): figures of cherubim also were woven into the curtains and veil of the Tabernacle (*Ex.* 26). These features were repeated with lavish magnificence in Solomon's Temple (1 *K.* 6.8; cf. 2 *K.* 19.15; *Ps.* 80.1; *Isai.* 37.16), and in Ezekiel's vision of Jerusalem restored (*Ezek.* 41.18, 20, 25). The fullest description is in *Ezek.* 10.

Chesa'lon.—Now Kesla, 8 miles west of Jerusalem. A place on the west part of the north border of Judah, on the shoulder of Mount Jearim (*Josh.* 15.10).

Che'sed.—Fourth son of Nahor (*Gen.* 22.22).

Ches'il.—A town in the extreme south of Palestine (*Josh.* 15.30; in 19.4 *Bethul*).

Chestnut-Tree.—The tree mentioned in *Gen.* 30.37 and in *Ezek.* 31.8 is the Oriental plane tree, one of the most agreeable and conspicuous objects in the vegetation of the riverside and other watered districts of Syria and the Holy Land. It grows wild on the banks of streams in the Lebanon district and is cultivated wherever sufficient moisture can be found. Its very broad leaves and horizontal branches make a perfect protection from the sun's rays. The bark is smooth and whitish, and scales off annually in patches; this may illustrate Jacob's stratagem (*Gen.* 30.37).

Chesul'loth.—One of the towns of Issachar

(*Josh.* 19.18; in 19.12 *Chisloth-tabor*), now Iksal, 3 miles west of Tabor.

Che'zib.—*Deceitful*: Judah was at Chezib when the Canaanitess, Bathshua, bare his third son, Shelah (*Gen.* 38.5). It is identical with ACHZIB in the low country of Judah (*Josh.* 15.44; *Mic.* 1.14)—perhaps the modern 'Ain-Kezbeh, near Adullam.

Chi'don.—Threshing-floor where the accident to the Ark and the death of Uzza occurred (1 *Ch.* 13.9).

Chief Priest.—[PRIEST.]

Children.—The blessing of children, especially of male children, is highly valued in the East, and childbirth is usually, but not always, attended with little difficulty, and accomplished with little or no assistance (*Gen.* 35.17, 38.28; *Ex.* 1.19; 1 *Sam.* 4.19, 20). As soon as the child was born and the umbilical cord cut, it was washed in a bath, rubbed with salt, and wrapped in swaddling clothes (*Ezek.* 16.4; *Lk.* 2.7). On the eighth day the rite of circumcision in the case of a boy was performed, and a name given, often conveying some special meaning. After the birth of a male child the mother was considered unclean for forty days; if the child were a female, for double that period. At the end of the time she was to make an offering of purification of a lamb as a burnt-offering, and a pigeon or a turtle-dove as a sin-offering, or, in case of poverty, two doves or pigeons, one as a burnt-offering, the other as a sin-offering (*Lev.* 7.1-8; *Lk.* 2.22). The period of nursing appears to have been prolonged sometimes to three years. Nurses were employed in cases of necessity (*Gen.* 24.59, 35.8; *Ex.* 2.9; 2 *Sam.* 4.4; 2 *K.* 11.2; 2 *Ch.* 22.11). The time of weaning was an occasion of rejoicing (*Gen.* 21.8). The babies in the East are usually carried by the mothers on the hip or the shoulder, a custom to which reference is made by Isaiah (*Isai.* 49.22, 66.12). Boys in wealthy families had tutors or governors (*Num.* 11.12; 2 *K.* 10.1-5; *Esth.* 2.7; *Isai.* 49.23; *Gal.* 3.24). Daughters usually remained in the women's apartments till marriage, and, among the poorer classes, were employed in household work (*Lev.* 22.13; *Num.* 12.14; 1 *Sam.* 9.11; *Prov.* 31.19-23). The example and authority of the mother were carefully upheld in the case of children of both sexes (*Deut.* 21.20; 1 *K.* 2.19; *Prov.* 10.1, 15.20).

The firstborn male children were regarded as devoted to God, and were to be redeemed by an offering (*Ex.* 13.13; *Num.* 18.15; *Lk.* 2.22).

The authority of parents, especially of the father, was very great. The disobedient child, the striker or reviler of a parent, was liable to capital punishment. Children might be taken as slaves, in case of non-fulfilment of their duties, and were expected to perform menial offices for their parents, such as washing the feet, and to maintain them in poverty and old age. The like obedience is enjoined by the Gospel (*Gen.* 38.24; *Lev.* 19.32, 21.9; *Num.* 12.14; 1 *K.* 2.19; 2 *K.* 4.1; *Neh.* 5.5; *Prov.* 10.1, 15.20, 19.13; *Eph.* 6.1; *Col.* 3.20; 1 *Tim.* 1.9).

The inheritance was divided equally between the sons except the eldest, who received a double portion (*Gen.* 25.31, 49.3; *Deut.* 21.17; *Judg.* 11.2-7; 1 *Ch.* 5.1, 2). Failing sons, the inheritance went to the daughters, but they were forbidden to marry out of their father's tribe (*Num.* 27.1-8, 36.2-8).

Chil'eab.—Second son of David (2 *Sam.* 3.3), called Daniel in 1 *Ch.* 3.1.

Chil'ion.—*Pining:* the son of Elimelech and Naomi, and husband of Orpah (*Ruth* 1.2, 5, 4.9).

Chil'mad.—A town or district in Media, one of the marts of Tyrian commerce (*Ezek.* 27.23).

Chim'ham.—A follower, and probably a son, of Barzillai the Gileadite; he returned from beyond Jordan with David (2 *Sam.* 19.37-40). David appears to have bestowed on him a possession at Bethlehem, on which, in later times, an inn or khan was standing, well known as the starting-point for travellers from Jerusalem to Egypt (*Jer.* 41.17).

Chin'nereth, Chinneroth, Cinneroth. — *Enclosure*: a fortified city in the tribe of Naphtali (*Josh.* 19.35). The Sea of Chinnereth (*Num.* 34.11; *Josh.* 13.27) or Chinneroth (*Josh.* 11.2, 12.3) is the O.T. name for the Lake of Gennesaret or Sea of Galilee. [GENNESARETH.] In *Deut.* 3.17 and 1 *K.* 15.20 the name is applied to the district generally.

Chios (now Scio).—An island separated from Smyrna on the coast of Asia Minor by a strait of 5 miles. Paul anchored off Chios for a night on his return from his third missionary tour (*Acts* 20.15). At that time it enjoyed the privilege of freedom. It is bold and mountainous, and has always been celebrated for beauty and fertility.

Chis'leu, Chis'lev.—The ninth month in the Jewish year, beginning with the new moon of December (*Neh.* 1.1; *Zech.* 7.1).

Chis'lon.—*Strong*: father of Elidad (*Num.* 34.21).

Chis'loth-taber.—[CHESULLOTH.]

Chit'tim, Kit'tim.—First mentioned in *Gen.* 10.4 among the sons of Javan (Ionia, Greece) who inhabited "the isles of the nations." Josephus writes that of the sons of Javan "Cethimus possessed the island Cethima; it is now called Cyprus: and for this reason all islands, and the greatest part of the seacoasts, are named Cethim by the Hebrews." He adds that the name is also preserved in the city of Citium in Cyprus, the modern Larnaca (*Ant.* i. 6. 1). Cyprus was colonised by Phœnicians in the south and east, the rest by Greeks. In the O.T. Chittim stands not only for Cyprus, but for any maritime power west of Palestine.

Balaam predicted that a fleet should thence proceed for the destruction of Assyria (*Num.* 24.24). In *Isai.* 23.1, 12 it appears as the resort of the fleets of Tyre. The Tyrians procured thence the cedar or box-wood, which they inlaid with ivory, for the decks of their vessels (*Ezek.* 27.6). In *Dan.* 11.30 ships of Chittim advance to the south to meet the king of the north.

Chi'un.—The name of a deity worshipped

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by the Israelites in the desert (*Amos* 5.26). [REMPHAN.]

Chlo'e.—A woman mentioned in 1 *Cor.* 1.11, some of whose household brought word to Paul in Ephesus of divisions in the Corinthian Church. It is uncertain whether she lived in Corinth or in Ephesus.

Chora'shan (R.V. **Cor-ashan**, marg. **Bor-ashan**).—One of the places where David and his men were wont to haunt and whence he sent presents to his friends of the plunder taken from the Amalekites. Perhaps the Ashan of *Josh.* 15.42 (1 *Sam.* 30.30).

Chora'zin.—Now Kerazeh, 2½ miles north of Tell Hum [CAPERNAUM], on the Lake of Galilee. The extensive ruins include that of a synagogue. Our Lord did mighty works here, but because of unbelief He denounced the city (*Matt.* 11.21; *Lk.* 10.13).

Choze'ba.—*Deceitful*: the "men of Chozeba" are named amongst the descendants of Shelah, the son of Judah (1 *Ch.* 4.22). [CHEZIB.]

Christ.—[JESUS.]

Christian.—The word occurs three times only in the N.T. (*Acts* 11.26, 26.28; 1 *Pet.* 4.16), and each reference suggests that the name was of heathen origin and application. The same formation is seen in "Herodians" and in the Latin "Cæsariani," "Pompeiani," etc., *i.e.* adherents of Herod, Cæsar, Pompey. In the Acts and Epistles the followers of Christ style themselves *disciples*, *brethren*, *saints*, etc.: the honourable title which has prevailed from the second century onwards, emphasising as it does the cardinal truth of devotion to a Person, appears to have originated as a heathen "nickname." "The disciples were called Christians first in Antioch" (*Acts* 11.26). In accordance with this Gentile usage it is the Roman governor, Festus, who declines to be made a Christian by Paul "with but little persuasion" (*Acts* 26.28); and it is the charge of being a Christian, laid before the Roman courts, for which Peter's readers may be well content to suffer (1 *Pet.* 4.16). Tacitus writing (about 116 A.D.) of the persecution under Nero (64–68) says that punishments were inflicted on those "whom the populace called Christians." Another form current was Chrestiani, followers of one known as Chrestus, a name in common use, meaning *kind*, *gentle* [CLAUDIUS]; and of this the Christian Apologists of the second century avail themselves, claiming this character of a gentleness void of offence in answer to the charges of evil-doing brought against them.

Chron'icles, First and Second Books of.—The present *title* of these Books was given to them by Jerome. The two Books were originally one, and were called "Words of Days," *i.e.* diaries or journals. By the Jews they were included in the *Kethubim* or *Hagiographa*. In the Septuagint they are distinguished as *Paraleipomena*, Books of Omissions, or Supplements. The *authorship* was by Jewish tradition ascribed to Ezra. It will be observed that the conclusion of 2 Chronicles is the same as the beginning of Ezra, thus joining these Books, which together with Nehemiah originally formed one connected whole. These Books will be found to resemble each other in their point of view, in their choice of material, and in their selection of topics. No exact determination of *date* can be given. If the main authorship was Ezra's, there was probably addition by a subsequent writer (1 *Ch.* 3.19-24).

That the "Chronicles" were compiled from earlier sources, the works of prophets, is evident in the Books. These documents appear sometimes to be quoted literally (see 2 *Ch.* 5.9, 8.8). Many passages also are identical, or nearly identical, with passages in Kings, both doubtless being drawn from the same annals. The following documents are referred to:—

1. The Book of the Kings of Judah and Israel (2 *Ch.* 16.11, 25.26, 28.26). (Not the Canonical Books of Kings, for allusions are made to events not there recorded.) 2. The History of Samuel the Seer (1 *Ch.* 29.29). 3. The History of Nathan the Prophet (1 *Ch.* 29 29). 4. The History of Gad the Seer (1 *Ch.* 29.29). 5. The Prophecy of Ahijah the Shilonite (2 *Ch.* 9.29). 6. The Vision of Iddo the Seer (2 *Ch.* 9.29). 7. The Histories of Shemaiah the Prophet, and of Iddo the Seer (2 *Ch.* 12.15). 8. The History of Jehu the son of Hanani (2 *Ch.* 20.34). 9. The Commentary of the Book of the Kings (2 *Ch.* 24.27). 10. The Acts of Uzziah, by Isaiah, the son of Amoz (2 *Ch.* 26.22). 11. The Vision of Isaiah the Prophet, the son of Amoz (2 *Ch.* 32.32). 12. The Words of the Seers (of Hozai, R.V.) (2 *Ch.* 33.19).

The *Contents* of the Books may be summarised as follows:—

1 Chronicles is naturally divided into two parts—

Part I. contains Genealogies, showing the descent of the people of Israel from Adam to the time of Ezra, with short historical notices. Genealogies from Adam to Jacob (1, 2.2). The descendants of Judah, with their settlements (3-55); the family of David (3). Other descendants of Judah, also of Simeon, Reuben, Gad, and half of Manasseh, with their settlements; and historical notices (4, 5). Genealogies of the Levites and priests (6). The descendants of Issachar, Benjamin, Naphtali, the other half of Manasseh, Ephraim, and Asher, with some of their settlements; and historical notices (7). Genealogy of Benjamin to the time of Saul; Saul's descendants (8). List of the families who dwelt at Jerusalem (9.1-34). Saul's pedigree repeated (34-44).

Part II. deals mainly with the reign of David, comprising: The death of Saul and Jonathan (10). David's accession to the throne, and capture of Jerusalem; his mighty men (11, 12). Removal of the Ark to the house of Obed-edom (13). David's palace; his children; his victories (14). Bringing up of the Ark to Jerusalem, and arrangements for Divine worship in connexion therewith (15, 16). David's desire to build a

temple, and God's message to him by Nathan (17). Victories over the Philistines, Moabites, Edomites, Syrians, and Ammonites (18-20). Numbering of the people; infliction of pestilence and its removal (21). David's preparations for the Temple (22). Number and distribution of the Levites and priests (23, 24); the singers and musicians (25); the porters, store-keepers, officers, and judges (26). The arrangement of the army; the princes and officers (27). David's last exhortations; the offerings of the princes and people for the Temple; David's thanksgiving and prayer; Solomon's establishment on the throne (28, 29).

2 Chronicles may also be divided into two parts—

Part I. The history of all Israel under Solomon, comprising: Solomon's sacrifice at Gibeon, his prayer, and choice of wisdom; his wealth and grandeur (1). The building and furnishing of the Temple (2-5). Solomon's dedication-prayer, and God's answer thereto (6, 7). Solomon's buildings, officers, and commerce (8). The queen of Sheba's visit; Solomon's wealth and greatness (9).

Part II. The history of the kingdom of Judah after the separation of the ten tribes; including Rehoboam's accession, and the revolt of the ten tribes (10). Rehoboam's government and success; his degeneracy, and the invasion of the king of Egypt (11, 12). Reign of Abijam (13); of Asa (14-16). Good reign of Jehoshaphat (17-20). Wicked reigns of Jehoram and Ahaziah; and Athaliah's usurpation (21, 22). Reign of Joash (23, 24); of Amaziah (25); of Uzziah (26); of Jotham (27); and of Ahaz (28). Hezekiah's good reign and reformations; and the deliverance of Jerusalem from Sennacherib (29-32). Manasseh's wickedness, captivity, and repentance; and Amon's wicked reign (33). Josiah's good reign, and zeal for reformation (34, 35). Reigns of Jehoahaz, Jehoiakim, Jehoiachin, and Zedekiah; destruction of the city and Temple; captivity of the people (36.1-21). Proclamation of Cyrus permitting the return of the Jews (36.23, 24).

Reasons which determined or helped to determine the contents of the Books may be stated as follows:—

The land of Palestine was divided among the people of Israel according to families, and this was an institution which it was considered vital to preserve. The carrying away of the people into captivity made it a difficult matter to resume the system when they returned to their own country. Obviously one of the most pressing wants of the people after their return from Babylon would be trusty genealogical records, in order to settle the ownership of the land, and if there were any such in existence the arrangement and publication of them would be one of the greatest services that could be rendered. Hence the genealogies in the Chronicles.

But there was a further and even more important reason—the maintenance of the Temple services at Jerusalem. This could only be effected by the residence of the priests and Levites in Jerusalem, in the order of their courses; and this residence was only practicable if the appointed tithes, first-fruits and other offerings were paid. Immediately these ceased, the priests and Levites were obliged to disperse to their own villages to obtain a livelihood, and Temple services were neglected. The registers of the Levitical genealogies were necessary, in order that it might be known who were entitled to the various allowances, because all the various offices went by families, and the payment of the tithes was dependent upon the different families of Israel being established each in his inheritance.

Further, Zerubbabel, Ezra, and Nehemiah were anxious to make the people feel that they were still inheritors of God's covenanted mercies, and that the Captivity had only temporarily interrupted, not dried up, the stream of God's favour to their nation. Hence the compendious history of the kingdom of David, which should embrace a full account of its prosperity, should trace the sins which led to its overthrow, and, carrying the thread through the period of the Captivity, should continue it, as it were, unbroken on the other side. Naturally special emphasis was given to accounts of the building and restoring of the Temple, to the reformation of religion, and to the zealous regulation of the services of the House of God. The kingdom of Israel (or Samaria) had utterly passed away, and its existing inhabitants were among the bitterest adversaries of Judah; therefore it had small attention. [KINGS, THE BOOKS OF THE.]

Chronology.—The Hebrews had no division of time below the hour. The night was divided into three watches; but in the N.T. four night-watches are mentioned (*Mk.* 6.48, 13.35), the idea being probably adopted from the Romans. The week was a period of seven days, ending with the Sabbath. The days of the week, save the Sabbath, appear to have been unnamed. The day corresponding to our Friday was, however, designated "preparation day"—preparation for the Sabbath. The months were strictly lunar, the year of 12 months consisting of 354 days, but during and after the Exile, says Professor Whitehouse, an intercalary month, Ve-Adar, was added, in order to make up the extra 11 days of the solar year (of 365 days). The new moon was kept as a sacred festival. The first month is called Abib or Nisan, "the month of the ears of corn," when the ears were so forward that on the sixteenth day, the second day of the Feast of Unleavened Bread, ripe ears could be offered. This fixes the beginning of the year in the middle of March. The patriarchal year is believed to have been 360 days. In historical passages, from the date of the Exodus downwards until the time of the Captivity, the year is lunar, consisting of 354 days. The year was held to begin with the first day of the seventh month, when there was a special sanctification above that of the

ordinary new moon. The ancient Hebrews did not divide their year into fixed seasons; we find mention of summer and winter, and also of the agricultural seasons, seed-time and harvest. Before the Captivity there were, besides the Sabbaths and new moons, four great festivals and a fast in the Hebrew year: the Feast of the Passover and of Unleavened Bread, the Feast of Weeks or Pentecost, the Feast of Trumpets, the Fast of the Day of Atonement, and the Feast of Tabernacles.

The Feast of the Passover took place on the evening of the fourteenth day of the first month, the Feast of Unleavened Bread beginning on the morning of the fifteenth day of the month, and lasting seven days, until the twenty-first inclusive. The fifteenth and twenty-first days were holy days.

The Feast of Weeks or Pentecost was held at the close of seven weeks, counted from the seventeenth day of the first month. Thanksgiving was made for the blessings of the harvest, and first-fruits offered in the form of loaves of leavened bread. Hence it was also called the Feast of Harvest and the Day of First-Fruits.

The Feast of Trumpets was the first day of the seventh month, the beginning of the civil year.

The Day of Atonement was the tenth day of the seventh month. It was a fast. Upon this day the high priest made an offering of atonement for the nation.

The Feast of Tabernacles was kept in the seventh month, from the fifteenth to the twenty-second day inclusive. It commemorated the Exodus, the dwelling of the people in tabernacles. It was also called "the Feast of Ingathering," because it was also the occasion of thanksgiving for the end of the fruit-harvest, including the vintage.

In later times several holy days were added. The most noteworthy are the Feast of Purim or "Lots," commemorating the deliverance of the Hebrews from Haman's plot; the Feast of the Dedication (Chanuca), recording the cleansing and dedication of the Temple by Judas Maccabæus; and fasts on the anniversaries of great national calamities of the age of the Babylonish Captivity.

The Sabbatical Year was every seventh year, just as the Sabbath was every seventh day. During the Sabbatical year the ground lay fallow. There was also remission, temporary or absolute, of debts. The Sabbatical year began with the seventh month. After the lapse of seven Sabbatical periods, or forty-nine years, a year of jubilee was to be kept, immediately following the last Sabbatical year. The jubilee year was called "the year of the trumpet," because the beginning of the year was announced on the Day of Atonement by sound of trumpet. Debts were remitted, lands restored to their former owners, and slaves set free.

Chronology of the O.T.—This must be considered in *Periods*, beginning in—

1. *The Antediluvian Period.*—For the first period the genealogies in *Gen.* 5 are the only authority, as no contemporary records exist. The sum of years is found by adding together the ages of the antediluvian patriarchs, each at the birth of his eldest son; Noah's age being taken at the time of his entrance into the ark. The Hebrew text differs from the Septuagint and the Samaritan, as shown in the table annexed—

Authority.		*Hebrew.*	*Septuagint.*	*Samaritan.*
		Years.	Years.	Years.
Gen. 5.3	Adam . .	130	230	130
„ 6	Seth . .	105	205	105
„ 9	Enos . .	90	190	90
„ 12	Cainan . .	70	170	70
„ 15	Mahalaleel .	65	165	65
„ 18	Jared . .	162	162	62
„ 21	Enoch . .	65	165	65
„ 25	Methuselah .	187	187	67
„ 28	Lamech . .	182	188	53
„ 7.11	Noah at the Deluge .	600	600	600
		1656	2262	1307

It need hardly be added that, whatever the number of years from Adam to the Deluge, the computation affords no basis for a date B.C. This must evidently depend on the length of the succeeding periods. The estimate therefore of 4004 years from Adam to Christ must be discarded as unsupported. In fact, there are as many different views of the date of creation as there are chronological systems. No fewer than 140 different dates have been variously assigned; the shortest being that of the Rabbis, who give only 3483 years as the time of the world's duration before the Christian era.

2. *From the Flood to Abraham.*—The second period, in like manner, is calculated from the Bible genealogies, but includes the beginnings of secular history—

Authority.		*Hebrew.*	*Samaritan.*	*Septuagint.*
		Years.	Years.	Years.
Gen. 11.10	Shem after the Flood	2	2	2
„ 12	Arphaxad .	35	135	135
LXX and *Lk.* 3.36	Cainan II. .			130
Gen. 11.14	Salah . .	30	130	130
„ 16	Heber . .	34	134	134
„ 18	Peleg . .	30	130	130
„ 20	Reu . .	32	132	132
„ 22	Serug . .	30	130	130
„ 24	Nahor . .	29	179	79
Gen. 11.26, 32, 12.4	Terah . .	130	130	130
Gen. 12.4	Abraham .	75	75	75
		427	1307	1077

The discrepancy between the Hebrew text and the others is here specially noticeable, and has led to much discussion, as between the longer and the shorter chronology. The longer is by many considered to be best entitled to confidence.

3. *From the Call of Abraham to the Exodus.*—The third period is calculated, first, from the lives of the three great patriarchs, Abraham, Isaac, and Jacob; and, secondly, from the Scripture statements regarding the duration of the Israelites' abode in Egypt, thus—

Authority.		*Hebrew.*	*LXX & Sa.*
		Years.	Years.
Gen. 21.5 .	Abraham (until Isaac's birth)	25	25
,, 25.26 .	Isaac . . .	60	60
,, 47.9	Jacob, on entering Egypt .	130	130
*Ex.*12.40, 41, LXX, *Gal.* 3.17, *Acts* 7.6 = Hebrew of *Ex.* 12.40. .	Israelites in Egypt	430	215
		645	430

With regard to this period, there is again a serious discrepancy between the different estimates; arising in this instance from the addition in the LXX of an important clause in *Ex.* 12.40. The Hebrew reads, "The sojourning of the children of Israel, which they sojourned in Egypt, was 430 years"; the LXX and the Samaritan, adding after *Egypt*, "and in the land of Canaan," thus including the years of the previous patriarchal abode in Palestine (215 years). This was evidently the "received chronology" in apostolic times, and as such is adopted by the Apostle Paul; while it certainly seems to be supported by the genealogies.

4. *From the Exodus to Saul.*—In this fourth period, the reckoning begins with the forty years in the wilderness; and the statement, 1 *K.* 6.1, that from the Exodus to the building of the temple in the fourth year of Solomon's reign there were 480 years, seems to afford a sure basis for computation. But many difficulties have arisen regarding this statement, which have baffled chronologers. The LXX reads "the 440th year"; but this may be simply from the omission of the forty years' wandering. In 2 *Ch.* 3.2 (the parallel passage) there is no date. Josephus, and others who have left systems of chronology, seem to have been ignorant of this computation, which is first mentioned in the fourth century by Eusebius; and he does not adopt it. St. Paul, again, seems, according to the received text, to assign 450 years as the time from the division of Canaan "until Samuel" (*Acts* 13.20), and if so, the whole period must have been 579 years at least, viz.—

In the wilderness, and till the land was divided	46 years
Judges including Eli and Samuel .	450 ,,
Saul 40, David 40, Solomon 3 . .	83 ,,
	579

We cannot gather from Scripture what time elapsed between the death of Samson and the accession of Saul. Eli judged Israel forty years, but Ussher makes him contemporary of Samson, and not his successor. He reckons between Eli's death and Saul's election twenty-one years, though Samuel could hardly have been in that case "old and grey-headed" (1 *Sam.* 12.2). Eusebius reckons forty years for Eli, and includes Samuel in Saul's reign: Josephus reckons fifty-two years for Eli and Samuel, Hales allowing for them seventy-two. Clinton supposes St. Paul's reckoning to end with the beginning of Samuel's judgeship, and adds for that thirty-two years. On the whole, therefore, it may be said that if we set aside the reading in 1 *K.*6.1, and are uncertain of the precise meaning of *Acts* 13.20, we have not materials for solving the difficulties which this fourth period involves.

5. *Period of the Kingly History.*—For the fifth period, the main source of information from Scripture is in the lists of the kings of Israel and Judah respectively, compared with the annals of surrounding empires. The difficulties in the computation arise first from the fact that the two series of reigns differ in their totals; those of Judah, from the death of Solomon to the fall of Samaria, seeming to amount to 259 years; those of Israel, during the same period, to 241 years. Different methods of explaining this variation have been adopted: one by assuming unrecorded intervals of anarchy in Israel; another, by showing that in Judah there were instances of associated sovereignty, so that the same years were counted both to father and son.

A second source of occasional difficulty is in the adjustment of the annals of other nations to the Bible chronology. Yet, whatever the apparent discrepancies, the main result is very remarkably to confirm and illustrate the statements of Scripture.

In the latter part of this fifth period the synchronisms with the known dates of secular history make it for the first time possible definitely to give the year B.C.

It should be especially noticed here that certain peculiarities of reckoning cause occasional difficulty.

(*a*) Jewish historians, for example, speak of the reign of a king which is continued through one whole year and parts of two others as a three years' reign. It may be two years and ten months, or it may be one year and two months.

(*b*) They sometimes set down the principal number; the odd, or smaller number, being omitted, as in *Judg.* 20.35: see ver. 46.

(*c*) As sons frequently reigned with their

fathers in ancient monarchies, the time of the reign of each is sometimes made to include the time of the other, and sometimes to exclude it. Thus Jotham is said to have reigned sixteen years, 2 *K.* 15.33 ; and yet, in ver. 30, mention is made of his twentieth year. For four years he seems to have reigned with Uzziah, who was a leper. So 2 *K.* 13.1-10, 24.8, compared with 2 *Ch.* 36.9. A similar principle explains *Dan.* 1.1 ; *Jer.* 25.1 ; Nebuchadnezzar being king with his father when Jerusalem was besieged.

(*d*) It not unfrequently happens that different modes of reckoning are adopted in reference to the same transaction. See *Gen.* 15.13 and *Gal.* 3.17 ; Genesis speaking of 400 years from the birth of Isaac to the Exodus ; Paul, of 430 years from the call of Abraham to the giving of the Law, which occurred three months after the Exodus.

6. *From the Captivity to the Advent.*—The sixth period, covering the time of the later prophets, the close of the O.T. Canon, and the interval before the Advent, is definitely marked out by the annals of the several nations. About this part of the chronology there is practically no doubt. [ISRAEL.]

Chronological Eras.—It should be added that with respect to the synchronisms with secular history in the fifth and sixth periods we have certain fixed eras or starting-points of reckoning, with "Canons" or lists following.

1. *Assyrian Eponym Canon.*—Four different records have been discovered, in substantial agreement ; defects in any one of them being supplied by one or more of the rest. In these the years are numbered by the names of officers annually appointed from 893 to 659 B.C. The known date of a solar eclipse mentioned in these records (June 15, 763 B.C.) affords a key to the rest.

2. The *Babylonian Era of Nabonassar*, 747 B.C. —Nabonassar (Budge, *Babylonian Life and History*, p. 59) was a Babylonian king of whom nothing more is known than that the celebrated Canon of Ptolemy, the Egyptian astronomer (about 150 A.D.), begins from his reign, extending from 747 B.C. to 137 A.D.

3. The *Olympiads*, or periods of four years, reckoned by the Greeks from the recurrence of the Olympic games, beginning with 776 B.C.

4. *The Year of the Building of Rome* (*Annus Urbis Conditæ*), generally quoted as A.U.C., 754–753 B.C., is employed in Roman calculations, as also are the names of the consuls in each year from 509 B.C. to 476 A.D.

5. The *Seleucid Era* begins with the occupation of Babylon by Seleucus Nicator, after the death of Alexander's son, 312 B.C.

6. *Scripture itself* seldom reckons from fixed points. An exception is in the prophet Ezekiel's constant reference to the date of Jeconiah's captivity, 597 B.C. The "thirtieth year," however, in chap. 1.1, belongs to a different computation, and possibly refers to the prophet's own life, or else, as has been conjectured, to the accession of Nabopolassar, father of Nebuchadnezzar, in 625 B.C.

Years beginning at different Times.—The above epochs severally begin on different months and days : the Assyrian year commencing (like the Jewish) at the new moon before the vernal equinox ; the era of Nabonassar on February 26 ; the Olympiads about July 1, the day of the full moon following the summer solstice ; A.U.C., April 21 ; the Seleucid era, September 1. This has to be borne in mind in comparing the several chronologies.

Chronology of the N.T. — This is fixed by a few important dates, the Consular lists of the Roman Empire being an accurate guide. It must be noted that the "year of our Lord," the conventional era, from which the dates before and after (B.C. and A.D.) are all reckoned, is only an *approximation*. The year was fixed by the calculations of Dionysius the Little, a Roman monk in the days of the Emperor Justinian, as 753 A.U.C. (see above). As it is certain, however, that our Lord was born before the death of Herod the Great (750 A.U.C.), the calculation was plainly incorrect by at least three years, and although certainty as to the exact time of Christ's birth is unattainable it was probably about 749 A.U.C., *i.e.* in 4 or 5 B.C. The question, however, is not important, and the conventional landmark of time will no doubt be always retained.

The N.T. gives but few direct notes of time. Such as are specified are mainly connected with the Roman annals.

1. *Lk.* 3.1, "the fifteenth year of Tiberius," *i.e.* from the time when Tiberius was associated with Augustus in the imperial government (765 A.U.C.). This gives 780 A.U.C. or 27 A.D. as the date of John's ministry. At the same time our Lord was "about thirty years of age," *Lk.* 3.23—about thirty-three, therefore, at the time of His crucifixion, which for that and other reasons is generally assigned to 30 A.D.

2. *John* 2.20, "Forty and six years" from the time of Herod's undertaking the restoration of the Temple. This work was begun, according to Josephus, in the eighteenth year of Herod's reign, or 19 B.C., which would give 27 or 28 A.D. for the date specified in the text.

3. *Acts* 12.23, the death of Herod Agrippa, 44 A.D. This date is useful, as throwing light upon the time of the conversion and mission of the Apostle Paul.

4. Accession of Nero, the "Cæsar" of *Acts* 25.8-12, etc., to the imperial throne, 54 A.D.

5. *Acts* 24.27, appointment of Festus as successor to Felix, as procurator of Judæa, 60 A.D.

6. The great persecution under Nero, beginning 64 A.D., three or four years therefore after Paul's arrival in Rome, and about two years after his first trial and acquittal. During these two years, it is probable, the apostle began a final and extended missionary journey.

With the help of the above data, a tolerably certain N.T. Chronology may be constructed,

so far as relates to the general history. (See separate articles on the Books of the Bible, under their titles.)

Chrysolyte.—The modern Oriental topaz; one of the precious stones in the foundation of the heavenly Jerusalem (*Rev.* 21.20).

Chrysoprasus. — The apple-green or leek-green variety of agate, owing its colour to oxide of nickel (*Rev.* 21.20); one of the precious stones of the New Jerusalem.

Chub.—Name of a people in alliance with Egypt in the time of Nebuchadnezzar (*Ezek.* 30.5).

Chun (R.V. **Cun**).—A city of Hadadezer, king of Zobah, in Syria, which David spoiled (1 *Ch.* 18.8): apparently the same as Berothai (2 *Sam.* 8.8).

Church.—When Jesus Christ unites an individual sinner to Himself a relationship naturally springs up between those who are thus united to Christ. A society of believers is therefore a necessary outcome of our Lord's work of redemption—a society of those who are in direct relation to Himself. This society is called by several titles in the N.T., but the most important and the most characteristic of the present age is the term "Church." It occurs over one hundred times in the N.T. The English word "Church" is a corruption of the Greek (*Kyriake*), which means "belonging to the Lord." This is seen still more clearly in the Scottish word "kirk," the German "kirche," and the Swedish "kyrkan." The Greek word which is translated "Church" (*Ecclesia*) means an assembly or congregation, and is rendered by this term in Luther's Bible.

When did the Church commence? It is usual to speak of the Day of Pentecost as the Church's birthday, because the company of believers in Christ were then for the first time constituted a spiritual body by the indwelling of the Holy Spirit. But there is a sense in which the Christian Church really began when two of John's disciples heard him speak, and united themselves to Jesus (*John* 1.37). And there was a Jewish Church or congregation all through O.T. times. The term Church is found first on our Lord's lips in *Matt.* 16.18, then again in *Matt.* 18.17, and these are the only occasions in which the word is found in the Gospels. But they show that it was our Lord's intention to found a society, and that the society was to be permanent.

How did the Church commence? Using the Day of Pentecost as a typical illustration, the Church commenced by the acceptance of God's Word preached by the Apostle Peter. Believers thereby became united to Christ and to one another in Him. The precise order of events should be carefully observed. Christ was preached, then was accepted by faith, and then He added the penitent believers to the Church. There was a definite contact of each believer with God, by means of faith on the human side, and the Holy Spirit on the Divine side. Then came the ministerial act of baptism. The account in *Acts* 2 gives in germ everything that is essential in the N.T. idea of the Church.

Why did the Church come into existence? Generally, for the purpose of glorifying God (*Eph.* 3.10; 1 *Pet.* 2.9), but specifically, for fellowship between Christians, for testimony to the world on behalf of Christ, and for service in extending the knowledge of the Gospel. Thus the Church satisfied the social instinct, and at the same time provided the means of extending and establishing Christianity in the world. Herein lies the value of the Church: while each believer is saved by direct contact with Christ, he is sanctified, not solitarily, but in association with others. The home, the school, the village, the town, the city, the country, are all illustrations of that social life which is expressed religiously in the Church.

The term "Church" is found in three different though associated connexions in the N.T. The earliest use refers to the Christians in a house or a city, the believers in one place. Then is seen a more general use of the aggregate of Churches at one time in different places (1 *Cor.* 10.32, 12.28). This in turn widens out into the idea of the Church as universally realised at all places and times, *i.e.* the "Body of Christ" (*Acts* 20.28; *Eph.* 1.22; *Col.* 1.18). It should be carefully noted that the Church is not to be limited to officials: the Church is the whole body of Christians, and must never be confused with the Ministry. The growth of the organisation of the Church was gradual according to circumstances. There was no uniform organisation or government; development came from within, the spiritual body expressing itself in earthly forms. As need arose it was met by this or that function of the Church's life. The Church must therefore be viewed both from the inward and the outward aspects. This distinction is sometimes described by the terms "invisible" and "visible," according as the Church is considered as to its spiritual Head or earthly organisation, according to its inner life or outward obedience. The Church is invisible as to its Divine Head and the Spirit of its life, but visible as to those who compose it. The two aspects, while connected, do not cover exactly the same ground. A man may belong to the Church as visible without belonging to the Church as invisible. He may be united to the outward society without being spiritually united to Christ.

The terms "Church" and "Kingdom," while closely related, are not to be regarded as synonymous. We cannot substitute the one for the other in the Lord's Prayer, or indeed anywhere else. It is important to remember that for everything essential to the idea of the Church, as distinct from what is purely circumstantial, we must adhere closely to the N.T. While Church life may take various forms through the centuries, we can only accept as absolutely necessary for the existence and well-being of the Church what is found in the N.T.

A point of some importance is that in the N.T. the term Church is never used of a building, only of Christ's people. Strict accuracy will lead to the avoidance of the term "Church of Christ," for the singular term is never used except of the "Church of God." The plural is used thus: "Churches of Christ." It is also very important to keep in view the idea of the universal Church as primarily spiritual, an organism rather than an organisation. It is this spiritual idea of the Church which dominates the Epistle to the Ephesians, and should therefore rule all our views of the local and ecclesiastical Church and Ministry. As Bishop Moule says, "All other meanings of the word Church are derived and modified from this, but this must not be modified by them" (on *Eph.* 1.22). The true doctrine of the Church may be summarised in the well-known words, "Where Christ is, there is the Church." And if it be asked, Where is Christ? the answer is, Where the Holy Spirit is, for He alone makes Christ real to men. And if it be further asked, Where is the Holy Spirit? the answer is obvious, that the Spirit is known by His grace and power in human lives.

We must be careful not to overrate the position and importance of the Church. "Through Christ to the Church" is wholly right; "through the Church to Christ" is only partly right. We must never place the Church between the sinner and the Saviour, though, on the other hand, if we exalt and honour Christ, the Church will always find its proper place, and be valued aright. We must also be careful not to underrate the position of the Church. The individual Christian needs the Church for everything connected with worship, fellowship, evangelisation, and edification. We must cultivate Church unity and fellowship in every available way, and thus realise the purpose of God, "that now unto the principalities and powers in heavenly places might be known by the Church the manifold wisdom of God" (*Eph.* 3.10).

Churches, Robbers of.—This expression in A.V. of *Acts* 19.37 signifies "robbers of temples" (R.V.), and involves a charge of sacrilege (cf. *Rom.* 2.22). When the A.V. was made, the word "church" denoted a place of pagan as well as of Christian worship. [SACRILEGE.]

Chushan-Rishatha'im.—A king of Mesopotamia who oppressed Israel for eight years (*Judg.* 3.8; R.V. Cushan-R.).

Chu'za, Chuzas.—The house-steward of Herod Antipas, whose wife Joanna was one of the women who accompanied Jesus on His journeyings (*Lk.* 8.3). She was one of those who came early to the sepulchre on the morning of the Resurrection (*Lk.* 24.10).

Cieling.—[CEILING.]

Cilicia.—A maritime province in the south-east of Asia Minor, girt round with lofty mountain ranges. The eastern portion was remarkable for beauty, fertility, and the softness of its climate; hence it became a favourite residence of the Greeks after its incorporation with the Macedonian empire, and its capital Tarsus was elevated into the seat of a celebrated school of philosophy. Cilicia was from its geographical position the high road between Syria and the West; and in the apostolic age Jews were settled there in considerable numbers. Tarsus was the native place of Paul (*Acts* 9.11, 30, 21.39, 22.3), who visited Cilicia soon after his conversion (*Acts* 9.30; *Gal.* 1.21), and again in his second missionary journey (*Acts* 15.41).

Cinnamon.—Cinnamon, the bark of the tree, was imported from the Far East—Cochin China, Ceylon, and the Malabar Coast—and was known from a remote period in Palestine. It is mentioned in *Ex.* 30.23 as one of the component parts of the holy anointing oil; in *Prov.* 7.17 as a perfume for the bed; in *Cant.* 4.14 as one of the plants of the garden which is the image of the bride; and in *Rev.* 18.13 as among the merchandise of the great Babylon.

Cinne'roth.—[CHINNERETH.]

Circumcision.—This practice was enjoined upon Abraham and his descendants by God as a token of the Covenant into which they entered with Him (*Gen.* 17.9-14). The rite was part of the common inheritance of the Hebrew and the Canaanite among other nations of antiquity, the Philistines, who are expressly spoken of as uncircumcised (1 *Sam. passim*), being a notable exception. It was a necessary condition of Jewish nationality. Every male child was to be circumcised when eight days old. Slaves, whether home-born or purchased, were to be circumcised. No foreigner could eat the Passover, unless all the males of his family were circumcised (*Ex.* 12.48), so that he became, in fact, a Jew.

The obligation or otherwise of the rite of circumcision upon the Gentile converts to Christianity was a question that caused considerable trouble. The peace of the Church at Antioch was disturbed by Judaizing teachers, who said to the Gentile converts, "Except ye be circumcised after the manner of Moses, ye cannot be saved" (*Acts* 15.1); but "the apostles and elders" at Jerusalem decided that the Gentiles were entirely free from all obligation to undergo the rite (*Acts* 15.22-29). Paul's position in this matter is seen in *Gal.* 5 and 6; *Rom.* 3.30, 4.9-12; 1 *Cor.* 7.18, 19; *Phil.* 3.2: also in *Acts* 16.3; *Gal.* 2.3.

Christianity, however, seized upon the spiritual significance of circumcision. The epithet "uncircumcised" was applied in the O.T. to lips (*Ex.* 6.12), ears (*Jer.* 6.10), and hearts (*Lev.* 26.41). In the N.T. circumcision is declared to be "that of the heart, in the spirit, and not in the letter" (*Rom.* 2.29). The title of the true "circumcision" is claimed for Christians (*Phil.* 3.3; compare *Col.* 2.11).

Cis.—The Greek form of Kish, father of Saul (*Acts* 13.21).

Cistern.—The summers of Syria are very dry, and as there is a scarcity of springs in many parts of the country, the rain-water

which falls at other times is collected in cisterns and reservoirs. The larger sort of public tanks or reservoirs are usually called in the A.V. "pool." The rocky nature of the soil affords peculiar facilities for the construction of cisterns either by original excavation or by enlargement of natural cavities. The cisterns in Palestine at the present day have usually a round opening at the top, sometimes built up with stonework, and furnished with a curb and wheel for the bucket. Empty cisterns were sometimes used as prisons and places of confinement. Such was the "pit" into which Joseph was cast (*Gen.* 37.22). Jeremiah was cast into a miry, though empty, cistern (*Jer.* 38.6).

Citizenship.—The privilege of Roman citizenship was acquired by purchase (*Acts* 22.28), military services, and favour. Once obtained, it descended to a man's children. Great numbers of Jews who were Roman citizens were scattered over Greece and Asia Minor. A Roman citizen could not be bound or imprisoned without a formal trial (*Acts* 22.29), still less could he be scourged (*Acts* 16.37), and, if he demanded it, he could appeal from a provincial tribunal to the Emperor at Rome (*Acts* 25.11). Any infringement of the privilege was visited with severe punishment. The figure of citizenship is applied to the privileges and responsibilities of the Christian in *Eph.* 2.19; *Phil.* 1.27, 3.20.

City. — From the time of the capture of Jerusalem by David the Hebrews became, to a considerable extent, a city-dwelling people. The cities for the most part were "*fenced*," *i.e.* possessed a wall with towers and gates. But around the city, especially in peaceable times, lay undefended suburbs, to which the privileges of the city extended. According to Eastern custom, special cities were appointed to furnish special supplies for the service of the State; stone cities for chariots, for horsemen, for building purposes, and for provision for the royal table. To the Levites forty-eight cities were assigned, distributed throughout the country, together with a certain amount of suburban ground.

Before the Captivity the internal government of Jewish cities was vested in a council of elders (2 *K.* 10.1), with judges who were required to be priests. Under the kings a president or governor appears to have been appointed, and judges were sent out on circuit, who presumably referred matters of doubt to a council of priests, Levites, and elders at Jerusalem. After the Captivity Ezra made similar arrangements for the appointment of judges.

In many Eastern cities much space is devoted to gardens, and thus the size of the city is much increased. The vast extent of Nineveh and Babylon may thus in part be accounted for. The streets are in general extremely narrow, seldom allowing more than two loaded camels to pass each other. The internal commerce of the cities was carried on, as now, by means of bazaars. We read in *Jer.* 37.21 of the bakers' street.

The open spaces near the gates of towns were in ancient times, as they are still, used as places of assembly by the elders, of holding courts by kings and judges, and of general resort by citizens. They were also used as places of public exposure by way of punishment. Great pains were taken to supply the cities with water, both by tanks and cisterns for rain-water and by reservoirs supplied by aqueducts from distant springs.

City of Refuge.—Six Levitical cities were specially chosen as places of refuge for the involuntary homicide (*Num.* 35 and *Josh.* 20). Three were on the east side of the Jordan—Bezer in Reuben, Ramoth-Gilead in Gad, and Golan in Manasseh. The three on the west side were—Kedesh in Naphtali (now Kedes, 20 miles from Tyre), Shechem in Mount Ephraim, and Hebron in Judah.

Clauda (now Gozzo).—A small island south-west of Crete, under the lee of which Paul's storm-driven ship ran, on his voyage to Rome (*Acts* 27.16).

Clau'dia.—A Christian woman who sends greetings to Timothy in 2 *Tim.* 4.21.

Clau'dius.—Fourth Emperor of Rome, reigning from 41 to 54 A.D. He gave to Agrippa all Judæa, and to his brother, Herod, the kingdom of Chalcis. He terminated the dispute between the Jews and the Alexandrians, confirming the former in the freedom of Alexandria and in the free exercise of their religion and laws, but not permitting them to hold assemblies at Rome. Agrippa dying in 44 A.D., the Emperor again reduced Judæa to a province, and sent Cuspius Fadus as governor. About this time happened the famine, as foretold by the prophet Agabus (*Acts* 11.28). In 49 A.D. Claudius published an order expelling all Jews from Rome (*Acts* 18.2), because, as Suetonius relates, of constant rioting at the instigation of one "Chrestus." If, as is possible, "Chrestus" is confused with "Christus," the cause of disturbance may have been Jewish opposition to the Christians of Rome. It is doubtful whether the decree was ever fully carried into effect. [CHRISTIAN.]

Clau'dius Lys'ias.—[LYSIAS.]

Clay.—Clay of various kinds was used for building [BRICKS] and for pottery (*Isai.* 29.16, 45.9, etc.; *Rom.* 9.21). Another use of clay was in sealing (*Job* 38.14): our Lord's tomb may have been thus sealed (*Matt.* 27.66). This practice of sealing doors with clay in order to facilitate detection in case of malpractice is still common in the East.

Clean.—[UNCLEAN MEATS, UNCLEANNESS.]

Clem'ent.—A fellow-labourer of Paul (*Phil.* 4.3). Hardly the Bishop of Rome, who wrote his Epistle about 90 A.D.

Cle'opas.—One of the two disciples going to Emmaus when Jesus appeared to them (*Lk.* 24.18).

Cle'ophas (R.V. **Clopas**).—Is mentioned in

John 19.25 to distinguish Mary, the wife of Clopas, from Mary Magdalene. [ALPHÆUS.]

Clothing.—[DRESS.]

Cloud.—Bible lands are ordinarily cloudless, and the appearing of clouds in the sky is therefore more noted than among us. A "cloud without rain" is a proverb for the man of promise without performance (*Prov.* 16.15; cf. *Jude* 12). A cloud is also a figure of the transitory (*Job* 30.15), and of a barrier between the divine and the human. On many occasions God shrouded or symbolised His manifestations by clouds (*Ex.* 19.18, 24.16, 33.9, 40.34-38; *Deut.* 4.11; 2 *Sam.* 22.12; 1 *K.* 8.10; *Ezek.* 1.4).

Cloud, Pillar of.—A pillar of cloud led the host of the Exodus (*Ex.* 13.21) by day, and became a pillar of fire by night. This was a miraculous indication of God's presence leading the ransomed people. The pillar of cloud interposed itself at the critical moment between the Israelites and the pursuing Egyptians (*Ex.* 14.19).

Clout.—An old Celtic word meaning *patch* (*Josh.* 9.5; *Jer.* 38.11).

Cnidus (now Cape Kria).—City and harbour at extreme south-west promontory of Caria, in Asia Minor, past which Paul sailed on his voyage to Rome (*Acts* 27.7). The remains show that it must have been a city of great magnificence.

Coal.—The coal referred to in the Scriptures is not what we understand by the word, but charcoal or other material used for fuel. Elijah's miraculous meal, "a cake baken on the coals" (1 *K.* 19.6), means a cake baked on a hot stone, as is still usual in the East. The proverbial expression, "Thou shalt heap coals of fire upon his head" (*Prov.* 25.22), was adopted by Paul to express the burning shame and confusion which men must feel when their evil is requited by good.

Coast.—Border, neighbourhood (*Matt.* 2.16).

Cock-crowing.—Cock-crowing is mentioned in *Mark* 13.35 as a period of time coming between midnight and morning. This is really the second cock-crowing, just before dawn, the first being at midnight and less regular. Mark (14.30) mentions the two cock-crowings, while Matthew (26.34) refers to that which was emphatically *the* cock-crowing—namely, the second.

Cockatrice.—The words so rendered in *Isai.* 11.8, 14.29, 59.5, and *Jer.* 8.17 signify some very poisonous species of snake. In each instance R.V. has "basilisk," marg. adder. Both "cockatrice" and "basilisk" are fabulous creatures. Originally the word "cockatrice," a form of the Latin *calcatrix*, "treader," meant the Egyptian ichneumon, an animal of the weasel kind. Then, by a mistaken derivation, it was said to be a monster hatched from a cock's egg.

Cockle.—Some sort of noxious weed, not the cockle of our cornfields (*Job* 31.40; see marg. of A.V. and R.V.).

Coffer.—A movable box hanging from the side of a cart (1 *Sam.* 6.8, 11, 15).

Coffin.—The body of Joseph, on his death in Egypt, was embalmed and placed in a coffin (*Gen.* 50.26). [BURIAL.]

Col-ho'zeh.—*Seeing all*: a man of the tribe of Judah in the time of Nehemiah (*Neh.* 3.15, 11.5).

Collar.—In *Judg.* 8.26 R.V. correctly "pendants." In *Job* 30.18 of the close-fitting neckband of the under garment (cf. *Ps.* 133.2 R.V. marg.).

College, The.—Huldah the prophetess "dwelt in Jerusalem in the college" (2 *K.* 22.14). The R.V. reads "in the second quarter," *i.e.* the lower city.

Collops.—Pieces of flesh (*Job* 15.27).

Colony.—A designation of Philippi, the celebrated city of Macedonia, in *Acts* 16.12. Augustus, after the battle of Actium, assigned to his veterans those parts of Italy which had espoused the cause of Antony, and transported many of the expelled inhabitants to Philippi and other cities. Philippi was made a Roman colony. It was because the *Jus Italicum* prevailed at Philippi, and because Paul was a Roman citizen, that the action of the magistrates in causing him to be scourged was illegal.

Colos'se, Colossæ, or perhaps more accurately **Colassæ.**—A large city of Phrygia, Asia Minor, on the river Lycus, once of great importance, but in N.T. times declining before its rivals, Laodicea and Hierapolis; situated close to the great road which led from Ephesus to the Euphrates, about three miles from the modern village of Chonas; site of a Christian Church to which Paul addressed one of his epistles, residence of Philemon and his slave Onesimus (*Col.* 4.9), Archippus (*Col.* 4.17), and Epaphras (*Col.* 1.7; *Philem.* 23), who was the founder of the Church there. Paul had not himself visited Colossæ (*Col.* 2.1).

Colossians, The Epistle to the.—This epistle was written during Paul's first imprisonment at Rome, and probably about the same time as the epistles to the Ephesians and to Philemon; the three letters being all sent by the same messengers, Tychicus and Onesimus, the latter of whom was returning to his master, Philemon, at Colossæ. Its *date* would, therefore, be about the year 62.

Its *cause* is manifest. The account given of the Church by Epaphras, its founder, who had been sent by the Colossians to Paul to comfort him and inform him of their state, was on the whole satisfactory. There appears, however, to have been some danger from false teachers, who aimed to combine with Christianity the speculations of the philosophers. The supreme dignity of Christ was denied, by ascribing to angels the work of creation (1.16) and of mediating in redemption between God and man; the worship of angels was introduced into the Church (2.18). Reference is also clearly discernible to the disturbing influence of Judaizing and of ascetic teachers (2.16, 3.11, 18, 19). To correct and refute this threefold error was the purpose of this epistle.

In its *contents* the apostle shows that no philosophical speculations, no human ordinances or traditions, no ascetic austerities, can raise the soul above gross pursuits, or enable it to realise unseen and eternal objects. On the other hand, in Christ is perfect salvation; faith in Him not only reconciling us to God, but, by connecting us with an ascended Redeemer, guiding our thoughts and desires to things above. The leading thought of the epistle is "Christ all and in all." As in Ephesians, so here appears his favourite expression "riches," "the riches of the glory of this mystery" (1.27); "riches of the full assurance of understanding" (2.2); and in adverbial form, "let the word of Christ dwell in you richly" (3.16).

The resemblance between this epistle and that "to the Ephesians" indicates some similarity in the tendencies of the Churches addressed, and is also ascribable to the fact that both epistles being written about the same time, the same ideas, and even the same expressions, would be likely to recur. The two epistles must, in fact, be read together. The one is a commentary on the other. A difference of *stress* may be noted. The controversial note in this epistle leads to insistence on the nature of Christ and on what He is to His Church; in Ephesians Paul expounds the unity of the Church and its glorious destiny in the purposes of its Divine Lord.

Colours.—The natural colours noticed in the Bible are white, black, red, yellow, and green. White was symbolical of innocence; hence the raiment of angels and of glorified saints is described as white (*Mark* 16.5; *John* 20.12; *Rev.* 19.8, 14). It was also symbolical of joy (*Eccles.* 9.8) and of victory (*Zech.* 6.3, 6). Black, as being the opposite to white, is symbolical of evil (*Zech.* 6.2, 6; *Rev.* 6.5), of mourning, affliction, calamity (*Jer.* 14.2; *Lam.* 4.8, 5.10). Red was symbolical of bloodshed (*Zech.* 6.2; *Rev.* 6.4, 12.3). It was regarded as an element of personal beauty (1 *Sam.* 16.12). The lily of *Cant.* 2.1 is the *red* one for which Syria was famed. The complexion is compared to the red fruit of the pomegranate (*Cant.* 4.3, 6.7); and the hue of the skin is (in *Lam.* 4.7) redder than coral (A.V. "rubies"), contrasting with the white of the garments. Green, in the sense of colour, is frequently applied to herbage: it also occurs, in the A.V., in the sense of fresh, young, moist (*Gen.* 30.37; *Lev.* 2.14, 23.14; *Judg.* 16.7, 8; *Esth.* 1.6; *Job* 8.16; *Cant.* 2.13). Joseph's coat of many colours (*Gen.* 37.3) was probably, as R.V. marg., a long garment with sleeves, as distinct from the ordinary short sleeveless tunic (see 2 *Sam.* 13.18; R.V. marg.).

Comforter.—[PARACLETE.]

Coming of Christ, The Second.—Although this phrase does not occur in the N.T., the event to which it refers had prominent place in the faith and hope of the Early Church. The O.T. thought of the "day of the Lord" (*Joel* 1.15, 2.11, etc.), mainly a day of judgment (cf. *Ps.* 50.1-6), became identified with the coming of Jesus Christ, to judge the world (*Acts* 17.31), to restore all things and, especially, to confirm and complete the salvation of believers. This "coming" is generally spoken of as the "Parousia" (*i.e. presence*, including the idea of *arrival*); also, as a *revelation* or *manifestation* (*e.g.* 2 *Thess.* 2.8 where both ideas are combined).

There can be no doubt that in the Apostolic preaching, and the faith of the first generation of Christians, the Parousia was regarded as imminent. Paul at first expected it within his own lifetime (1 *Cor.* 15.51; 1 *Thess.* 4.15): the expectation of it is his constant inspiration and ground of appeal (1 *Cor.* 1.7, 8, 7.29-31; *Phil.* 1.10, 2.16, etc.; 1 *Thess.* 1.10, 2.19, 3.13, 4.13 to 5.11; cf. *Heb.* 10.25; 1 *John* 2.18). This belief must in some way have founded itself upon the teaching of our Lord, mistakenly perhaps as to the *time*, securely as to the *fact*. He is recorded to have declared that the kingdom of God was at hand (*Mk.* 1.15), and repeatedly, in language borrowed from the vision of Daniel (*Dan.* 7.13, 14), to have foretold the coming of the Son of Man (*Mk.* 8.38, 13.26, 14.62). The ethical side of this teaching, as a motive to fidelity, patience, and watchfulness, is emphasised (*Mk.* 13.9-13, 33-37; *Lk.* 12.35, 36, 18.8, etc.), and there are hints that the coming may be delayed (*Mk.* 13.5; *Lk.* 12.45). But in other sayings of our Lord the "coming of the Son of Man" is not clearly distinguished from an event which was to happen within that generation (*Matt.* 10.23; *Mk.* 9.1, 13.30), and this is hardly modified by the language of *Mk.* 13.10 (cf. *Col.* 1.6, 23). It would appear, then, that our conception of the Parousia predicted by Christ must at least be widened to find a fulfilment in Pentecost, another in the fall of Jerusalem and consequent enlargement of the new faith, and yet others in any signal intervention of God in human history which makes for the final triumph of His Kingdom. The moral elements in the teaching of Jesus on this matter stand self-attested: those which are more strictly eschatological and even apocalyptic may in part have been coloured by an over-literal interpretation of what was figuratively spoken.

Commandments.—[LAW.]

Commerce.—Abraham was rich in gold and silver plate and ornaments (*Gen.* 13.2, 24.22, 53), a fact which shows that even at that early time the nomad races had commercial relations with others. Egypt held from very early times a high place as a commercial nation, though her external trade was in the hands of foreigners. It was an Ishmaelite caravan, laden with spices, which carried Joseph into Egypt, and the account shows that slaves formed sometimes a part of the merchandise imported (*Gen.* 37.25, 39.1; cf. *Job* 6.19). Corn was exported from Egypt and paid for by weighed silver (*Gen.* 41.57, 42.3, 25, 35, 43.11, 12, 21). The precious

stones and spices of India were imported into Egypt (*Ex.* 25.3, 7). At the same period trade was carried on between Babylon and the Syrian cities.

Until the time of Solomon the Hebrew nation may be said to have had no foreign trade. He, however, imported linen yarn, horses, and chariots from Egypt. For all these he paid in gold, which was imported by sea from India and Arabia (1 *K.* 9.26, 27, 10.22-29). It was by Phœnicians that the cedar and other timber for his great architectural works was brought by sea to Joppa, whilst Solomon found the provisions necessary for the workmen in Mount Lebanon (1 *K.* 5.6, 9 ; 2 *Ch.* 2.16).

The fleets used to sail into the Indian Ocean every three years from Elath and Ezion-geber, ports on the Elanitic gulf of the Red Sea, and brought back gold, silver, ivory, sandal-wood, ebony, precious stones, apes, and peacocks (1 *K.* 9.26, 10.11, 12 ; 2 *Ch.* 8.18).

Phœnicia was supplied from Judæa with wheat, honey, oil, and balm (1 *K.* 5.11 ; *Ezek.* 27.17 ; *Acts* 12.20), while Tyrian dealers brought fish and other merchandise to Jerusalem at the time of the return from the Captivity (*Neh.* 13.16), as well as timber for the rebuilding of the Temple. Oil was exported to Egypt (*Hos.* 12.1), and fine linen and ornamental girdles of domestic manufacture were sold to the merchants (*Prov.* 31.24). In the language of Ezekiel, Jerusalem appears as the rival of Tyre in the export trade which went through its port, Joppa (*Ezek.* 26.2). The places of public market were chiefly the open spaces near the gates, to which goods were brought for sale by those who came from the outside (*Neh.* 13.15, 16; *Zeph.* 1.10).

In the matter of buying and selling great stress is laid by the Law on fairness in dealing. Just weights and balances are stringently ordered (*Lev.* 19.35-36; *Deut.* 25.13-16). Kidnapping slaves is forbidden under the severest penalty (*Ex.* 21.16 ; *Deut.* 24.7).

Compass.—"Fetch a compass" (*Num.* 34.5 ; *Josh.* 15.3 ; 2 *Sam.* 5.23 ; 2 *K.* 3.9 ; *Acts* 28.13) means, "make a circuit," or turn about (see R.V.).

Conani'ah.—*Jehovah hath established*: 1. A Levite in the time of Hezekiah (2 *Ch.* 31.12, 13 ; A.V. *Cononiah*). 2. A chief of the Levites in the time of Josiah (2 *Ch.* 35.9).

Concision.—A term of bitter reproach flung out by Paul against his Judaizing opponents (*Phil.* 3.2). The "circumcision" on which they boast themselves, and which they would enforce on all Gentile converts to Christianity, is "concision," mere physical mutilation without moral or spiritual significance (cf. *Lev.* 21.5 ; *Gal.* 5.12).

Concubine.—In the patriarchal age the difference between wife and concubine was not very clearly drawn, owing to the prevalence of polygamy. Generally, however, the concubine was a slave. With regard to the children of concubines our ideas of legitimacy did not apply, and their names appear in the patriarchal genealogies just as those of the other children. If the concubine were a Hebrew girl bought of her father as a slave, or a Gentile captive taken in war, her rights were protected by law (*Ex.* 21.7 ; *Deut.* 21.10-14). A Hebrew was forbidden to take a Canaanitish woman as a concubine, though it was from this class that the concubines of the kings were mostly drawn. Free Hebrew women might also become concubines. [POLYGAMY.]

Conduit.—A watercourse or channel mentioned in connection with the water supply of Jerusalem. Hezekiah, on the approach of the Assyrian army, stopped the upper watercourse of Gihon, diverting its waters by means of a canal straight down to the west side of the city (2 *Ch.* 32.4, 30). The idea was to secure a supply of water for the inhabitants which would be withdrawn from the invaders. Other references to conduits are to "the conduit of the upper pool" (2 *K.* 18.17; *Isai.* 7.3, 36.2), and to another made by Hezekiah (2 *K.* 20.20 ; see also *Isai.* 22.9, 11). There still exist the remains of several aqueducts, including one constructed, it is believed, by Solomon, by which water was brought, a distance of 13½ miles, from the "Pools of Solomon" beyond Bethlehem to Jerusalem.

Coney.—Mentioned four times in Scripture : in *Lev.* 11.5 ; *Deut.* 14.7 among animals prohibited for food because it "chews the cud, but parts not the hoof" ; in *Ps.* 104.18 as finding refuge in the rocks ; and in *Prov.* 30.26 among the four little things which are exceeding wise, "a feeble folk," yet making their houses in the rocks. The name *coney* (or *cony*) is O.E. for a "rabbit," but the coney of Scripture is not a rabbit ; the R.V. marg. at *Lev.* 11.5 correctly defines it as "Heb. *shaphan*, the *Hyrax Syriacus* or *rock-badger*." About the size of, and not unlike, a rabbit, they still abound in Syria, living in the rocks, and seeking instant shelter at the least sign of danger.

Confection (*Ex.* 30.35).—The R.V. translates "perfume," and for confectionaries (1 *Sam.* 8.13) gives margin "perfumers."

Congregation.—Most frequently applied to the whole Hebrew people as a religious community (*Ex.* 12.3, etc. ; *Lev.* 4.13, etc. ; *Num.* 1.2, etc.). Before the institution of kingship, the parliament of the congregation consisted of the head or father of each house, family, and tribe. The delegates were named elders or princes ; they exercised complete sovereign rights ; and the people were bound by their acts even when they disapproved of them (*Josh.* 9.18). Another Hebrew word is used of an assembly called for any special purpose, *e.g.* on occasion of one of the great festivals (1 *K.* 8.65 ; 2 *Ch.* 7.8, 30.13. Yet a third Hebrew word is very frequent in the A.V. phrase—"tabernacle of the congregation" (*Ex.* 27.21, etc.) : the R.V. correctly renders "tent of meeting," *i.e.* the place where *God* meets with His people.

Congregation, The Mount of the.—"I will sit upon the mount of the congregation," says the King of Babylon in Isaiah's vision (*Isai.*

14.13). He refers to a mountain in the north of Babylonia, where, according to mythology, the gods had their meeting place.

Coni'ah.—[JECONIAH.]

Cononi'ah.—[CONANIAH.]

Consecration.—[PRIEST.]

Conversation.—As used in the A.V. expresses "disposition" or "turn of mind" (*Heb.* 13.5), "citizenship" (*Phil.* 3.20), and "manner of life" (*Gal.* 1.13; *Eph.* 4.22, etc.).

Convocation.—The word is applied generally with the prefix "holy" only to the Sabbath and the great annual festivals of the Jews (*Ex.* 12.16; *Lev.* 23.2; *Num.* 28.18, 29.1; *Isai.* 1.13).

Cooking.—Flesh food was not an article of ordinary diet among the Jews. Few animals were slaughtered except on occasions of hospitality and festivity. The throat of the animal —kid, lamb, or calf — was cut so that the blood might be poured out (*Lev.* 7.26). After being flayed it was ready for roasting or boiling. In the former case the animal was preserved entire (*Ex.* 12.46), and roasted either over a fire (*Ex.* 12.8) of wood (*Isai.* 44.16) or in an oven, consisting of a hole dug in the earth, well heated, and covered up. Boiling, however, was the more usual method of cooking, in which case the animal was cut up. The whole mass was thrown into a caldron (*Ezek.* 24.4, 5) filled with water (*Ex.* 12.9) or milk (*Ex.* 23.19). The caldron was boiled over a wood fire, the scum which rose to the surface being removed from time to time, and salt or spices thrown in. The meat and the broth were served up separately (*Judg.* 6.19), the broth being used with unleavened bread, and butter (*Gen.* 18.8) as a sauce for dipping morsels of bread into. Vegetables were usually boiled and served up as a pottage (*Gen.* 25.29; 2 *K.* 4.38). The utensils required for cooking were a range, having places for two or more pots (*Lev.* 11.35), a caldron (1 *Sam.* 2.14), a large fork or flesh-hook, a wide open metal vessel resembling a fish-kettle, adapted to be used as a wash-pot (*Ps.* 60.8) or to eat from (*Ex.* 16.3), and dishes.

Co'os.—[Cos.] (*Acts* 21.1.)

Copper.—The word which in *Ezra* 8.27 is rendered "fine copper" is elsewhere translated as "brass." When we read "brass" we are generally to understand either copper or a mixture of copper and tin (nine parts of the former to one of the latter), *i.e.* bronze. Brass is an alloy of copper and zinc; and zinc was not known to the ancients. Copper was abundant, and used for every kind of instrument, chains (*Judg.* 16.21), pillars (1 *K.* 7.15-21), lavers (2 K. 25.13; 1 *Ch.* 18.8), mirrors (*Ex.* 38.8; *Job* 37.18), helmets and spears (1 *Sam.* 17.5, 6, 38; 2 *Sam.* 21.16). The bow of steel mentioned in *Job* 20.24 and *Ps.* 18.34 should read "bow of copper."

Cor.—The largest of the dry measures, equivalent to the homer, *i.e.* about eight bushels (1 *K.* 4.22; *Ezek.* 45.14; 2 *Ch.* 2.10, 27.5).

Coral.—*Job* 28.18; *Ezek.* 27.16. Coral reefs and coral islands abound in the Red Sea, whence probably the Hebrews derived their knowledge of it. It is found in different colours—white, black, and red, the last being esteemed the most precious.

Cor-ashan.—[CHOR-ASHAN.] (1 *Sam.* 30.30.)

Corban.—A Hebrew word retained in *Mk.* 7.11 (not in the parallel, *Matt.* 15.5), where it is interpreted "given *to God*" (R.V.). It occurs frequently in *Lev.* (*e.g.* 2.4) in the sense of "oblation," lit. something *brought near* to God as an offering. Hence it became a formula of dedication to sacred purposes, and a mere pretext for evading inconvenient obligations. The law "Honour thy father and thy mother" involved the duty of support to parents, if in need; but let the word "Corban" be pronounced over the necessary means, and they are sacrosanct. Religion steps in through its authorised exponents, the scribes and Pharisees, who "no longer suffer him to do aught for his father or his mother." It is probable that the vow of dedication to the Temple service was a formality only (cf. *Matt.* 23.16-22); but what Jesus condemns is not simply the unreality of the vow, but the vow itself. To neglect the duty of filial piety in the name of religion is to "make void the word of God" (cf. also *Matt.* 5.23, 24).

Cord.—Was used for fastening tents, as a halter or rein for animals, for yoking them either to a cart or a plough, for binding prisoners, for bowstrings, for the ropes of a vessel, for measuring ground, for fishing and snaring, for attaching articles of dress, for fastening awnings, for attaching to a plummet, for drawing water out of a well, for raising heavy weights (*Ex.* 35.18; *Judg.* 15.13; *Esth.* 1.6; *Ps.* 118.27; *Isai.* 5.18; *Jer.* 38.6). The finer sorts of cord were made of flax (*Isai.* 19.9). The cords made into a whip by our Lord as a symbol of His authority were probably of rushes (*John* 2.15).

As the tent supplied a favourite image of the human body, the cords which held it in its place represented the principle of life (*Eccles.* 12.6). To "loosen the cord," a metaphor taken from the management of animals, meant to free from authority (*Ps.* 2.3). Cords being used for measuring lands, cord or line became an expression for an inheritance (*Ps.* 16.6), hence to "cast a cord" (*Mic.* 2.5) meant to assign a property. To place a rope on the head instead of the ordinary headgear was a sign of abject submission (1 *K.* 20.31).

Core'.—[KORAH.] (*Jude* 11.)

Coriander.—A plant mentioned in *Ex.* 16.31 and *Num.* 11.7. It is still much employed in the East as a condiment, and forms an ingredient in curry powder. The fruits are aromatic, and are used in medicine. Coriander is an umbelliferous plant, growing from one to two feet in height, with divided leaves and small white flowers.

Corinth.—A famous Greek city on the isthmus connecting the Peloponnesus with the mainland, thus having the benefit of two harbours.

Cenchreæ on the east, Lechæum on the west, receiving on the one hand the rich merchandise of Asia, and on the other that of Italy and the West; in very early times a great commercial emporium; the scene of great prosperity and licentiousness, the worship of Venus being attended with shameful rites. It was at Corinth that the Apostle Paul's ghastly catalogue of heathen vices was penned (*Rom.* 1.21-32). It is not the true Greek Corinth with which we have to do in the life of Paul, but the Corinth which was rebuilt by Julius Cæsar, and made the capital of the Roman province of Achaia. Scene of Paul's labours in the reign of Claudius, for eighteen months, at the close of his second missionary tour (*Acts* 18.1-18); whence the two Epistles to the Thessalonians were written; scene of Apollos's labours (*Acts* 18.27, 19.1; 1 *Cor.* 3.6). To the Church at Corinth, composed of Gentile and Jewish converts (*Acts* 18.4-8; 1 *Cor.* 1.2, 12.2; 2 *Cor.* 1.1, 23), Paul addressed two epistles, from Ephesus and from Macedonia; returned during his third missionary tour for three months (*Acts* 20.3); during which time the Epistle to the Romans was written. Residence of Stephanas (1 *Cor.* 1.16, 16.15, 17), Crispus (*Acts* 18.8; 1 *Cor.* 1.14), Gaius (*Rom.* 16.23; 1 *Cor.* 1.14), and Erastus (*Rom.* 16.23; 2 *Tim.* 4.20).

Corinth has now shrunk to a mean village, on the old site and bearing the old name, which is often corrupted into Gortho. There are still some notable relics of its former splendour, including portions of the Posidonium, or sanctuary of Neptune, the scene of the Isthmian games, from which Paul borrows some of his most striking imagery in the Corinthian and other epistles. These remains include the stadium where the foot-races were run (1 *Cor.* 9.24). Abundant over the shore are the small green pine trees which gave the wreath to the victors in the games (1 *Cor.* 9.25).

Corinthians, Epistles to the.—As the result of the labours of Paul and Apollos a numerous and flourishing church was formed at Corinth; teachers were set over the converts; and the ordinances of Christ were regularly observed. Ere long, however, the peace of the Church was disturbed by certain persons, who sought to engraft on the doctrines of Christ the refinements of human philosophy. These persons depreciated the apostle, representing him as deficient in the graces of style and the arts of oratory, and even calling in question his apostolic authority; they also pleaded for a licentious manner of life, under pretence of Christian liberty. Hence arose divisions and irregularities; and the Church was declining from its original faith and love. The state of the Corinthian Christians, in fact, greatly resembled that of converts from gross heathenism in all ages. The new life was working among them, but it was having a hard conflict with inveterate evils. This was the situation which it was the *purpose* of the two Epistles to the Corinthians to meet.

The *First Epistle* was written from Ephesus, after Paul had been for some time absent from Corinth. Its *date* may be placed in the year 57. Although known as the First Epistle it had evidently been preceded by another which has not been preserved, but to which reference is made in 5.9. This earlier letter was either crossed or followed by one from the Corinthians to Paul (7.1), requesting his advice and instruction on some points. The *contents* of the Epistle include the apostle's correction of some disorders prevailing among them, of which he had heard from some of their members (1.11, 5.1, 11.18), which had occasioned him deep concern, and led him to send Timothy to Corinth (4.17; *Acts* 19.22). The evils which Paul sought to correct included party divisions, a fondness for so-called philosophy, immorality, litigiousness, feminine immodesty, the perversion of the Lord's Supper into an occasion of joviality, the abuse of the gift of tongues and the denial of the Resurrection. The matters upon which he gives instructions are marriage, circumcision, and slavery; eating things offered in sacrifice to idols, and the collection for the saints at Jerusalem. He shows how the highest principles may be applied to all the details of personal or Church life. Special topics of this First Epistle are the Gospel as the Wisdom of God (1-3), the supremacy of Love (13), and the doctrine of the Resurrection (15).

In no epistle does Paul's own character appear more illustrious than in this. The assertion of his apostolic authority is beautifully blended with humility and godly jealousy of himself (2.3, 9.16, 27). He combines fidelity with the utmost tenderness (3.2, 4.14, 6.12), and whatever be his gifts, he prefers love to them all (13.1).

The *Second Epistle.*—Not very long after writing the First Epistle to the Corinthians Paul left Ephesus, and went to Troas. Here he expected to meet Titus (whom he had sent to Corinth), and to receive from him intelligence of the state of the Church and of the efforts of his former epistle. But, not finding him there, he crossed over to Macedonia, where his anxiety was relieved by the arrival of Titus. From him Paul learned that his faithful reproofs had awakened in the minds of the Corinthian Christians a godly sorrow, and a practical regard for the proper discipline of the Church. But there were also symptoms of a painful kind. The faction connected with the false teachers was still depreciating his apostolic authority, and misrepresenting his motives and conduct; even using his former letter to bring new charges against him, as having failed to keep his promise of coming to see them, and having adopted an authoritative style of writing, little in unison, as they alleged, with the contemptibleness of his person and speech.

Thereupon the apostle wrote the *Second Epistle*, designed to carry forward the work of reformation, to establish still further his authority against the false teachers, and to prepare the Corinthians for his intended visit, when he desired to find their disorders rectified, and their

promised contributions for their afflicted brethren ready. Nowhere, indeed, has the very heart of Paul been more ingenuously and touchingly laid bare than in this epistle. The language of commendation, love, and thankfulness is blended with censure, indignation, and grief. The main *objects* of the epistle were to encourage and tranquillise the better portion of the Church, and to guard them against being led astray by the false teachers. Paul asserts his apostolic authority, and adduces as credentials of his mission his labours, sufferings, dangers, and Divine revelations. That the epistle was in the main successful in its aims may be inferred from the tranquil tone which pervades the Epistle to the Romans, written from Corinth a few months later, and from the absence of information to the contrary. For many details of the apostle's life this epistle is our only source of information. [CRITICISM, THE HIGHER, § 3.]

Cormorant.—The Hebrew term which is translated "cormorant" (so R.V.) in *Lev.* 11.17 and *Deut.* 14.17 implies a *plunging* bird, and hardly fits the common cormorant. Some member of the tern family is apparently intended. The "cormorant" of *Isai.* 34.11 and *Zeph.* 2.14 is the pelican (so R.V.).

Corn.—The most common kinds of corn mentioned in Scripture are wheat, barley, spelt, and millet. Oats are not mentioned. Wheat was shred in the house for domestic purposes (2 *Sam.* 4.6). From Solomon's time Palestine was a corn-exporting country, and her grain was largely taken by Tyre (2 *Ch.* 2.10, 15; *Ezek.* 27.17). [AGRICULTURE.]

Corne'lius.—A centurion stationed at Cæsarea, one of the earliest Gentile converts to the Christian Church (*Acts* 10). Visions sent from God to Cornelius and Simon Peter individually brought about a meeting between them. "Ye know," said Simon Peter, "how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath shewed me that I should not call any man common or unclean." He then declared the Gospel unto Cornelius, who received it, and the Holy Ghost fell on all them which heard the word, *i.e.* on Cornelius, his kinsmen, and near friends (*Acts* 10.24, 44). The prominence given to this event (note the repetition of the story in chap. 11) shows that it was regarded as a distinct epoch in the history of the Church. Cornelius, though fearing God and attached to Judaism in a loose sort of way (10.2), was uncircumcised (11.3), and therefore not a proselyte. His baptism was thus the first important step in the admission of the Gentiles (11.18).

Corner.—According to the Law, the corner of the field was not to be wholly reaped, this being part of the provision for the poor (*Lev.* 19.9). The constant complaints of the prophets concerning the defrauding of the poor (*Isai.* 10.2; *Amos* 5.11, 8.6) seem to show that this enactment lost practical force. The Hebrews were prohibited from cutting the "corners," *i.e.* the extremities, of the hair and whiskers running round the ears (*Lev.* 19.27, 21.5).

Corner-Stone.—The great stone which bound together the sides of a building, either at the bottom (*Isai.* 28.16) or top (*Ps.* 118.22; *Zech.* 4.7) of the angle. The phrase "corner-stone" came to be applied to persons of influence (*Isai.* 19.13), and in the N.T. the Scriptures just cited are frequently applied to our Lord (*Mk.* 12.10; *Eph.* 2.20; 1 *Pet.* 2.6, 7).

Cornet.—In *Dan.* 3 the Hebrew *qeren* (lit. horn): in 1 *Ch.* 15.28; 2 *Ch.* 15.14; *Ps.* 98.6; *Hos.* 5.8 the Hebrew *shophar*, generally rendered *trumpet.* [TRUMPET.] The "cornet" in 2 *Sam.* 6.5 (R.V. "castanets," marg. "sistra") was some kind of instrument played by being shaken, like the Egyptian sistrum, consisting of rings or bells hung loosely on iron rods.

Cos, Co'os.—Now called Stanchio; a small island off the coast of Caria, Asia Minor, where Paul passed a night on his return from his third missionary tour (*Acts.* 21.1); it was celebrated for its light woven fabrics and for its wines, also for a temple of Æsculapius, to which a school of physicians was attached, with a museum of anatomy and pathology.

Co'sam.—Ancestor of Joseph, the husband of the Virgin Mary (*Lk.* 3.28).

Couch.—[BED.]

Council.—1. See SANHEDRIN. 2. "Whosoever shall say to his brother, Raca, shall be in danger of the council" (*Matt.* 5.22). The council here referred to is one of the lower courts. See also *Matt.* 10.17 and *Mk.* 13.9. 3. A kind of jury or privy council, consisting of assessors who assisted Roman governors in the administration of justice and other public matters (*Acts* 25.12).

Court.—Most commonly applied to the enclosure of the Tabernacle and the Temple. The word rendered "palace" in the A.V. of *Matt.* 26.69, "Now Peter sat without in the palace," should be translated "court," *i.e.* the quadrangle in the centre of the high priest's palace. He was not in the chamber where the trial of the Saviour was being held. See also *Mk.* 14.66, 15.16, and *John* 18.15.

Covenant.—A solemn contract or agreement between man and man, or between man and God. Instances of the former occur in *Gen.* 21.27, 31.44-55; *Josh.* 9.6-15): the idea of the latter so pervades the Scriptures as finally to give to the completed Canon the titles of the Old Testament (*i.e.* Covenant) and the New Testament.

1. *The Old Covenant.*—The word is first used of God's promises to Noah (*Gen.* 6.18, 9.9-16), but the characteristic history of a compact between God and His chosen people, Israel, begins with Abraham, and the promises of *Gen.* 15, ratified by solemn covenant ritual, and again and again repeated and extended (*Gen.* 17.19, 22.16). The conditions on Abraham's part are faith (15.6) and obedience (17.1, 9, 22.16). Accordingly the story of the Exodus begins with the statement that "God

remembered His covenant with Abraham, with Isaac, and with Jacob" (*Ex.* 2.24). The giving of the Law from Sinai is prepared for by a reminder of how God had delivered Israel, and by further promises on condition of obedience. Moses wrote "all the words of the Lord" in the "Book of the Covenant," and after expiatory sacrifices read it before the people, who responded, "All that the Lord hath said will we do, and be obedient"; then he sprinkled the people with "the blood of the covenant" (*Ex.* 19.4-6, 24.4-8). It is this covenant which is most frequently referred to throughout the O.T. and in notable utterances of the N.T. (*v. infra*). The tables of the Law were afterwards placed in the "Ark of the Covenant," which was regarded as symbol and dwelling-place of Jehovah (*Ex.* 25.21, etc.). As "to eat of a man's salt" means a pledge of amity, the "salt of the covenant" was to be added to every meal offering, a beautiful reminder of sacred ties between God and His chosen people (*Lev.* 2.13; cf. *Num.* 18.19; 2 *Ch.* 13.5). The covenant of perpetual kingship to the line of David (2 *Sam.* 23.5) is told in 2 *Sam.* 7.

The O.T. references to the covenant abound in notices of Israel's failure to keep it: they forgot, transgressed, broke the covenant. These culminate in the great prophecy of *Jer.* 31.31-34, which foreshadows "a new covenant," not only demanding obedience, but supplying the moral motive power of love, its law written in the heart. For the fulfilment of this prophecy we pass from the O.T. (Covenant) to the N.T.

2. *The New Covenant* [for *testament* in the sense of *covenant* see TESTAMENT].—According to the earliest account of the institution of the Lord's Supper, Jesus said, "This cup is the new covenant in My blood" (1 *Cor.* 11.25 R.V.; cf. *Matt.* 26.28; *Mk.* 14.24; *Lk.* 22.20). The reference is to *Ex.* 24.8: Jesus was to create a new relation between God and men, founded like the old upon sacrifice, the sacrifice of Himself. In the development of this truth in the N.T. writings, the stress lies naturally upon the means of the covenant, the blood of Christ (*Rom.* 3.25; *Eph.* 1.7; *Heb.* 9.14; 1 *Pet.* 1.19; 1 *John* 1.7; *Rev.* 1.5, etc.): the thought of the covenant itself is prominent in 2 *Cor.* 3.6; *Gal.* 3.15, and especially in *Heb.* 8.10, 12.24, 13.20. For another view of N.T. passages see TESTAMENT.

Cow.—Mentioned as a domestic animal in the times of Jacob in Palestine and of Pharaoh in Egypt (*Gen.* 32.15, 41.1-4). In Canaan the Israelites had numerous cows (*Deut.* 7.13, 28.4). A cow and her calf were not to be killed the same day (*Lev.* 22.28; cf. *Ex.* 23.19; *Deut.* 22.6, 7).

Coz (R.V. **Hakkoz**).—A man among the descendants of Judah (1 *Ch.* 4.8).

Coz'bi.—*Deceitful*: a Midianite woman, daughter of Zur, one of the chiefs of the nation (*Num.* 25.15, 18). Her connexion with Zimri, a leading Simeonite, was part-cause of the plague at Shittim. When they were destroyed, the plague was stayed.

Cozeba.—[CHOZEBAH.]

Cracknels.—Small dry cakes. Only 1 *K.* 14.3: the same word is rendered bread (dry and mouldy) at *Josh.* 9.5.

Crane.—*Isai.* 38.14 and *Jer.* 8.7; the A.V. has "crane and swallow," the R.V. correctly "swallow and crane." The crane is a migratory bird, well known in Palestine, with a loud, hoarse, melancholy cry. Flocks of them, numbering many thousands, resort in the winter to certain well-known roosting-places in the southern desert.

Creation.—There are two accounts of the Creation in Scripture—the one ending with the institution of the Sabbath (*Gen.* 2.3), the other comprising the narrative of Eden and the Fall of Man (*Gen.* 2.4-3.24). Two points should be specially noted. First, the world was *made*. Heathen philosophers in general maintained the eternity of matter, even those who taught that God (or the gods) moulded it into various forms. The words "God created" dispel such speculations. In the second place, the world was made *by God only*. Thus is monotheism stamped from the first upon the inspired record; in absolute distinction from monolatry (to use a modern word), which might denote the worship of one God, without denying the possible existence of others. The revelation is based upon the truth that Jehovah is the only God, for whereas throughout the first account the term "God" is used, the second has consistently "the Lord God"; the primal creative force is no other than Jehovah, the God of revelation and grace.

Traditions of the creation are found among the records of ancient Eastern nations, particularly of the Accadians, the primitive inhabitants of the plains of Lower Mesopotamia. On the tablets and cylinders, rescued from the long-buried palaces and temples of Assyria, are inscribed narratives which bear a remarkable resemblance to the record of Genesis. But in dignity and religious value the Biblical account stands unrivalled. Creation by the Divine Will would still be creation, although the process extended over millions of years, and no science of the "laws of Nature" can conflict with the revelation that these are, in fact, the ways in which God works.

Creditor.—[LOAN.]

Crescens.—A companion of Paul who left him to go to Galatia (2 *Tim.* 4.10). It is possible that this was European Galatia or Gaul (some MSS. read Gaul: so R.V. marg.), practically coterminous with modern France. The founding of the Churches of Vienne and Mayence was ascribed by tradition to Crescens.

Crete.—One of the largest islands in the Mediterranean, equidistant from Europe, Asia, and Africa, but always reckoned as part of Europe; inhabited by considerable numbers of Jews, some of whom were present at Jerusalem

on the Day of Pentecost (*Acts* 2.11); passed by Paul, on the south side, on his voyage to Rome (*Acts* 27.7-13, 21); probably visited by him after his first imprisonment in Rome (*Tit.* 1.5); scene of the labours of Titus, where he received Paul's epistle, in which the inhabitants are described as lawless and immoral (*Tit.* 1.10-13), their own Cretan poet, Epimenides (600 B.C.), being quoted against them (ver. 12). Titus was much honoured in the island during the Middle Ages. The more common modern name of the island is Candia.

Cretes (*Acts* 2.11), **Cretians** (*Tit.* 1.12).—Inhabitants of Crete.

Crib.—A box or trough of stone in which the animals' food was kept (*Job* 39.9; *Prov.* 14.4; *Isai.* 1.3).

Crimson.—"Though your sins be as scarlet . . . though they be red like crimson" (*Isai.* 1.18). The word "crimson" refers to the female of the cochineal insect, a grub which attaches itself to the Syrian holm-oak. When alive the grub is about the size of the kernel of a cherry, and of a dark amaranth colour, but when dead it shrivels up to the size of a grain of wheat. It is very common in Palestine, and is still occasionally used as a dye. "Scarlet" is produced from the same insect, and the colours are not always exactly discriminated.

Crisping Pins (*Isai.* 3.22).—R.V. "satchels": the word is rendered "bags" in 2 *K.* 5.23.

Crispus.—A Jew of Corinth, whose conversion was a fruitful event in Paul's work there. He was a ruler of the synagogue, and in order to point the significance of his conversion the apostle baptized Crispus with his own hands (1 *Cor.* 1.14).

Criticism, The Higher.—1. *The Origin and Meaning of the Phrase.*—It should be carefully observed that the word "higher," as applied to criticism, does not express any claim to superiority, but is a purely technical term. "Higher" is here used in contrast to "lower." The "lower" criticism is that kind of criticism which deals with the text, and the text only. For example, the two editions of the Greek Testament which are now in most use among scholars are, perhaps, that of Westcott and Hort, and that of Nestle. Each is the result of the "lower" criticism only, *i.e.* criticism which deals with words alone, and investigates the authorities upon which these rest, in the case of the New Testament upon manuscripts in the original Greek, versions or translations, and quotations in the Fathers or elsewhere. The same three kinds of "authorities" are used also for the text of the O.T., but at present the third kind, quotations, is of little value, as there are but few quotations of the original dating from early times. The "higher" criticism, on the contrary, goes beyond the question of what are the words of a given document. It endeavours to find out the sources from which the document was derived, and, if possible, to trace out the stages by which it came to its present form. Such criticism is, in principle, perfectly legitimate. In fact, it is continually being applied to all kinds of writings, profane as well as sacred. The term "Higher Criticism" was first given to this special method of studying the Bible by J. G. Eichhorn, of Göttingen, in the second edition of his *Introduction to the O.T.*, published in 1787, where he says, "I have been obliged to bestow the greatest amount of labour on a hitherto entirely unworked field, the investigation of the inner constitution of the separate books of the O.T. by the aid of the Higher Criticism" (quoted by Carpenter and Harford-Battersby, *The Hexateuch*, 1.42).

Accepting the principle that, when writing under Divine inspiration, the writer of a canonical book was guided to use such sources of knowledge as were available, we can understand that these may have been either written or oral, or, if the expression be allowed, crystallised into customs; and, further, that they may have been drawn in the first instance, whether by the inspired writer himself or the framers of the sources used by him, from Israelites or from non-Israelites. It will be seen at once how wide a field is thus thrown open for investigation. The fact that such study, even of the Bible, is closely connected with the prevailing spirit of our time—that of investigating and testing everything in every department of knowledge (whether physical or literary) by the inductive or historical method, should not blind us to its value. Nor should it be neglected, even though, in the process of investigation, some wild theories may be brought forward.

2. *The Higher Criticism of the O.T.*—In a sense there has never been a time in the history of the Christian Church when this has been entirely absent, for even Irenæus attributed to Ezra an inspired rearrangement of the words of earlier prophets (*Adv. Haer.* 3.21), and in the twelfth century the famous Rabbi Aben Ezra suggested that small parts of the Pentateuch were not written by Moses. Even Luther pointed to the allusion to the Israelite monarchy in *Gen.* 36.31 as evidence that that verse at least was due to a later date than Moses. But Astruc, a French Roman Catholic physician, in 1753, was the first to make a systematic investigation of the subject, by inquiring into the sources of the Book of Genesis. He thought the presence of two names for God, Jehovah and Elohim, was due to the fact that Moses made use of two sources. From his time the study has gradually been developed, until it is now possible to procure editions of the O.T. in which chapters and verses, half verses, and words, are marked by different colours, or type, or symbols, designating the various authors or schools of authors to which critics confidently assign each separate part.

Some of the positions taken up are as follows:—

Ewald (1843) distinguished four writers in the Pentateuch, but, like all other critics of that time, thought that Deuteronomy was written later than Exodus, Leviticus, and Numbers. Graf (1866) went so far as to say that the Priestly legislation of the Pentateuch was later than Deuteronomy, and also later than the Prophets. This theory, subsequently developed by Wellhausen (1878), is now accepted by the large majority of Higher Critics. According to its exponents, of the four great writings of the Pentateuch, or rather the Hexateuch (for Joshua is joined with the five books of Moses), two, viz. the Jehovistic and Elohistic, existed, it is said, as early as the time of Amos (750 B.C.); Deuteronomy was composed about the time of Josiah (623 B.C.); while the Priestly legislation, though sketched by Ezekiel (593 B.C.), was not completed until the time of Nehemiah, soon after which it was combined with the rest of the Pentateuch and the Book of Joshua.

Other important parts of the theories of the Higher Criticism are that large portions of the Book of Isaiah are very much later than that Prophet (740–690 B.C.); that, in particular, chaps. 40–55 belong to near the end of the Exile (536 B.C.), and chaps. 56–66, together with certain other chapters in the first part, were written as late as the end of the Persian period, or even after the time of Alexander the Great (332 B.C.). Similarly, the Book of Zechariah is said to consist of two parts, chaps. 1–8 being written by that prophet not long after the Return, *i.e.* in 520 and 519 B.C., and chaps. 9–14 written for the most part quite late, perhaps after the time of Alexander.

But it would appear that there is hardly a single book of the O.T. which the Higher Critics do not claim to be able to disintegrate, assigning its portions to different dates.

3. *The N.T.* does not afford the same scope for conjectures, because more is known about the circumstances under which large parts of it were written, and in any case the possible limits of time are much narrower than they are in the O.T. Of chief importance is the question of the relation which the Four Gospels, and especially the first three, hold to one another. Here it is sufficient to say that recent Higher Criticism seems to be fairly successful in showing that (*a*) the First and the Third Gospels used the Second, but neither the First used the Third nor the Third the First; (*b*) a collection of our Lord's discourses, and perhaps deeds, existed, which was used by the First and the Third Gospels; (*c*) the First and the Third Gospels had each access to material unknown to the other.

In the remaining books of the N.T. the Higher Criticism is now tending to confirm the belief that the author of the Third Gospel and of the Acts was one and the same person, who used for his Acts materials that he had made on his travels with St. Paul [ACTS]. It has suggested, but without sufficient reason, that *Rom.* 16.1-20, with its long list of salutations addressed to an unvisited Church, may be a separate letter to Ephesus. And in dealing with the perplexing problem of St. Paul's communications with Corinth, it is, on better grounds, inclined to regard 2 *Cor.* 6.14–7.1 (a passage which curiously disturbs the context) as part of the lost letter referred to in 1 *Cor.* 5.9 (therefore earlier than 1 *Cor.*), and 2 *Cor.* 10–13 as an epistle intermediate between 1 and 2 *Cor.*, being the "painful letter" referred to in 2 *Cor.* 2.3, 4, 9, 7.8, 12. But it cannot be said that this theory is made out with any certainty.

4. It is, however, necessary to call attention to the subjective character of a large part of the Higher Criticism, especially in its criticism of the O.T. It claims to be the Historical Method, but it is hampered on all sides by the absence of adequate historical data. It therefore has to fall back very largely upon impressions, and after removing from the genuine work of, say, Isaiah, chapters or verses which it believes he did not write, it argues from the remainder as though they were the final test of his writings. But at any time the discovery of really ancient evidence may compel the alteration of such theories. For example, it was confidently asserted until quite recently that an allusion in the prophets to Jews residing in Upper Egypt brought down the date of such an allusion to the time of Alexander the Great at least. But the discovery in 1904 of the existence of a flourishing colony of Jews at Assouan at least as early as the sixth century B.C. has destroyed the value of such an assertion. Similarly, fifty years ago it was part of the stock-in-trade of Higher Critics that when the Israelites came out of Egypt they were a rude and ignorant people, and found themselves in Canaan among peoples equally rude and ignorant; and that for this reason it was impossible to attribute the books of the Pentateuch to Moses, or to place credit in its assertions. But now it has been proved abundantly from Egyptian history and discoveries in the Sinaitic Peninsula, not only that Moses must have been highly educated, but also that the chief men and overseers of the nation must have been accustomed to write and to make reports. Similarly, again, until a few years ago, Higher Critics denied the possibility of the statements of Genesis that kings of Babylon and neighbouring states came as far west as Palestine. But now it is a commonplace that they did so several times before the time of Abraham. It is also known now that the laws of the kings of Babylon ran in Canaan in the time of Abraham, and that the life of the latter, as recorded in Genesis, is fully in accord with what we know from elsewhere of the conditions of things there at that period.

5. *Conclusion.*—Lastly, it is most desirable that both parties in the present controversy about the Higher Criticism and the Bible should remember that, whatever the ultimate

results of this criticism may be, it cannot do more than point out the sources of human knowledge, and is obliged to confess that the history of Israel is unique. Even if it prove to be the case that portions, small or great, of the contents of the inspired books be drawn ultimately from non-Israelitish sources, Babylonian, for example, or Arabian, yet it is only as Biblical and Israelitish documents that they have had their power. The more we know of the pre-Christian Gentile nations and their literatures, the more pre-eminent, in moral power and spiritual development, stand out the literature and the nation of Israel.

Cross.—Crucifixion was a Roman method of execution, at first reserved for slaves. It combined every element of shame and torture, and was naturally looked upon with the profoundest horror.

The punishment of crucifixion commenced with scourging, after the criminal had been stripped. Into the scourge the soldiers often stuck nails, pieces of bone, and the like, and the punishment might be so severe that the sufferer died under it. The scourging generally took place at a column. In our Lord's case the scourging seems to have been a milder punishment inflicted before sentence, in order to excite pity and procure immunity from further punishment (*Lk.* 23.22; *John* 19.1).

Various sorts of crosses were used. That on which our Lord was crucified was the Latin cross, shaped thus—†. Other familiar types were "St. Andrew's Cross"—X and "St Anthony's Cross"—T. Besides the four arms of the Latin cross there was another projection arising out of the central stem, on which the body of the sufferer rested, in order to prevent its weight from tearing away the hands. Whether there was also a support to the feet, as we sometimes see in pictures, is doubtful. An inscription was generally placed above the person's head (*Matt.* 27.37; *Mk.* 15.26; *Lk.* 23.38; *John* 19.19) briefly expressing his crime. The criminal carried the cross-bar to the place of execution (*Mk.* 8.34, 15.21, etc.). Our Lord was nailed to the cross, but sometimes the sufferer was merely tied to it, though the latter was regarded as the more painful punishment, because it meant such prolonged agony. Sometimes among the Jews the body of an executed criminal was hung on a tree, where it might not remain overnight, for it was "the curse of God," and would defile the land (*Deut.* 21.22, 23). Paul applies this passage to Jesus in *Gal.* 3.13, and echoes of it may be traced in *Acts* 5.30, 10.39, etc.

Crown.—Crowns are constantly mentioned in Scripture, and represent several words of differing meaning. In the O.T. there is the crown or rim of gold round the furniture of the Tabernacle (*Ex.* 25.11, 24, 30.3), the crown of sacred office worn by the high priest (*Ex.* 29.6, cf. 28.36, 37) and king (2 *Sam.* 1.10), and, more frequently, the royal diadem (2 *Sam.* 12.30). Figurative use is made both of the sacred (*Ps.* 89.39) and the royal crown (*Prov.* 12.4, 16.31, 17.6). In the N.T. the royal diadem is spoken of in *Rev.* 12.3, 13.1, 19.12. Elsewhere the reference is to the wreath of victory (1 *Cor.* 9.25; 1 *Pet.* 5.4, etc.) or of festal rejoicing. [DIADEM.]

Crown of Thorns.—Our Lord was crowned with a wreath of thorns by the Roman soldiers, in their mockery of "the King of the Jews" (*Matt.* 27.29 and parallels). The plant used may have been the Arabian nabk, which has many sharp thorns and flexible branches that can easily be plaited. The object was rather mockery than the torture which has become associated with the "crown of thorns."

Crucifixion.—[CROSS.]

Cruse.—A vessel of clay for containing water, oil, honey, etc. (1 *Sam.* 26.11; 1 *K.* 14.3, 19.6).

Crystal.—Wisdom is declared to be more valuable than "gold and the crystal" (*Job* 28.17). The R.V. here translates "glass." In *Ezek.* 1.22 the ordinary rock-crystal is meant. In *Rev.* 4.6 and 22.1 either ice or crystal is signified.

Cub.—[CHUB.]

Cubit.—The Hebrew word translated cubit signifies, in all cases but one, "the fore-arm." The exception is in *Judg.* 3.16, where cubit is a conjectural translation of a unique word. There has been much discussion as to the length of a cubit, the estimates varying from 16 to 22 inches.

In the N.T. cubit occurs as a measure of length (*John* 21.8; *Rev.* 21.17). Whether it is to be so interpreted in the saying of Jesus, "Which of you by being anxious can add one cubit unto his stature?" (*Matt.* 6.27; *Lk.* 12.25) is doubtful. The word rendered "stature" may also mean "age" or "life," and the improbability of anxiety on the part of any man to increase his height by some 18 inches suggests that "cubit" may be here exceptionally used as a measure of time, "Add one span to his life" (so R.V. marg.). On the other hand, there is evidence that the "cubit" was the ordinary unit of measurement for human stature: short, medium, tall men are described as 3, 3½, and 4 cubits in height. Hence, without being too literal, we may perhaps interpret "which of you is able to increase his height?"

Cuckow (*i.e.* the cuckoo). — Mentioned among unclean birds in the A.V. of *Lev.* 11.16 and in *Deut.* 14.15. The R.V. has "seamew," and it is probable that some sort of "gull" is meant.

Cucumbers.—These are much cultivated in the East, and appear in the lamentation of the manna-fed multitude over the remembered dainties of their Egyptian fare (*Num.* 11.5). Isaiah, foretelling the desolation of Jerusalem, writes (1.8), "The daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers." This lodge or cottage is a rude temporary structure, made of boughs cut from the oleander, and sustained by four long poles, in which a man or boy is set to watch against robbers or destructive animals, such as foxes or jackals. When the crop is gathered

and the lodge forsaken, "the poles will fall down or lean every way, and the green boughs with which it is shaded will be scattered by the winds, leaving only a ragged sprawling wreck—a most affecting type of utter desolation."

Cummin.—Being a small and tender seed, cummin was threshed by being beaten with a rod (*Isai.* 28.25-27). The ancients used cummin as a condiment with fish and other viands, and as a stimulant to the appetite, and the Egyptian cooks sprinkled the seeds or fruits upon cakes and bread, as we use caraways. In *Matt.* 23.23 cummin is mentioned among the small garden herbs upon which the scribes and Pharisees scrupulously paid tithes.

Cun.—[CHUN.]

Cunning.—In the A.V. of the O.T. "cunning" has always its archaic sense of wise, skilful (properly the participle of the A.-S. verb "to know": connected both with *can* and *ken*). The R.V. sometimes replaces by "skilful," or, of work, "curious."

Cupbearer.—An officer of high rank with Oriental monarchs, whose duty was to serve the king with wine and guard against poison. Nehemiah held this office at the Persian court (*Neh.* 1.11). Pharaoh's "butler" was cupbearer (same Heb. word). See also 1 *K.* 10.5; 2 *Ch.* 9.4.

Curious Arts.—Magic and jugglery. The books which the magicians burned (*Acts* 19.19) contained collections of spells and charms, which were sold at a great price. Some examples of Ephesian spells have come down to us.

Curse.—[ANATHEMA.]

Cush.—1. Son of Ham, grandson of Noah, and father of Nimrod (*Gen.* 10.6-8). The name is more commonly used as a geographical and ethnic term, signifying the country (*Isai.* 11.11) and people of *Ethiopia*, which is its usual rendering in the O.T. Ethiopia generally corresponded with what is now known as the Egyptian Soudan, but also included the south-western coast of Arabia and the opposite coast of Africa as well. Prof. Sayce writes that "it was inhabited for the most part by a white race, whose physical characteristics connect them with the Egyptians. But in the southern valley of the Nile this race was in contact with two black races, the negroes and the Nubians." The latter, except in colour of skin and hair, possessed a much more refined physical structure and appearance than the negroes. 2. A Benjamite mentioned in the title of *Ps.* 7, otherwise unknown. [ETHIOPIA.]

Cu'shan (*Hab.* 3.7).—Perhaps a tribe of Cush (Ethiopia), or identical with Cushan-Rishathaim.

Cu'shan-Rishatha'im.—[CHUSHAN-R.]

Cu'shi, Cushite.—As a proper name Cushi is—1. An ancestor of Jehudi (*Jer.* 36.14). 2. Father of Zephaniah the prophet (*Zeph.* 1.1). 3. For Cushi in 2 *Sam.* 18.21-32 the R.V. has "the Cushite," *i.e.* an Ethiopian attached to the person of Joab, who broke to David the news of Absalom's death.

Cuth, Cu'thah.—Now Tell-Ibrahim, 15 miles north-east of Babylon, whence Shalmaneser brought colonists into Samaria (2 *K.* 17.24, 30). These Cutheans, who became the progenitors of the Samaritans, were worshippers of Nergal, one of the Assyrian gods.

Cutting.—Among the Canaanites and neighbouring nations the practices of shaving the head and mutilating the body were current, as supposed means of propitiating the spirits of the dead. Hence the Israelites were forbidden to imitate the customs (*Lev.* 19.28). The priests of Baal cut themselves with knives to propitiate their god (1 *K.* 18.28). Another usage contemplated by the prohibition was that of tattooing the body in order to indicate allegiance to a deity. This is evidently alluded to in *Rev.* 13.16. The tearing of the flesh from grief and anguish of spirit in mourning for the dead was regarded as a mark of affection (*Jer.* 16.6, 41.5, 48.37).

Cymbals.—Percussive instruments of copper (1 *Ch.* 15.19) or other metal included in the orchestra of 1 *Ch.* 13.8, 15.16, etc., and under another name in 2 *Sam.* 6.5; *Ps.* 150.5 (two sorts). In the N.T. the only reference is 1 *Cor.* 13.1, where for the inappropriate "tinkling cymbal" the R.V. has "clanging cymbal."

Cypress.—See *Isai.* 44.14, where R.V. has "holm tree." The only guidance is that the Heb. root means some *hard* wood, and that this tree is used with cedar and oak.

Cyprus.—A large, beautiful, and fertile island in the Mediterranean: birthplace of Barnabas (*Acts* 4.36), early received the Gospel and sent forth evangelists (*Acts* 11.19, 20, 21.16), visited by Paul and Barnabas on their first missionary tour (*Acts* 13.4-13), revisited by Barnabas (*Acts* 15.39), passed on the south by Paul on his return from his third missionary tour (*Acts* 21.3), passed on the north by Paul on his voyage to Rome (*Acts* 27.4). Cyprus was celebrated for its copper mines, which were at one time farmed to Herod the Great. A remarkable event in its history was a terrible insurrection of the Jews in the reign of Emperor Trajan (117 A.D.), which led to a massacre, first of the Greek inhabitants and then of the insurgents themselves. [CHITTIM.]

Cyre'ne.—Now El-Krenna. The chief city of Cyrenaica (Tripoli), which extended from Carthage to Egypt and from Libya (*Acts* 2.10) to the Mediterranean; inhabited by a considerable number of Jews, who gave their name to one of the synagogues in Jerusalem (*Acts* 2.10, 6.9); home of Simon who bore the Saviour's cross (*Matt.* 27.32; *Mk.* 15.21; *Lk.* 23.26), and of early evangelists (*Acts* 11.20, 13.1). Cyrene, though on the African coast, was a Greek city.

Cyre'nian.—A native or inhabitant of Cyrene (*Mk.* 15.21; *Lk.* 23.26; *Acts* 6.9).

Cyre'nius.—Mentioned in *Lk.* 2.2, the Greek form of P. Sulpicius Quirinus. He was governor of Cilicia, which was annexed to Syria at the time of our Lord's birth. The "taxing" in this passage means the enrolment or registration of the people.

Cyrus.—*The Sun*: the early career of this great conqueror is inextricably wrapped up in legend. There is no record of it in the Scriptures. The most trustworthy account states that he was the son of Cambyses, a Persian of royal blood, and grandson, on his mother's side, of Astyages, the king of the Medes. He became the ruler of Babylonia, Media, Persia, and other countries. He led his victorious armies as far north as the Greek cities of Asia Minor and as far south as the valley of the Tigris. He is said to have performed many feats of military engineering —passing over the Gyndes, a tributary of the Tigris, by diverting its water into a large number of small channels, and capturing Babylon by diverting the course of the Euphrates, so that his soldiers entered the city by the bed of the river. Cyrus was not only a great conqueror, but a wise ruler, seeking, as far as possible, to identify himself with the sentiments of the various nations he had vanquished. Jews and Babylonians alike were contented under his rule. He ordered the rebuilding of the Temple of Jerusalem (2 *Ch.* 36.23; *Ezra* 1.2, 4.3, 5.13), returned the vessels of the house of the Lord which Nebuchadnezzar had taken away (*Ezra* 1.7), and made a grant to bring cedar trees from Lebanon (*Ezra* 3.7). In the book of Isaiah he is recognised as a shepherd of the Lord (*Isai.* 44.28), and an anointed king (*Isai.* 45.1).

D

Daba'reh.—[DABERATH.]

Dabba'sheth, Dabbe'sheth.—*A hump*: now Dabsheh; a town of Zebulun (*Josh.* 19.11).

Dabe'rath.—(?) *Pasture*: now Deburieh; a town on the boundary of Zebulun (*Josh.* 19.12), belonging to Issachar; a Levitical city. It lies at the western foot of Tabor. The same as Debareh (*Josh.* 21.28).

Dagger.—The word so translated in *Judg.* 3.16, 21, 22 is elsewhere generally rendered "sword."

Da'gon.—The national god of the Philistines. There were temples of Dagon worship at Gaza (*Judg.* 16.21-30) and Ashdod (1 *Sam.* 5.5, 6; 1 *Ch.* 10.10). Dagon was the god of agriculture. Hence the gift of five golden field-mice sent by the Philistines (1 *Sam.* 6.4) as a trespass-offering to the God of Israel, the field-mice perhaps symbolising the god who had punished the worshippers of Dagon. Probably there is some connexion with the fact that the plague is primarily a rat disease.

Dalai'ah, Delaiah.—*Jehovah hath drawn*: a descendant of Zerubbabel (1 *Ch.* 3.24). [DELAIAH.]

Dalmanu'tha.—A town or district on the west side of the Sea of Galilee, whither our Lord came after feeding the 4000 (*Mk.* 8.10), but otherwise quite unknown. [MAGDALA.]

Dalmatia.—Mountainous district on east coast of the Adriatic, part of the Roman province of Illyricum, whither Titus was sent (2 *Tim.* 4.10). Paul himself had preached the Gospel in its immediate neighbourhood (*Rom.* 15.19). It was not itself the name of a province till 70 A.D.

Dalphon.—(?) *Dropping*: a son of Haman (*Esth.* 9.7).

Dama'ris.—(?) *Heifer*: a woman converted at Athens by Paul (*Acts* 17.34). It is hardly possible that she can have been an Athenian lady of rank, for one would not have been in St. Paul's audience.

Damas'cus.—The most important and one of the most ancient of the cities of Syria, standing in a fertile, almost circular plain, 30 miles in diameter, watered by the Barada and the Awaj (Abana and Pharpar). It is distant from Jerusalem north-east 133 miles. For ages it has been a commercial centre (*Ezek.* 27.18; *Amos* 3.12). It was known in the time of Abraham, and was the birthplace of his steward Eliezer (*Gen.* 14.15, 15.2). Except during the short period in which David and Solomon held it in subjection, it was the capital of the independent kingdom of Syria, with which its history is closely linked. Damascus was taken by David and laid under tribute (2 *Sam.* 8.5, 6; 1 *Ch.* 18.5-7), and retaken by Rezon in the time of Solomon (1 *K.* 11.23-25). Benhadad I., king of Syria, being bribed by Asa, king of Judah, broke his alliance with Baasha and invaded Israel (1 *K.* 15.18-20; 2 *Ch.* 16.2-4), continuing the war with Israel in the time of Omri (1 *K.* 20.34). Benhadad II. vainly besieged Samaria in the time of Ahab, returned, was again routed, but secured a covenant with Ahab (1 *K.* 20. 1-34). Three years afterwards war was renewed, in which Ahab was defeated and killed (1 *K.* 22.1, 37). From Damascus Naaman was sent to Samaria for the cure of his leprosy (2 *K.* 5). Benhadad unsuccessfully besieged Samaria a second time (2 *K.* 6.24). Hazael was visited by Elisha at Damascus and designated Benhadad's successor (2 *K.* 8.7-15). Hazael was defeated by the Assyrians, but was victorious against Jehoram and Ahaziah (2 *K.* 8.28, 29). Syrians ravaged the land of Israel east of the Jordan in the reign of Jehu (2 *K.* 10.32, 33; *Amos* 1.3-5); besieged and took Gath (2 *K.* 12.17; *Amos* 6.2); threatened Jerusalem (2 *K.* 12.18; 2 *Ch.* 24.23); oppressed Israel under Jehoahaz (2 *K.* 13.3-7, 22). Benhadad III. also was oppressive, but lost the cities which Hazael had taken (2 *K.* 13.25), Jehoash being victorious, according to the assurance of Elisha (2 *K.* 13.14-19); Jeroboam also attacked Damascus (2 *K.* 14.28). Rezin, in conjunction with Pekah, king of Israel, unsuccessfully attacked Jerusalem, but took numerous captives and recovered Elath (2 *K.* 16.5, 6; 2 *Ch.* 28.5; *Isai.* 7.1-9). Tiglath-pileser, king of Assyria, at the instigation of Ahaz, took Damascus,

killed Rezin, and transported the inhabitants to Kir, as foretold by Amos, thus terminating the kingdom of Damascus (2 *K.* 16.9-12; *Isa.* 17.1-3; *Jer.* 49.23-27; *Amos* 1.5).

In N.T. times Damascus was part of the kingdom of Aretas, an Arabian (2 *Cor.* 11.32) who held his power under the Romans; near it was the scene of St. Paul's conversion (*Acts* 9).

Damascus has enjoyed a career of almost uninterrupted commercial prosperity, and it is still a city with over 100,000 inhabitants. The plain produces walnuts, pomegranates, figs, plums, apricots, citrons, pears, and apples; in the vicinity are famous vines. The passage trade of Damascus has at all times been more important than its direct commerce. The caravans between Egypt and Syria, and between Tyre and Assyria and the East, all generally passed through Damascus. The fabric known as "damask," and the peculiar method of working with steel (for example, "a damascened blade" or sword), were not invented before the Mohammedan era. [BENHADAD, HAZAEL.]

Damn, Damnation.—These words have disappeared from the R.V., and are replaced by condemn or judge, condemnation or judgment. See for example 1 *Cor.* 11.29.

Damnable.—"Damnable heresies" (2 *Pet.* 2.1) is rendered by R.V. "destructive heresies."

Dan.—*Judge*: 1. The fifth son of Jacob, and the first by Bilhah (*Gen.* 30.6), of whose personal history we know nothing. When the people were numbered in the wilderness of Sinai the tribe of Dan contained 62,700 men able to serve, a figure that was exceeded only by Judah. The portion of the Promised Land assigned to the tribe was the smallest of the twelve, but it had eminent natural advantages. It extended from Japho—afterwards Joppa, now Yafa—on the north to Ekron and Gath-rimmon on the south, and included one of the most fertile tracts in the whole of Palestine. But the possession of this territory was disputed first by the Amorites and afterwards by the Philistines, who drove the Danites up from the cornfields of the plain, with their deep black soil, to the villages whose ruins still crown the hills that skirt the lowland. Accordingly the Danites sought out another inheritance, in the country of Laish (*Judg.* 18). Here in their rich northern possession they enjoyed the repose denied them in their original seat. After the time of David the name of Dan, as applied to a tribe, vanishes. Samson belonged to the tribe of Dan. It is noticeable that the name of Dan is omitted from the list in *Rev.* 7. The reason may be that Antichrist was expected to come from that tribe.

2. The well-known city, so familiar as the most northern landmark of Palestine, in the common expression, "from Dan even to Beer-sheba." It is at the main source of the Jordan, and was originally called Laish or Leshem (*Josh.* 19.47). It was taken by the Danites, and called Dan (*Judg.* 18); was the site of idolatrous worship (*Judg.* 18.29, 30; 1 *K.* 12.29, 30; 2 *K.* 10.29; *Amos* 8.14); and was laid waste by Benhadad (1 *K.* 15.20; 2 *Ch.* 16.4). Dan was a very ancient city, of great repute even in the time of Abraham (*Gen.* 14.14). No doubt the passage originally contained the older name, Laish, and when that was superseded by Dan, the new name was inserted in the MSS. It has been identified with the modern Tell el-Kady, "the judge's mound," whose long level top is strewed with ruins. The spring which gushes out from the foot of the mound is called el Leddan, and the stream produced by the spring is termed Nahr ed-Dan.

3. In *Ezek.* 27.19 "Dan also" should be read as "Vedan" with the R.V.

Dance.—The Hebrew women made the dance an especial means of expressing their feelings; and when their husbands or friends returned from a battle on behalf of life and home, they welcomed them with a dance of triumph (*Ex.* 15.20; *Judg.* 11.34). The young men are mentioned as dancing with the old in *Jer.* 31.13. It has been thought that the peculiarity of David's conduct when he "danced before the Lord with all his might" (2 *Sam.* 6.14) was that the dance, in accordance with custom, should have been led by Michal, who should have come out with her maidens to welcome the conquerors. But among the Semitic nations sacred dances were observed by men as well as by women. Rather she considered that it was undignified and unseemly for him to divest himself of the upper robes of his kingly office. The "leaping" by the priests of Baal was probably a limping dance (1 *K.* 18.26). In *Cant.* 6.13 "the company of two armies" may mean a sword dance by the bride. The dance of *Ps.* 149.3, 150.4 is with pipe or other wind instrument. In no case did men dance with women. Dancing by girls was frequently of a licentious kind, as probably in the case of Salome (*Mk.* 6.22).

Daniel.—*God is my judge*: 1. The second son of David, born unto him in Hebron, of Abigail, the Carmelitess (1 *Ch.* 3.1), called Chileab in 2 *Sam.* 3.3.

2. The prophet Daniel, of whose history little is known beyond what may be gathered from the book which bears his name (see below). He was not a priest, like Jeremiah and Ezekiel; but, like Isaiah, was of the tribe of Judah, and probably of the royal house (1.3-6). He was carried to Babylon as a youth (1.4) in the third year of Jehoiakim (605 B.C.), eight years before Ezekiel. There he was placed in the court of Nebuchadnezzar, and became acquainted with the science of the Chaldeans, attaining a wisdom superior to their own.

The first event which gained Daniel influence was the disclosure and explanation of the dream of Nebuchadnezzar. This occurred in the second year of the *sole* reign of that monarch, *i.e.* in 603. Subsequently his companions were delivered from the burning fiery furnace into which they had been thrown for refusing to worship an image; and some years later occurred the second dream of Nebuchadnezzar. The date of the events recorded in chap. 5, Bel-

shazzar's feast and the writing on the wall, seems to be 538 B.C., towards the close of the reign of Nabonidus, represented in Babylon by his son Belshazzar. That night the young prince (denominated "king") was slain, and the dynasty changed. By Nebuchadnezzar Daniel had been raised to high rank and power; a position he retained, though not uninterruptedly, under both the Babylonian and Persian dynasties. In the reign of Darius he was thrown into a lions' den for his fidelity towards the religion of his race, but he was miraculously delivered. He prophesied during the whole of the Captivity (1.21), his last prophecy being delivered two years later, in the third year of the reign of Cyrus (10.1). He offered a pattern of fidelity to the faith of Jehovah, even in a strange land. Ezekiel mentions Daniel, with Noah and Job, as a righteous man (14.14, 20), and as endowed with special wisdom (28.3). If this be the same Daniel, the classing of a young contemporary with the great names of old is very remarkable. Our Lord quotes him as a prophet (*Matt.* 24.15).

3. A descendant of Ithamar, who returned from exile with Ezra (*Ezra* 8.2), and sealed the covenant drawn up by Nehemiah (*Neh.* 10.6).

Daniel, The Book of.—Few parts of Holy Scripture have been more keenly discussed than the Book of Daniel. This interest may in part be traced to the relation of his prophecies to the history of great nations.

Contents.—The book is divided into two parts: (I.) the historical, 1-6, and (II.) the prophetic, 7-12. In the former part Daniel is spoken of in the third person; in the latter (apart from introductory notices, 7.1, 10.1) he himself is the narrator. (I.) Daniel and his companions at the court of Nebuchadnezzar (1); the king's dream of the great image, typifying four kingdoms (2); the burning fiery furnace (3); Nebuchadnezzar's dream of the great tree destroyed, interpreted as foreshadowing his madness (4); Belshazzar's feast (5); Daniel in the lions' den (6). (II.) Vision of the four great beasts coming up from the sea, their judgment before the "Ancient of days," and the giving of a kingdom to "one like unto a son of man" (7); vision of the ram with two horns, overcome of the he-goat with a "notable horn," which is broken, and out of which came four horns, and from one of these a "little horn," which waxed great and persecuted the saints (8); Daniel is given understanding of Jeremiah's prophecy (*Jer.* 25.12, 29.10) as to the seventy years of the "idolatries" of Jerusalem (9). Daniel, after fasting and mourning, is given yet further visions (10-12).

The *interpretation of the visions* has been a matter of keen controversy. The angel Gabriel explains the vision in chap. 8, and leaves its historical application a simple matter. The Persian empire established by Cyrus lasted from 538–333 B.C., when it was overthrown by Alexander the Great at the battle of Issus. He had, at his early death (in 333, aged thirty-two—the "broken horn"), established an almost world-wide dominion, which, in default of an heir, was partitioned out among his generals. After twenty years of rivalry and conflict *four* kingdoms were established—Macedonia and Greece, Thrace and Bithynia, Egypt and Syria, with Babylonia and the East allotted to Seleucus. Hence Judæa passed under the sway of the Seleucid kings, of whom the ninth was Antiochus Epiphanes (175–164 B.C.), the "little horn." His persecutions of the Jews led to the revolt under Judas Maccabæus, and to the reconsecration of the Temple (in 165), about three years after its pollution. A few months later Antiochus died.

It may be inferred that, as the clear prediction of chap. 8 is repeated and expanded in the remainder of the book, it is anticipated in the kindred but obscurer prophecies of chaps. 7 and 2, and that the kingdoms of Media, Persia, and Greece are also among the four typified by the Beasts and the Image. Moreover, the first of the four is that of Nebuchadnezzar himself, Babylon (2.38).

At this point expositors divide. Are Media and Persia *one* empire, the Medo-Persian, founded by Cyrus, symbolised by the ram with shorter and longer horns? If so, Greece is the third, and the fourth is naturally identified with Rome, under whose power the empire founded by Alexander eventually passed. Out of this assumption spring many varied interpretations of the ten kingdoms (the toes of the image, chap. 2, and the horns of the fourth beast, chap. 7) into which the Roman empire was to be broken up: also of the "little horn" of chap. 7.8, 20, 21, 25, often identified with the papacy.

Or, on the other hand, are Media and Persia to be regarded as *two*, the second and third of the four kingdoms, the fourth being the empire founded by Alexander the Great? In this case the outlook of the prophecy is more limited, and of less ambiguous interpretation. The ten kings are probably Alexander's successors: the "little horn" of chap. 7 being identical with that of chap. 8, Antiochus Epiphanes, who is represented as removing three powerful rivals before securing his kingdom (7.8, 20, 28).

The interpretation of the fourth kingdom is closely connected with the controversy as to the *date and authorship of the book*. If, according to the uniform tradition of the Jewish and Christian Churches, it was written by Daniel in Babylon, not only is the historicity of chaps. 1-6 assured, but the prophecies concerning Antiochus Epiphanes, uttered four centuries before the event, stand out as a marvel of prediction. In favour of such a date there is urged (1) the *place of the book in the Canon*. It was received as Scripture in the time of the Maccabees (see 1 *Macc.* 2.59, 60); and Josephus says that its prophecies were shown to Alexander on his arrival at Jerusalem (*Ant.* xi. 8 § 5). It is included in the Septuagint version of the O.T. Scriptures, which was commenced about 280 years B.C. (2) The *testimony of our Lord* (*Matt.* 24.15). (3) The *witness of the Christian*

Church. A heathen writer, Porphyry (233–302 A.D.), first attacked the claims of Daniel to be a prophet, and Jerome dealt with his objections. (4) The *colouring and details of the narrative*, which are such as a contemporary alone could supply.

On the other hand, it is urged that the book was written at a date long subsequent to the Captivity. The following grounds of this belief are given :—

(1) The main interest of chaps. 7-12 centres in the times of Antiochus Epiphanes: the analogy of other prophetic writings would suggest that it is there we should look for the historical standpoint of the prophet.

(2) The series of predictions in chap. 11 are, in their minuteness of detail, unlike any other prophecies of Scripture. To this it is replied that we have no right to limit the method of possible Divine communication.

(3) Some historical details of chaps. 1-6 are difficult to reconcile with the fuller knowledge of Babylonian times reached by modern discoveries: especially the identity of "Darius the Mede."

(4) It is held that various indications of late date are afforded by the book itself, its place in the Canon, and its use in subsequent literature.

(*a*) The linguistic phenomena are peculiar. The section 2.4-7.8 is in Aramaic: fifteen words from the Persian and three from the Greek occur: the Hebrew is that of the later language.

(*b*) In the Hebrew Canon, Daniel is not placed among the "Prophets" (though that section contains the post-exilic writings of Haggai, Zechariah, and Malachi), but among the Kethublim (Hagiographa, Holy Writings), a collection which, there is reason for thinking, marks the latest stage in the formation of the O.T.

(*c*) The predictions in the book are, for their minuteness and particularity, up to a certain point, unlike any other prophecies to be found in Holy Scripture. It is replied that possibly some of the suspected details have been added by "targumists," and transferred from the margin.

For these and other reasons the book is assigned by many modern critics to the times of Antiochus Epiphanes, between the desecration of the Temple and his death (168–164). It thus becomes an appeal to the author's suffering countrymen, based on reminders of what God had wrought for His steadfast servants of old, permeated by a religious interpretation of history as the unfolding of the Divine purpose for His people, and culminating in a reassertion of the Messianic hope and the final triumph of the Kingdom of God.

In regard to this controversy it should be pointed out that the late date leaves untouched the supposition—most probable on other grounds—that the author incorporated true, and carefully cherished, traditions of Daniel and his companions in Babylon. In its religious interpretation of history and of the circumstances amid which it was written, the book exhibits in a marked degree the characteristics of inspired prophecy. To suggest an alternative between a genuine work of Daniel and a "forgery" is to misapprehend the literary methods of the ancient world. It is quite conceivable that this Eastern writer would clothe his inspired message to his persecuted compatriots in story and vision gathered round the ancient history of Daniel in Babylon. But the religious value of the book, its revelation of the Divine working, its promise of the Christ, and all moral and spiritual lessons which it has so freely yielded to the Church in all ages, have been, and must ever remain, independent of any conclusion of criticism as to when and by whom it was written.

Dan'ites, The.—Members of the tribe of Dan (*Judg.* 13.2, 18.1, 11; 1 *Ch.* 12.35).

Dan-ja'an.—Meaning unknown: a place on the north-west border of David's kingdom, visited by Joab in taking the census (2 *Sam.* 24.6). Possibly to be identified with Daman, a ruin 4 miles north of Achzib.

Dan'nah.—Meaning unknown: town in the mountains of Judah (*Josh.* 15.49).

Da'ra.—1 *Ch.* 2.6. [DARDA, R.V. marg.]

Dar'da.—One of four men who were of great fame for their wisdom, but were excelled by Solomon. He and two others are called sons of Mahol, which see (1 *K.* 4.31).

Daric.—[MONEY.]

Dari'us.—Three kings bearing this name are mentioned in the O.T.

1. Darius the Mede, who succeeded to the government of Babylon after Belshazzar's violent death. He was sixty-two years old at the time (*Dan.* 5.31 et seq.). He made Daniel one of the three presidents who were placed over the 120 satraps, and after Daniel's miraculous deliverance from the lions he issued a decree enjoining "reverence for the God of Israel" throughout his dominions. He is usually identified with Gobryas, governor of Media, who acted as Cyrus' representative at the capture of Babylon.

2. Darius, the son of Hystaspes, proclaimed king of the vast Persian empire in 521 B.C. He was one of the greatest warriors in history. He carried his conquering arms beyond the heights of the Balkans and far along the northern coast of Africa, and south to the plains of the Indus. His attempt at the conquest of Greece resulted in the crushing defeat of the Persians at the battle of Marathon (490 B.C.), one of the decisive battles of the world's history. During his reign of thirty-six years he established and extended the kingdom founded by Cyrus. The Jews prospered during the reign of Darius, under whom the work of restoring the Temple was continued and completed (*Ezra* 6.15).

3. Darius the Persian (*Neh.* 12.22), probably Codomannus, last king of Persia, overthrown by Alexander the Great, 330 B.C.

Darkness.—The phrase "outer darkness" contains a reference to the darkness of the streets in the East, which are never lighted up by any public or private lamps after nightfall,

in contrast with the cheerful light within the house. The expression "the land of darkness" (*Job* 10.21, 22) signifies the state of the dead.

Dar'kon.—(?) *Walking rapidly*: Children of Darkon were among "the servants of Solomon" who returned from Babylon with Zerubbabel (*Ezra* 2.56; *Neh.* 7.58).

Dart.—"Fiery darts" (*Eph.* 6.16) are arrows or other missiles discharged while they are on fire or armed with some combustible material.

Da'than.—Meaning unknown: a Reubenite chieftain who joined the conspiracy of Korah the Levite (*Num.* 16.1, 26.9; *Deut.* 11.6; *Ps.* 116.17).

Daughter.—The word as used in Scripture sometimes implies granddaughter or other female descendant. "Daughter of Belial" (1 *Sam.* 1.16) simply means "daughter of worthlessness," *i.e.* worthless woman; "daughter of a strange god" (*Mal.* 2.11) means a woman (or a nation) who worshipped a false god. The "daughters of music" (*Eccles.* 12.4) are singing birds. The word is also frequently used of cities. On the inheritance of daughters, see *Num.* 27.6-11.

David.—(?) *Beloved one*: the second and greatest king of the people of Israel, son of Jesse, great-grandson of Ruth, born at Bethlehem, the youngest son of a family of ten. Though his father was a man of position and property, David in his youth pursued the occupation—that of the shepherd—allotted in Eastern countries usually to the slaves, the females, or the despised of the family. Yet Samuel nevertheless anointed him as the future king of Israel. Being a skilful player on the harp, he was summoned by Saul to soothe the melancholy of that unhappy monarch (1 *Sam.* 16). The scene of David's encounter with Goliath (1 *Sam.* 17) was Ephes-Dammim, among the hills on the western frontier of Judah, and the watercourse that ran between the two armies was the Elah or "the Terebinth," now Wady Es-Sunt. The fame which David acquired by this exploit—though it won him Saul's daughter Michal to wife—inspired Saul to malicious jealousy of the boy-warrior. Nevertheless the king raised David to the post of captain of the royal bodyguard, a position only inferior to that of Abner, the captain of the host, and Jonathan, the heir-apparent. David and Jonathan became devoted friends, but the jealous madness and murderous designs of the king at length drove David into exile. He sought refuge with Samuel, and later at the court of Achish, the Philistine king of Gath, whence he escaped by feigning madness (1 *Sam.* 19-21). He now made his retreat in the cave of Adullam, then in a stronghold near En-gedi, and afterwards in the forest of Hareth, in the south of Judah. David had there with him a band of devoted and desperate men, who willingly shared his dangers. Friendship to his cause was a perilous thing, as was shown by the murder of Abimelech and the priests by Doeg the Edomite at Saul's command (1 *Sam.* 22). The band entered the fortified town of Keilah, and Saul hoped to ensnare them there (1 *Sam.* 23). In contrast to the king's relentless pursuit of David stands the fugitive's chivalrous regard for "the Lord's anointed," as shown when he spared Saul's life in the wilderness of En-gedi (1 *Sam.* 24) and in the wilderness of Ziph (1 *Sam.* 26). The same chivalrous disposition was successfully appealed to by Abigail in the case of the foolish Nabal (1 *Sam.* 25). For a time David found shelter with Achish, king of Gath, and then Saul "sought no more again for him" (1 *Sam.* 27.4). In the absence of David, Ziklag was captured and looted by the Amalekites; but David pursued the invaders, defeated them, and rescued the captives, which included his own wives (1 *Sam.* 30). After the disastrous battle of Gilboa (1 *Sam.* 31), David uttered the touching lamentation over Saul and Jonathan (2 *Sam.* 1). David now became king of Judah, was anointed at Hebron (2 *Sam.* 2), and reigned there for over seven years. There was long war between the house of Saul and the house of David (2 *Sam.* 3.1). But after the murder of Ishbosheth, Saul's son (2 *Sam.* 4)—an act of which David strongly disapproved—he became king of all Israel (2 *Sam.* 5). He now devoted his attention to the capture of the one fortress which alone in the centre of the land had defied the arms of the chosen people. By one sudden assault Jebus was taken, and became henceforth known by its ancient name of Jerusalem, and by the name of Zion (2 *Sam.* 5). The captured city was strongly fortified and made the capital of the kingdom. The ark was brought with great solemnity from Kirjath-jearim, and a new tent or Tabernacle erected for its reception (2 *Sam.* 6). Prosperity continued to attend the arms of David, but amidst such success—whilst his troops were besieging Rabbah—he fell into the depths of sin in compassing the death of Uriah, after committing adultery with Bathsheba (2 *Sam.* 11). He was convicted of his sin, repented, and was pardoned; but the remainder of his days were embittered by family feuds. Absalom, his favourite son, rebelled against him, and for a time made his father an exile, but ultimately perished (2 *Sam.* 15-18). The sore judgment entailed by the numbering of the people still further clouded the later years of the king (2 *Sam.* 24). At the last, after Adonijah had pretended to the throne, David abdicated in favour of Solomon, confiding also to him the task of building the Temple, for which great provision had been made. After a final charge to his successor, David "slept with his fathers, and was buried in the city of David" (1 *K.* 1 and 2).

The career of David is one full of romantic incidents and surprising contrasts. It is essentially a human story, illustrating the weakness as well as the strength of a character of unusual capacity. That David was "a man after" God's "own heart" (1 *Sam.* 13.14; *Acts* 13.22) implies no presentation of David as a perfect man, but only as an agent chosen of

God for His purposes. David's sins brought sore punishment; but they also found him a man who humbled himself in true sorrow under conviction of sin (2 *Sam.* 12). Of the general character of David, Dean Stanley said: "In the complexity of its elements, passion, tenderness, generosity, fierceness—the soldier, the shepherd, the poet, the statesman, the priest, the prophet, the king—the romantic friend, the chivalrous leader, the devoted father—there is no character of the O.T. at all to be compared to it. . . . He is the type and prophecy of Jesus Christ. Christ is not called the son of Abraham or of Jacob or of Moses, but 'the son of David.'"

David, City of.—[JERUSALEM.]

David, Tower of.—[TOWER OF DAVID.]

Day.—The "heat of the day" (*Matt.* 20.12) means about nine o'clock, when in the East the sun is blazing in the sky. The "cool of the day" (*Gen.* 3.8) is just before sunset. Before the Captivity the Jews divided the night into three watches: the first watch lasting till midnight (*Lam.* 2.19), the middle watch lasting till cock-crow (*Judg.* 7.19), and the morning watch lasting till sunrise (*Ex.* 14.24). In the N.T. four watches are referred to—a division borrowed from the Greeks and Romans—first, from twilight till nine o'clock (*Mk.* 11.11; *John* 20.19); second, from nine o'clock till midnight (*Mk.* 13.35); third, from midnight till three in the morning (*Mk.* 13.35); and fourth, from three o'clock till daybreak (*John* 18.28). The day was divided into twelve parts (*John* 11.9). The third, sixth, and ninth hours were devoted to prayer (*Dan.* 6.10; *Acts* 2.15, 3.1). Part of a day was equivalent in calculations to a whole day (*Matt.* 12.40). The Jews had no names for the days of the week, but numbered them from the Sabbath. The word "day" is used of a festal day (*Hos.* 7.5), and a day of ruin (*Job* 18.20; *Hos.* 1.11). It should be noted that in reckoning the length of a king's reign, for example, a small portion of a year is counted a whole year. Thus, if a king came to the throne on the last day of the year, the next day would be described as the beginning of the second year of his reign. [CHRONOLOGY, TIME, YEAR.]

Day's Journey.—The ordinary rate of travelling was for a solitary traveller three miles an hour; for a camel two and a half miles. Travellers were "on the move" for from six to eight hours. The rate of progress frequently depended of course upon the nature of the ground to be covered. A caravan with women and children, camels and mules, moved very slowly, not perhaps more than ten or twelve miles a day.

Daysman.—An old English term meaning umpire or arbitrator (*Job* 9.33).

Deacon.—The title usually applied to the Seven set apart in *Acts* 6. The apostles, in order to meet the complaints of the Grecian Jews that their widows were neglected in the daily ministration, called upon the whole multitude of believers to choose seven men "full of the Spirit and of wisdom," to whom they (the apostles), by prayer and laying on of hands, entrusted the duty of serving tables and distributing Church alms. As early as Chrysostom it was, however, contended that the Seven were not the first Deacons, but were set apart only for the work needed at this time. But the early Church in general deemed the order of Deacons to have originated in the Seven of *Acts* 6. It will be noticed that the Seven are never called Deacons in the Acts of the Apostles. Towards the end of St. Paul's life, however, there are clear signs of the Deacons appearing as a regular part of the Church organisation. They are mentioned with the "Bishops" of the Philippian Church (*Phil.* 1.1); and in 1 *Tim.* 3 Paul lays down regulations for both these offices.

It should be noted that the word deacon (*diakonos*) is used in the N.T. in the general sense of a servant or agent (as of a king, *Matt.* 22.13; "of God," *Rom.* 13.4; "of Jesus Christ," 1 *Tim.* 4.6). It is in this sense that Paul speaks of himself as a *diakonos* or "minister" of the Gospel (*Col.* 1.23), and of the Church (*Col.* 1.25).

Deaconess.—From the reference in *Rom.* 16.1, "I commend unto you Phœbe our sister, which is a servant (*diakonos*) of the Church which is at Cenchrea," it has been assumed that Phœbe belonged to an already recognised order of Deaconesses. But there is no evidence that this was so. The more general meaning of the word *diakonos* [see DEACON] may be that used in the case of Phœbe. This would imply that Phœbe was a woman of influence, whose services to the apostle, as well as to others (*Rom.* 16.2), justified him in giving her the honourable title of *diakonos*. Note, however, that the "wives" spoken of by Paul, later on, in describing the qualifications of a deacon, should be "women" (1 *Tim.* 3.11). Clearly at this period the diaconate included both men and women. It has been disputed whether the latter were the wives of Deacons or independent women. In the early Church unmarried women as well as widows were admitted as deaconesses.

Dead, Baptism for.—[BAPTISM.]

Dead Sea.—[SEA, SALT.] The name is not used in Holy Scripture.

Debir.—Meaning unknown, ? *shrine*: 1. Now Edh-Dhaherayeh, a town in mountains of Judah (*Josh.* 15.49), formerly called Kirjath-sannah and Kirjath-sepher (*Josh.* 15.15; *Judg.* 1.11). Situated on the top of a long flat ridge, an arid district without springs, but with fourteen springs 6½ miles north. Royal city of Anakim, captured by Othniel (*Josh.* 10, 11, 12, and 15; *Judg.* 1.12, 13), assigned to the priests (*Josh.* 21.15; 1 *Ch.* 6.58). 2. A place on the north boundary of Judah, near "the valley of Achor," (*Josh.* 15.7). 3. Place near the boundary of Gad, on the high downs east of Jordan (*Josh.* 13.26). 4. King of Eglon, one of the five kings hanged by Joshua (*Josh.* 10.3, 23).

Debo'rah.—*Bee*: 1. The nurse of Rebekah (*Gen.* 35.8; compare 24.59). In the East nurses

were important and highly honoured members of the family (2 *Ch.* 22.11). Deborah accompanied Rebekah to the home of her husband (*Gen.* 24.59). 2. A prophetess who judged Israel (*Judg.* 4.5) under a palm tree in Mount Ephraim; the wife of Lapidoth. Her prophetic gift endowed her with great influence in a time of despair and confusion (*Judg.* 4.6, 14, 5.7), and she was a true "mother in Israel." She roused the children of Israel to withstand Jabin, king of Hazor, who had oppressed Israel for twenty years. With the aid of Barak she organised an army of 10,000 men, by whom the forces of Jabin, commanded by Sisera, were completely defeated. And the land of Israel had rest for forty years (*Judg.* 5.31). Her glorious triumphal ode is recorded in the same chapter. One of the oldest and greatest of Hebrew poems, it is also one of the most striking odes of its kind in all literature. With the exception of Athaliah, she is the only female ruler in Jewish history.

Debt, Debtor.—[LOAN.]

Decapolis.—*Ten cities*: a confederation of Greek cities, reckoned as ten, in an area extending on both sides of the Jordan about the south of the Sea of Galilee, and northward. They received privileges from Rome after 63 B.C. Sick inhabitants of this district were healed by our Lord (*Matt.* 4.25; *Mk.* 5.20, 7.31). The ten cities, according to Pliny, were Damascus, Philadelphia, Raphana, Scythopolis (=Beth-shan), Gadara, Hippos, Dion, Pella, Gerasa, and Canatha. In the time of our Lord these cities contained large populations, mostly Greeks, and were prosperous; six of them are completely ruined and deserted; three—Scythopolis, Gadara, and Canatha—have still a few families living, more like wild beasts than human beings, amid the crumbling ruins of palaces, and in the cavernous recesses of old tombs. Damascus, though shorn of much of its old glory, is still important and populous.

Decision, Valley of.—[JEHOSHAPHAT.]

De'dan.—Meaning unknown: 1. A son of Raamah and grandson of Cush (*Gen.* 10.7). 2. A son of Jokshan (*Gen.* 25.3). The Dedanim of *Isai.* 21.13 and Dedan of *Ezek.* 27.20 were the descendants of one or the other, and were an Arab tribe, acting as caravan merchants between east and west, whose home was near Edom (*Ezek.* 25.13). There is an island called Dadan near the Persian Gulf, the name of which may or may not be connected with the Biblical Dedan.

Deda'nim.—[DEDAN.]

Dedanites.—[DEDAN.]

Dedication, Feast of the.—The festival instituted to commemorate the purification of the Temple and the rebuilding of the Altar after Judas Maccabæus had driven out the Syrians (164 B.C.); mentioned only once in the Bible (*John* 10.22). The festival was celebrated with much singing and with the carrying of branches. It is still observed as Chanukah by the Jews, and falls about the end of December.

Deep, The.—The word thus translated in *Lk.* 8.31 and *Rom.* 10.7 is rendered "abyss" in the R.V. In *Rev.* 9.1, 2, 11, 11.7, and 20.1, 3 "bottomless pit" is literally "pit (or well) of the abyss" (see R.V.), the entrance to the abyss being regarded as a shaft down to a region lying in the depths. The usual interpretation is that it means the prison-house of evil spirits.

Degree, Good (1 *Tim.* 3.13).—R.V. has "good standing"; a position assured by Paul to those who served well as deacons. Three explanations have been offered—(1) promotion to be "bishops"; (2) reward in the favour of God, possibly to be shown in a future state; and (3) a position of moral influence and authority in the Church. The early Fathers turned to (1); Hort preferred (3). There are no proofs that in the time of the apostle its ministers passed through successive grades; though later on the word here used (*bathmos*) came to mean an order, or rank, in the ministry.

Degrees, Shadow of (2 *K.* 20.9).—[DIAL.]

Degrees, Song of, or Song of Ascents.—The title given to fifteen Psalms (120–134). The Hebrew going up to Jerusalem on a festival occasion recited one or other of these Psalms. The explanation that the title refers to the fifteen steps from the Women's Court in the Temple, and that one of these Psalms was sung at each step, is improbable.

Dehav'ites, Dehaites.—Some of the colonists planted in Samaria by the Assyrian monarch, Esarhaddon (*Ezra* 4.9). Perhaps the same as the Dai, a nomadic tribe of Persia, mentioned by Herodotus.

De'kar, The Son of (or Ben-Dekar).—One of Solomon's commissariat officers (1 *K.* 4.9).

Delai'ah.—*Jehovah hath drawn*: 1. A priest in the time of David (1 *Ch.* 24.18). 2. A prince of Judah in the time of Jeremiah (*Jer.* 36.12, 25). 3. "Children of Delaiah" were among the people of uncertain pedigree who returned from Babylon with Zerubbabel (*Ezra* 2.60: *Neh.* 7.62). 4. A father of a contemporary of Nehemiah (*Neh.* 6.10). 5. DALAIAH.

Deli'lah.—(?) *Languishing*: a woman in Sorek in Philistia, beloved by Samson. At her instigation the Philistines won from him the secret of his strength (*Judg.* 16.4-18). She received 5500 shekels (£700) for her treachery.

Deluge.—[NOAH.]

De'mas.—Probably a shortened form of Demetrius. A companion of Paul in his first imprisonment at Rome (*Col.* 4.14; *Philem.* 24), who afterwards forsook him under the more trying circumstances of his second imprisonment there (2 *Tim.* 4.10).

Deme'trius.—1. A maker of small silver shrines of Diana at Ephesus, probably representing the goddess seated in a niche. It was customary to carry these on the person, or place them in houses as amulets and charms. They were freely purchased by visitors to the famous temple. Demetrius raised an outcry against Paul when he preached the Gospel at Ephesus, considering rightly that

his trade was in danger (*Acts* 19.24). 2. A convert well spoken of, who also lived at or near Ephesus (3 *John* 12).

Demon, Demoniac. [See DEVIL, POSSESSED OF A.]

Den.—[CAVES.] Daniel was cast into "the den of lions" (*Dan.* 6.16, 17). This was the pit in which the lions were kept, in accordance with the custom of both Assyrian and Persian monarchs.

Denarius.—Translated in the R.V. as "penny." The denarius was the principal Roman silver coin of the period, weighing 60 grains, and worth about 9½d. of our money. It was the ordinary pay for a husbandman's day's labour (*Matt.* 20.2-13).

Deputy (in *Acts* 13.7, etc.; R.V., Proconsul). [See GALLIO.]

Derbe.—A city of Lycaonia (*Acts* 14.6) geographically, though in the Roman province of Galatia. It was visited by St. Paul, as described in *Acts* 14.20, 16.1—possibly also when he visited "the district of Galatia and Phrygia" (*Acts* 18.23). Gaius, his companion, was of Derbe (*Acts* 20.4). The site of Derbe is probably that of the mound of Gudelissin, some 30 miles south-west of Lystra.

Desert.—The ordinary idea of a desert—a vast treeless and waterless waste of sand—must not be attached to the word as it is used in the Bible. The Israelites had no acquaintance with such a desert either in their wanderings or in their settled existence. Four different Hebrew words are translated "desert" in the A.V. In the historical books of the Bible the "desert" means the valley of the Jordan, of the Dead Sea, and of the country south of the Dead Sea. Here in the flourishing days of Palestine were cultivated the palm, the balsam, the sugar-cane, and a luxurious vegetation. In the prophetical and poetical books the desert does, in general, indeed signify a country dried up with excessive heat, although in *Ezek.* 47.8 it implies the Jordan valley. The word rendered "desert" in *Ex.* 3.1, 5.3, 19.2, and in *Num.* 33.16 would be better translated by "pasture land." The Israelites had flocks and herds with them during the whole of their passage to the Promised Land. The same rendering ought also to be substituted for desert in *Job* 24.5; *Isai.* 21.1; *Jer.* 25.24.

Deu'el.—(?) *Know God*: father of Eliasaph (*Num.* 1.14, 7.42, 47, 10.20). The name appears as Reuel (*Num.* 2.14).

Deuteronomy.—The fifth book in the O.T., and final book of the Pentateuch. The name, derived from the contents, means the "Second Law." Its *contents* may be summarised thus—

I. *Introduction*, or Preface, adapted to gain attention from the people: i. Commemorating the blessings conferred on them; both in *peace*, by the gift of a wise and religious magistracy (1), and in *war*, by making them victorious over the kings of Heshbon and Bashan (2, 3). ii. Describing the precious law given to them, as to its Author, its miraculous promulgation, its subject-matter, and the benefits which would redound to them by its observance (4.1-40).

II. The *Second Part* contains: i. The *main principles* of religion, in the Ten Commandments (4.44-49, 5); followed by a declaration of the end of the Law—obedience; with an exhortation thereto (6), and dissuasives from those things which would hinder their obedience—viz. intercourse with heathen nations (7), forgetfulness of God's mercies (8), and self-righteousness; to beat down which Moses reminds them of their own frequent rebellions, murmurings, and provocations, and of God's free and undeserved grace and love towards them (9, 10.1-11). ii. *Practical exhortations* deduced from these principles, introduced by an earnest and impressive appeal (10.12-22, 11). These chiefly concern the *worship of God*—as to its proper place and manner (12); the avoiding and punishing seducers to idolatry (13); the guarding against legal uncleanness (14.1-21); and the times and seasons of worship, including the sabbatical year (15) and the annual festivals (16.1-17): and the *conduct of men*; either in *civil* (16.18-22, 17), or in *ecclesiastical* authority (18); or *universally considered* in their several duties to God and man, in many laws—moral, judicial, and ceremonial (19-26).

III. The *Conclusion*, which, after enjoining a solemn repetition of the law (27), is: i. *Hortatory*: persuading to obedience—by promises of blessings, and by denunciation of curses (28); by the remembrance of the great things which God had done for them; by the obligation of a solemn covenant (29); and by encouragements to repentance (30). ii. *Historical*: Moses resigns his charge to Joshua, and delivers the law to the priests (31.1-21); composes a prophetic song, which he delivers to the people (31.22-30, 32); pronounces a blessing upon the tribes, each in particular (33); views the Promised Land, into which he must not enter; dies, and is buried (34).

A comparison of this second code with the laws recorded in the Book of Exodus should be carefully made by the student. The results that such comparison will yield, if rightly estimated, will but confirm the authenticity of both. Some passages that at first sight seem at variance may refer to different events; as the appointment of judges, 1.16-18 compared with *Ex.* 18 and *Num.* 11. Or a different point of view is taken, as when in 1.22 the *people* are said to have urged the mission of the spies, whereas in *Num.* 13.1-3 *Jehovah* is said to have given the command; the request of the people being divinely granted, as in similar instances.

Additions to the history require no explanation; as "wept before Jehovah" (1.45), "threescore cities" (3.4), "what Amalek did unto thee" (25.17, 18.)

Very significant and important are occasional variations in the laws. Some enactments given for observance in the wilderness would not apply

to life in Canaan. Compare, *e.g.*, *Lev.* 17.3, 4 with *Deut.* 12.15.

The laws relating to the three great annual festivals, Passover, Pentecost, and Tabernacles are modified: compare 16.1-17 with *Lev.* 23 and *Num.* 28, 29. In regard again to the offering of firstlings, to the position and support of the Levites, the earlier and the later codes differ in some respects from each other.

Deuteronomy appears to have been the book discovered by Hilkiah the high priest in the time of king Josiah (2 *K.* 22.10), for the reforms then instituted are more in accordance with its teaching than with that of any other book of the Pentateuch.

It was from Deuteronomy that our Lord thrice quoted the words with which He answered the Tempter in the wilderness (compare *Matt.* 4.4, 7, 10 with *Deut.* 8.3, 6.16, 6.13).

The announcement of a future prophet in *Deut.* 18.15-19 is twice applied to Christ in the N.T.—by the Apostle Peter, and by the martyr Stephen (*Acts* 3.22, 7.37). There is also evidence that the words were regarded by the Jews as a prediction of the coming Messiah. See *John* 1.30, 31, 45, and 5.45-47. No doubt the language of Moses had a *general* fulfilment in the raising up of a prophetical succession, culminating in the appearance and work of Jesus Christ, to whom therefore it eminently refers. The numerous quotations from Deuteronomy in the N.T. attest the honour in which the book was held from the earliest days of the Christian Church. [PENTATEUCH.]

Devil.—*Accuser*: 1. The false accuser, slandering God to man and man to God. In *Gen.* 3.5 the devil seeks to represent God as an arbitrary and selfish ruler. For the devil as the accuser of man, see *Job* 1 and 2. He is described as "the accuser of our brethren, who accused them before our God day and night" (*Rev.* 12.10). Of the nature and original state of Satan little is revealed in the Scripture, but his power over the soul is intimated not obscurely. In the parable of the sower (*Matt.* 13.19) he is represented as catching away the good seed sown in the heart; in that of the wheat and the tares (*Matt.* 13.39) he is depicted as introducing evil into the world. Paul declares to Agrippa that his mission was to turn men from the power of Satan unto God (*Acts* 26.18), and represents the excommunication which cuts men off from the grace of Christ in His Church as a "deliverance of them unto Satan" (1 *Cor.* 5.5; 1 *Tim.* 1.20). Then we find the expression "synagogue of Satan" (*Rev.* 2.9, 3.9), the "depths of Satan" (*Rev.* 2.24). In Hebrews the death of Christ is spoken of as intended to destroy "him that hath the power of death, that is, the devil" (*Heb.* 2.14). The "wiles" (*Eph.* 6.11), the "devices" (2 *Cor.* 2.11), the "snare" (1 *Tim.* 3.7, 6.9; 2 *Tim.* 2.26) "of the devil" are expressions which indicate the character of the power of evil. The devils who had power to possess the souls of men are spoken of as members of the host which Satan captains (*Matt.* 12.24, 26; *Lk.* 10.18; *Acts* 10.38; *Eph.* 6.12). The Scripture describes sins as "the works of the devil," and traces to him all error and evil (2 *Cor.* 11.14, 15; 1 *Thess.* 2.18; *Rev.* 2.10, 20.10). Satan is represented as, above all, the Tempter; the chief recorded instances of his activity in this character are the temptations of Eve and of our Lord. [SATAN.]

2. Devils, as objects of worship, to which propitiatory sacrifices were offered, are referred to in *Lev.* 17.7; *Deut.* 32.17; 2 *Ch.* 11.15; *Ps.* 106.37. (Compare *Rev.* 9.20.) [And see SATYR.]

Devil, Possessed of a.—Demoniacal possession figures largely in the Gospels and Acts. Three words represent the evil spirits and the condition of being under their control—*dæmon*, *dæmonion*, and the corresponding verb. They imply the existence of beings inhabiting and controlling human beings, or even dwelling in beasts (as in the Gadarene swine, *Matt.* 8.32). Their influence was manifested at times in physical infirmity (as dumbness, *Matt.* 9.32, 33); but that those possessed thus were not ordinarily sick persons is shown by distinct differentiation as in *Matt.* 10.8. That their influence was also seen in moral degradation appears from the parable of the unclean spirit (*Matt.* 12.43-45). They are opposed to the kingdom of God, and their subjection was a proof that His kingdom was come (*Lk.* 11.20). They recognised our Lord as the Son of God (as in *Matt.* 8.29), and felt the authority of His name when used by others (*Acts* 19.15).

Attempts to represent possession by the devil as merely some ordinary physical or mental malady fail in the face of the details to be gathered from the Gospels. Nor is there any force in the allegation that such possession does not now exist. On what sure ground can any such allegation be made? Certainly such phenomena as are described in the Gospels have been noted in various parts of the mission-field.

Dew.—Dews in Palestine are plentiful in the summer, every morning. Gideon filled a basin with the dew on a fleece of wool (*Judg.* 6.38). Isaac, blessing Jacob, wished him the dew of heaven, which fattens the fields (*Gen.* 27.28). In these warm countries, where it seldom rains, the night dews supply the want of showers. The dew is often employed in the imagery of the prophets and poets (*Deut.* 32.2; *Job* 29.19; *Ps.* 133.3; *Prov.* 19.12; *Isai.* 26.19; *Hos.* 6.4, 13.3, 14.5; *Mic.* 5.7). In some of these passages it is rather the evening-mist, which is brought up by the west wind.

Dew of Hermon.—[HERMON.]

Diadem.—Four words are so translated in the O.T. See *Job* 29.14; *Isai.* 28.5, 62.3; *Ezek.* 21.26 (when R.V. has "mitre." [CROWN.]

Dial.—The word is only found twice in the A.V., 2 *K.* 20.11; *Isai.* 38.8. Elsewhere the Hebrew word is translated "steps" or "degrees." The general opinion is that the dial of Ahaz was a staircase so arranged that the sun showed the hours upon it by the shadow.

It may be that at the head of the stairs was a column or obelisk, the shadow of which fell on a greater or smaller number of steps according as the sun was low or high. The relation between the length of the shadow and the time of day was of course familiar to antiquity. "As a servant earnestly desireth the shadow" (*Job* 7.2), *i.e.* longs to get done with his work.

Diamond.—A precious stone (*Ex.* 28.18, 39.11; *Ezek.* 28.13). Modern commentators prefer "onyx" as a translation. The diamond of *Jer.* 17.1 should be adamant.

Dia'na.—The Latin name of the Greek goddess Artemis, for whose worship there was a famous temple at Ephesus (*Acts* 19). The view taken of her in that city was that she was the sustainer of all living creatures. The image of Diana was believed by the Ephesians to have fallen down from heaven. The temple was served by a college of priests and by vestal virgins. [EPHESUS, DEMETRIUS.] It was one of the seven wonders of the world; constructed of shining marble, it had first and last taken 220 years to build. Behind the shrine was a treasury where nations and kings stored their most precious things. This famous structure was burnt by the Goths 260 A.D.

Diblah, Dib'lath.—A copyist's mistake for Riblah—D and R being very similar letters in Hebrew (*Ezek.* 6.14). [RIBLAH.]

Dibla'im.—Meaning unknown: the father of Hosea's wife Gomer (*Hos.* 1.3).

Diblatha'im.—Meaning unknown. [ALMON-DIBLATHAIM; BETH-DIBLATHAIM.]

Di'bon, or Dibon-Gad.—Meaning unknown: 1. Dhiban, 3½ miles north of the Arnon. Town of Moab (*Num.* 21.30), site of encampment of Israelites (*Num.* 33.45, 46), assigned to Reuben, rebuilt by Gad (*Num.* 32.3, 34; *Josh.* 13.9, 17), recovered by Moab (*Isai.* 15.2; *Jer.* 48.18, 22). Called also Dimon (*Isai.* 15.9), site of the discovery of the Moabite stone. 2. Town reinhabited by men of Judah after return from captivity (*Neh.* 11.25). [DIMONAH.]

Dib'ri.—A Danite whose daughter had married an Egyptian, and whose son was stoned for blasphemy (*Lev.* 24.11).

Didrachma.—[DRACHMA.]

Did'ymus.—*The twin*: the Greek equivalent to the Aramaic word Thomas, the apostle (*John* 11.16, 20.24, 21.2).

Dik'lah.—*Palm tree*: a son of Joktan of the family of Shem whose descendants inhabited a district in Arabia (*Gen.* 10.27; 1 *Ch.* 1.21). They have been identified on somewhat precarious grounds with the Minaei, a people dwelling in a district of the Yemen, Arabia.

Dilan, Dil'ean.—Meaning unknown: town in lowlands of Judah (*Josh.* 15.38).

Dill.—Marginal rendering of *Matt.* 23.23. [ANISE.]

Dim'nah.—(?) *Dung*: Levitical town of Zebulun given to the Merarites (*Josh.* 21.35); probably same as Rimmon.

Di'mon, The Waters of.—Some streams in the land of Moab (*Isai.* 15.9); same as DIBON 1.

Dimo'nah.—*Marshy place*: town in extreme south of Judah (*Josh.* 15.22); probably same as DIBON 2.

Di'nah.—*Judged or avenged*: daughter of Jacob by Leah; she accompanied her father from Mesopotamia to Canaan, and was violated by Shechem, son of Hamor; Simeon and Levi, own brothers to Dinah, exacted a signal vengeance for this offence, slaying all the males of Hamor's city and plundering it (*Gen.* 34).

Dinaites.—Assyrian tribe transported to Samaria by the Assyrian king Asnapper (Assarbanipal) (668–626 B.C.) after the conquest and captivity of the ten tribes. They opposed the rebuilding of the Temple (*Ezra* 4.9). It has been conjectured that they are the Dayani who lived in Western Armenia.

Dinha'bah.—Meaning unknown: capital of Bela, an Edomite king (*Gen.* 36.32; 1 *Ch.* 1.43).

Dinner.—[MEALS.]

Diony'sius.—A convert of St. Paul and a member of the supreme court at Athens (*Acts* 17.34). Said to have become the first Bishop of Athens. Some famous mystical treatises attributed to him from the fifth century onwards are doubtless forgeries.

Diot'rephes.—A disciple who loved preeminence (3 *John*, 9). He was inhospitable to travelling evangelists.

Diphath.—[RIPHATH.]

Disciple.—A pupil or learner, following a leader or his principles, as of Moses (*John* 9.28), John the Baptist (*Matt.* 9.14), the Pharisees (*Matt* 22.16), and, pre-eminently, the followers of our Lord either in general (*Matt.* 10.42), or restrictedly, the apostles (*Matt.* 10.1). The word is applied to a woman in the case of Dorcas (*Acts* 9.36). [EDUCATION, SCHOOLS, APOSTLE.]

Discover.—Used in the sense of "uncover" in *Deut.* 22.30; 2 *Sam.* 22.16; *Ps.* 29.9, and elsewhere.

Disease.—[MEDICINE.]

Dish.—"He that dippeth with Me in the dish" (*Matt.* 26.23; *Mk.* 14.20), said our Lord at the Last Supper, referring to Judas. Guests at table handled the food with their fingers. Each person broke off a small piece of bread, dipped it in the dish, and then conveyed it to his mouth, together with a small portion of the meat or other contents of the dish. [BASIN, CHARGER.]

Di'shan.—(?) *Leaping, or gazelle or mountain-goat*: youngest son of Seir the Horite (*Gen.* 36.21).

Di'shon.—*Gazelle or mountain-goat*: 1. Fifth son of Seir (*Gen.* 36.21, 26, 30; 1 *Ch.* 1.38). 2. Son of Anah and grandson of Seir (*Gen.* 36.25; 1 *Ch.* 1.41).

Dispersion, The Jews of the.—The title applied to Jews settled in foreign countries. These colonies were kept together and prevented from being lost in the surrounding community by the powerful cohesion of their faith. In

these new circumstances the literal observance of the Mosaic law was difficult, and the Jews thereby obtained a truer insight into its spiritual significance. The Dispersion was a most wonderful providential preparation for the spread of Christianity among both Jews and Gentiles. The Temple at Jerusalem remained the acknowledged centre of Judaism, and the faithful Jew everywhere contributed his yearly half-shekel to its maintenance. At the beginning of the Christian era Jews were settled in Babylonia, Persia, Media, Parthia, throughout all Asia Minor, in Cyprus and the islands of the Ægean, in Alexandria and along the northern coast of Africa, and in Rome itself. The earliest evidence we possess of a community of Dispersed Jews elsewhere than in Babylonia is that at Elephantine (Assuan) in Upper Egypt, where recent discoveries have shown the evidence of a Jewish Temple in the sixth century B.C. Many of them rose to prosperity and influence. The influence of the Dispersion on the rapid promulgation of Christianity can scarcely be overrated, both in its modification of Jewish doctrine, and in its direct influence by proselytising. Among the converts at Pentecost were Jews who had come from all parts of the world in which their race was settled, and these naturally when they returned to their homes were centres of propagandist activity, and prepared the way for the subsequent work of the apostles. The Dispersion had created among the Gentiles a class known as "the devout," who, if not formally Jews, recognised in various degrees the faith of the God of Israel. It was naturally from this class that many of the first converts to Christianity were drawn.

Distaff.—*Prov.* 31.19. [SPINNING.]

Dives.—[LAZARUS.]

Divination.—God has been pleased to bestow the gift of prophecy upon but very few persons in the whole history of the world, but there were in Bible times many pretenders to the gift, who practised various kinds of arts to secure their supposed insight into the future. Divination generally fell into the hands of a priestly caste (*Gen.* 41.8; *Isai.* 47.13; *Jer.* 5.31; *Dan.* 2.2), who used it for their own ends. The persons who claimed to have familiar spirits (*Isai.* 8.19, 29.4) are believed to have been ventriloquists who "peeped and muttered" from the earth to imitate the voice of the spirits that they were supposed to have summoned from the dead. As regards the summoning of Samuel from the dead by the witch of Endor (1 *Sam.* 28.7-25), while the woman was no doubt an impostor, God gave success to her arts on this occasion for His own purpose—that Saul might be fully warned of what awaited him, and that he might turn his heart to God even in his closing days. In *Ezek.* 21.21 the reference is to divination by arrow. The king threw up a bundle of arrows to see in what direction they would alight, and since they fell on the right hand he marched towards Jerusalem. The cup by which Joseph is said to have divined (*Gen.* 44.5) was a silver vessel (symbolic of the Nile, "the cup of Egypt"), which was supposed to have mysterious magical qualities. The divination was by means of radiations from the water or from magically inscribed gems thrown into it. The condition of the liver of the animal sacrificed was supposed by some to be an indication to future conduct (*Ezek.* 21.21). Moses forbade every species of divination. [MAGIC.]

Divorce.—The law of Moses permitted the Jewish husband to put away his wife (*Deut.* 22.19, 29, 24.1-4), but for what causes is a topic of dispute. Our Lord said: "Whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery; and whosoever shall marry her that is divorced committeth adultery" (*Matt.* 5.32). Some scholars think that in this verse "fornication" is to be understood strictly of sin before marriage (*Deut.* 22.19). [ADULTERY, MARRIAGE.]

Diza'hab.—*Region of gold*: a place in the Arabian desert, apparently on the border of Moab (*Deut.* 1.1).

Doctor.—*Lk.* 2.46, 5.17; *Acts* 5.34. [LAWYER, MEDICINE, RABBI, SCRIBES.]

Do'dai.—*Beloved of Jah*: an Ahohite, one of David's captains (1 *Ch.* 27.4). [DODO 2.]

Doda'nim or **Roda'nim.**—A race descended from Javan, son of Japhet (*Gen.* 10.4; 1 *Ch.* 1.7). They may represent a Greek colony in Asia Minor. If Rodanim is the correct form, it will denote the natives of the island of Rhodes. Rhodes had originally been occupied by Phœnicians, whose tombs have been discovered in the ancient cemeteries of the island, but the Phœnician settlers were subsequently superseded by Dorian Greeks.

Doda'vah (R.V. **Dodavahu**).—*Jah is loving*: father of Eliezer (2 *Ch.* 20.37).

Do'do.—*His beloved*: 1. Father of Elhanan, who was one of David's captains (2 *Sam.* 23.24; 1 *Ch.* 11.26). 2. An Ahohite (2 *Sam.* 23.9), probably the same as Dodai, in which case we must suppose that the words "Eleazar son of" have dropped from 1 *Ch.* 27.4. 3. A man of Issachar (*Judg.* 10.1).

Do'eg.—(?) *Anxious*: chief of Saul's herdsmen, an Edomite who informed Saul of Ahimelech having assisted David. He destroyed the priests of Nob, with their families, to the number of eighty-five persons, together with all their property (1 *Sam.* 21.7, 22.9, 17, 22).

Dog.—Dogs are numerous in the East. Having no owners, they run about the streets in troops, living on what they can pick up or is given to them by chance. They consume all sorts of offal; and even human graves, unless well secured, are not safe from their search. "The dogs shall eat Jezebel by the wall [rampart] of Jezreel" (1 *K.* 21.23). On the very spot on the mounds of Jezreel, outside the modern hovels, the descendants doubtless of these very dogs may be seen searching for refuse. At this day every town, from the greatest to the

least, in Palestine swarms with lazy, filthy curs —not unlike ill-bred collies or shepherds' dogs— which will hardly move out of one's way in the daytime, and howl hideously throughout the night. To compare a person to a dog, living or dead, was a bitterly insulting expression (1 *Sam.* 17.43, 24.14; 2 *Sam.* 9.8; 2 *K.* 8.13). Paul says, "Beware of dogs" (*Phil.* 3.2), *i.e.* of impudent, sordid, greedy professors of religion; while in *Prov.* 26.11 and 2 *Pet.* 2.22 sinners, who continually relapse into sin, are compared to dogs returning to their vomit. "Dogs" are excluded from the New Jerusalem (*Rev.* 22.15).

Door.—[GATE.]

Doph'kah.—Meaning unknown: site of Israelite encampment near the Wilderness of Sin (*Num.* 33.12, 13).

Dor.—(?) *Round dwelling*: now Tanturah, royal Canaanite city on a rocky promontory 14 miles south of Carmel; whose king joined Jabin, king of Hazor, against Joshua (*Josh.* 11.1, 2, 12.23); within the territory of Asher, but allotted to Manasseh; from which the inhabitants were not expelled, though made tributary (*Josh.* 17.11; *Judg.* 1.27, 28); a commissariat district of Solomon (1 *K.* 4.11). The ruins include the remains of the ancient harbour.

Dorcas.—A Greek word meaning gazelle because of the animal's large eyes, as Tabitha is the Aramaic word for gazelle because of its beauty generally. A much-beloved Christian woman at Joppa, who made garments for the poor. She was raised from the dead by Peter (*Acts* 9.36-42).

Do'than.—Meaning unknown: now Tell Dothan, town on a hill 12 miles north of Samaria in a beautiful luxuriant plain running up among the south hills from the south-west side of the plain of Esdraelon; in the plain Joseph's brethren were pasturing their flocks when they sold him to the Midianites (*Gen.* 37.17); in the town Elisha was protected from the forces which the Assyrian king sent to apprehend him (2 *K.* 6.13).

Do to Wit.—See 2 *Cor.* 8.1. "Do" signifies "make" or "cause," and "to wit" equals "to know." The R.V. reads, "We make known to you."

Dove.—The first mention of the dove in the Bible is in *Gen.* 8.8, 10-12. Noah used the bird to find out how far the waters of the flood had subsided. Doves are very plentiful in Palestine, both in the wild and domesticated state. They are classed by Moses among the clean birds, and have always been held in the highest estimation among Eastern nations. *Ps.* 68.13 refers to the shimmering of their wings as they rise. The dove is mentioned as a symbol of simplicity, innocence, gentleness, affection, and fidelity (*Hos.* 7.11; *Matt.* 10.16). Doves might be offered in sacrifice by poor people who could not bring a more costly oblation. Thus it was that Mary offered "a pair of turtle-doves or two young pigeons" after the birth of Christ (*Lev.* 12.8; *Lk.* 2.22-24). In *Isai.* 60.8 we read: "Who are these that fly as a cloud, and as the doves to their windows?" The windows refer to the latticed openings in the dovecots (of which almost every house possesses one) or to the clefts of the rocks to which the wild pigeons in vast numbers resort, literally obscuring the sun in their passage. The bright red skin round the dark eye of the turtle-dove explains the words "fitly set" in *Cant.* 5.12. The dung of pigeons is very largely used for manure in the East. Morier in his *Persian Travels* describes the pigeon-houses erected at a distance from habitations for the sole purpose of collecting pigeons' dung. They are large round towers, rather broader at the bottom than the top, and crowned by conical spiracles, through which the pigeons descend. Their interior resembles a honeycomb pierced with a thousand holes, each of which forms a snug retreat for a nest. "The extraordinary flights of pigeons," says Morier, "which I have seen alight upon one of these buildings afford, perhaps, a good illustration for *Isai.* 60.8 [see above]. Their great numbers and the compactness of their mass literally look like a cloud at a distance."

Doves' Dung.—In 2 *K.* 6.25 only, where it is said that during the siege of Samaria "the fourth part of a cab [little more than half a pint] of doves' dung was sold for five pieces of silver." Most scholars are in favour of the literal meaning, that doves' dung was used for human food; but some are of opinion that it was bought instead of salt to serve as a kind of manure for raising esculent plants of quick vegetation. It can hardly be the name of a kind of grain.

Dowry.—In the East the bridegroom offers to the father of his bride a sum of money before receiving the daughter in marriage (*Gen.* 34.12; 1 *Sam.* 18.25). When Jacob had no money to give for a wife he purchased her by his services to her father Laban (*Gen.* 29.18). [MARRIAGE.]

Drachma.—Transcript of the Greek word translated "the piece of silver" in *Lk.* 15.8, 9. It was a Greek coin of nearly the same value as the Roman denarius, *i.e.* 9½d. The double drachma (didrachma) is the same as half a shekel, two of which formed the stater paid in *Matt.* 17.27. [DENARIUS, MONEY.]

Dragon.—The reference is to the jackal in the following passages: *Job* 30.29; *Isai.* 13.22, 34.13, 43.20; *Jer.* 9.11, 14.6, 51.37; *Mic.* 1.8. The Holy Land, with its large number of caves and old tombs, is a favourite haunt of the jackal, which prowls about in search of stray sheep or kids, but does not venture to attack man. "The poison of dragons" (*Deut.* 32.33) refers to an ordinary serpent; as also in *Ps.* 91.13. The dragon of *Isai.* 51.9 and *Ezek.* 29.3 is the crocodile, the great monster of the Nile (and the emblem of the might of Egypt), which formerly also existed in the Euphrates or Tigris (*Jer.* 51.34). The dragon of *Rev.* 12 is symbolical, not necessarily referring to any actually existing creature. John may have had the boa in his mind when he describes Satan as a great red dragon, striking vehemently with its tail.

Dragon Well.—On the west or south-west

wall of Jerusalem (*Neh.* 2.13). The name is probably due to a pre-Israelitish worship of a sacred serpent, or a *jinn* in the form of a serpent.

Dram.—[Money.]

Dream.—The Orientals, and particularly the Jews, greatly regarded dreams, and applied for their interpretation to those who undertook to explain them. We see the antiquity of the custom in the history of Pharaoh's baker and butler (*Gen.* 40); Pharaoh himself (*Gen.* 41) and Nebuchadnezzar (*Dan.* 2) are also instances. The Midianites gave credit to dreams, as appears from that which a Midianite related to his companion, from whose interpretation Gideon took a happy omen (*Judg.* 7.13, 15). Consider also the dreams of Abimelech (*Gen.* 20.3-7), Laban (*Gen.* 31.24), Joseph (*Matt.* 1.20), the Magi (*Matt.* 2.12), and Pilate's wife (*Matt.* 27.19). It should carefully be noted that the greater number of dreams were granted to those who had not the advantage of being under the Jewish covenant.

Dress.—The earliest garments were made from fig leaves sewn together to form an apron (*Gen.* 3.7); afterwards skins of animals were used, the sacred writer wishing to suggest a difference between garments framed by man and those provided by God at the expense of life (*Gen.* 3.21). The garment of Elijah was apparently the skin of a sheep or some other animal with the wool left on (2 *K.* 1.8). The art of weaving hair was known to the Hebrews at a very early period (*Ex.* 26.7, 35.6); the sackcloth used for mourning was made from black goat's hair. John the Baptist's robe was of camel's hair (*Matt.* 3.4). Wool was at all times largely employed, particularly for the outer garments (*Job* 31.20; *Prov.* 27.26, 31.13). Linen was used in the vestments of the high priests (*Ex.* 28.5) as well as by the wealthy (*Gen.* 41.42; *Prov.* 31.22; *Lk.* 16.19). Silk was not introduced until a very late period (*Rev.* 18.12). The use of a mixed material such as wool and flax was forbidden (*Lev.* 19.19; *Deut.* 22.11), probably with the view of enforcing the idea of purity and simplicity.

The general colour of the Hebrew dress was the natural white, intensified in some cases by the fuller's art (*Mk.* 9.3). The notice of scarlet thread (*Gen.* 38.28) implies some acquaintance with dyeing. The Hebrews learned from the Egyptians various methods of producing decorated stuffs, such as weaving with dyed threads (*Ex.* 35.25), using gold thread or wire (*Ex.* 28.6), and working figures into the texture (*Ex.* 26.1, 31, 36.8, 35). Robes decorated with gold thread (*Ps.* 45.13), and at a later period with silver thread, were worn by royal personages; other kinds of embroidered garments were worn by the rich (*Judg.* 5.30; *Ps.* 45.14; *Ezek.* 16.13). Dyed robes were imported from foreign countries (*Zeph.* 1.8); purple (*Prov.* 31.22; *Lk.* 16.19) and scarlet (2 *Sam.* 1.24) were occasionally worn by the wealthy.

The modern Arab dresses much as the ancient Hebrew did, with the same flowing robes. There is an outer garment, warm and heavy, and an inner of light material. There was a similarity between the garments of men and those of women, though there was difference enough to indicate sex; "the woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment" (*Deut.* 22.5). The most essential article of dress was one which resembled our *shirt*, made of wool, cotton, or linen, and kept close to the body by a girdle. A person with only this garment on was described as naked (1 *Sam.* 19.24; *Job* 22.6; *Isai.* 20.2, 58.7; *John* 21.7; *Jas.* 2.15). Over this garment was worn a second tunic, longer than the first. The ordinary outer garment consisted of a quadrangular piece of woollen cloth, probably resembling in shape a Scotch plaid. It was either wrapped round the body or worn over the shoulders like a shawl, or it might be thrown over the head to conceal the face (2 *Sam.* 15.30; *Esth.* 6.12).

The women wore the same sort of inner shirt as the men, but their outer garments were different, including a sort of shawl and a veil. Their garments terminated with an ample border or fringe, which concealed the feet (*Isai.* 47.2; *Jer.* 13.22).

The outer garment of the Hebrews was also used as bedclothes, for which reason a creditor could not retain it after sunset (*Ex.* 22.26; *Deut.* 24.12, 13). The custom of placing garments in pawn appears to have been very common.

The loose flowing character of the Hebrew robes admitted of a variety of symbolical actions; rending them was expressive of various emotions, as grief (*Gen.* 37.29, 34; 2 *Sam.* 1.2; *Job* 1.20), fear (1 *K.* 21.27; 2 *K.* 22.11, 19), indignation (2 *K.* 5.7, 11.14; *Matt.* 26.65), or despair (*Judg.* 11.35; *Esth.* 4.1). Generally the outer garment alone was thus rent (*Gen.* 37.34; *Job* 1.20, 2.12), occasionally the inner (2 *Sam.* 15.32), and occasionally both (*Ezra* 9.3; *Matt.* 26.65). Shaking the garments or shaking the dust off them was a sign of renunciation (*Acts* 18.6); spreading them before a person, of loyalty and joyous reception (2 *K.* 9.13; *Matt.* 21.8); wrapping them round the head, of awe (1 *K.* 19.13), or of grief (2 *Sam.* 15.30; *Esth.* 6.12; *Jer.* 14.3, 4); casting them off, of excitement (*Acts* 22.23); laying hold of them, of supplication (1 *Sam.* 15.27; *Isai.* 3.6, 4.1; *Zech.* 8.23).

In the case of travelling, the outer garments were girded up (1 *K.* 18.46). They were thrown aside also when they would impede action (*Mk.* 10.50; *John* 13.4; *Acts* 7.58).

"Thou hast clothing" (*Isai.* 3.6) signifies to be rich, because changes of raiment formed one of the main elements of wealth (*Job* 27.16; *Matt.* 6.19; *Jas.* 5.2). The women of the family made the clothes (*Prov.* 31.22; *Acts* 9.39). Owing to the great simplicity of the "cut" of the garments, little art was needed. Extravagance in dress is referred to in *Isai.* 3.16;

Jer. 4.30; *Ezek.* 16.10; *Zeph.* 1.8; 1 *Tim.* 2.9; 1 *Pet.* 3.3.

Drink, Strong.—The strong drink referred to in *Isai.* 5.22 was made from barley with which spices were mixed. Other intoxicating drinks—in addition to wine—were distilled from corn, honey, or dates. The effects of the use of strong drink are referred to in *Ps.* 107.27; *Isai.* 24.20, 49.26, 51.17-22. It was forbidden to the priests on service (*Lev.* 10.9) and the Nazarites (*Num.* 6.3). [DRUNKENNESS.]

Drink Offering.—An offering under the Mosaic law (*Ex.* 29.40; *Lev.* 23.18; *Num.* 15.5).

Dromedary.—In *Isai.* 60.6; *Jer.* 2.23 this should be rendered "young camel." The translation in 1 *K.* 4.28 should be "swift steeds" (R.V.). The expression "mules, camels, and young dromedaries" (*Esth.* 8.10) should read "swift steeds, that were used in the king's service, bred of the stud" (R.V.). [CAMEL.]

Drought of Summer.—Lasts from middle of May to middle of August, vegetation being then preserved by the dews (*Hag.* 1.11).

Drowning.—This was a mode of capital punishment in use among the Syrians (*Matt.* 18.6).

Drunkenness.—The first instance of intoxication on record is that of Noah (*Gen.* 9.21). The sin of drunkenness is condemned in *Rom.* 13.13; 1 *Cor.* 6.9, 10; *Eph.* 5.18; 1 *Thess.* 5.7, 8. Men are represented as drunk with sorrow, with afflictions, and with the wine of God's wrath (*Isai.* 63.6; *Jer.* 51.57; *Ezek.* 23.33). Persons under the influence of superstition, idolatry, and delusion are said to be drunk (*Isai.* 28.7; *Rev.* 17.2).

Drusilla.—The third daughter of that Herod Agrippa who put to death the Apostle James (*Acts* 12.1, 2) and imprisoned Peter (*Acts* 12.3, 4), and who was himself judicially smitten in the midst of his oration at Cæsarea (*Acts* 12.23). She was remarkable for beauty. Her second husband was Claudius Felix, governor of Judæa, by whom she had a son whose name was Agrippa. Before Drusilla and her husband Felix the Apostle Paul appeared and defended his Christian profession (*Acts* 24.24). Drusilla's son, Agrippa, perished in the great eruption of Vesuvius (79 A.D.), and some writers have thought that she died with him.

Duke.—*Leader, chief.* The Hebrew word is *Head of a thousand*: the "dukes" of Edom (*Gen.* 36.15-43) merely signify leaders or chiefs. It was not an hereditary title, and was not intended to be so by the translators of the A.V., for in 1611 "duke" was not so used.

Dulcimer.—The rendering "bagpipe" is given by R.V. in *Dan.* 3.5, 10, 15. The real dulcimer is a triangular instrument of fifty wires, struck by an iron key.

Du'mah.—*Silence*: 1. An Ishmaelite tribe of Arabia, and thence the name of the principal place or district inhabited by that tribe (*Gen.* 25.14; 1 *Ch.* 1.30). The town is now called Jôf, and is situated in the north part of the peninsula, about half-way between Petra and the Euphrates. 2. A city in the mountainous district of Judah (*Josh.* 15.52), about 6 miles from Hebron, now 'ed-Dômeh, a large ruin, with rock-hewn tombs. 3. In *Isai.* 21.11 it seems to be a title of the prophecy following, and to express the "silence" of the fate of Edom.

Dumb.—Unable to speak by natural infirmity (*Ex.* 4.11), by want of knowledge and skill (*Prov.* 31.8), by reason of unwillingness to speak (*Ps.* 39.9). Christ repeatedly restored the dumb (*Matt.* 9.32, 33, 12.22; *Lk.* 11.14).

Dung.—The use of dung in the making of bread (*Ezek.* 4.12-16) refers to its employment as fuel, which is still common in the East, but its proximity would defile the bread for a Jew. As manure it consisted either of straw steeped in liquid manure (*Isai.* 25.10) or the sweepings of the streets and roads, which were collected outside the town walls at fixed spots (*Neh.* 2.13). Manure was applied to trees by digging holes about the roots (*Lk.* 13.8). To sit on a dung-heap was a sign of the deepest dejection (1 *Sam.* 2.8; *Ps.* 113.7; *Lam.* 4.5).

Dung Gate, Dung Port.—Port is Old English for gate. "Gate of the refuse-heap" would be a better translation. One of the gates of Jerusalem (*Neh.* 2.13), outside of which was set refuse of all kinds. It was probably near the southern extremity of the city.

Dungeon.—[PRISON.]

Du'ra.—(?) *Wall*: a place in the province of Babylon giving its name to the plain round it where Nebuchadnezzar set up the golden image (*Dan.* 3.1). It has been identified with the mound Dowair or Du'air, south-east of Babylon, where the pedestal of a colossal statue has been discovered.

Dust.—Dust or ashes cast on the head was a sign of mourning (*Josh.* 7.6), sitting in the dust a sign of affliction (*Isai.* 47.1; *Lam.* 3.29). To shake or wipe off the dust of a place from one's feet marks the renouncing of all intercourse with it in future. To lick the dust is a sign of abject submission (*Ps.* 72.9). God threatens the Hebrews with a rain of dust (*Deut.* 28.24). This is a reference to the terrible dust storms which often do such havoc, filling eyes, ears, and nostrils, and injuring the brooks, fields, and gardens. To throw dust at a person is a sign of the greatest abhorrence. In almost every part of Asia those who demand justice against a criminal throw dust upon him, signifying that he deserves to lose his life, and be cast into the grave. Shimei gave vent to his hostility to David, when he fled before Absalom, by casting dust (2 *Sam.* 16.13). It was an ancient custom in these arid countries to lay the dust before a person of distinction by sprinkling the ground with water. To throw dust into the air while a person was passing was an act of great disrespect; to do so before a sovereign prince was an outrage. Shimei intended to signify that

David was unfit to live. When the Jews seized Paul in the Temple they "threw dust into the air" (*Acts* 22.23), indicating their violent and deadly hatred towards him.

Dwell Deep.—See *Jer.* 49.8: the words refer to the custom of seeking refuge from danger in rock caverns, and remote desert places.

Dwelling.—[HOUSE, TENT, TABERNACLE.]

E

Eagle.—The astonishing number of birds of prey of all sizes to be found in Palestine and Arabia is constantly referred to in the Bible. In some of the passages where the word "eagle" occurs, a better translation would have been "vulture." For instance, in *Mic.* 1.16, "Make thee bald, and poll thee . . . enlarge thy baldness as the eagle," can only refer to the vulture, which is devoid of true feathers on the head and neck; a necessary provision of nature, as the creature is in the habit of plunging its head into the carcases of dead animals. Another bird that has been rendered "eagle" is the griffon vulture, whose habit of resting on the highest elevation of cliffs is exactly described in *Jer.* 49.16 and *Job* 39.27-30. In this last passage, "Her eyes behold (the prey) afar off," there is a reference to the almost incomprehensible powers of sight of the vulture. When an animal falls dead or wounded in the desert, travellers tell us that in an incredibly short space of time a number of these birds will be attracted to the carcase, though a minute before not one was visible. A single carcase thus becomes the focus for the arrival of a multitude of birds of prey (*Matt.* 24.28).

The strength of the eagle and its swiftness are noticed in *Jer.* 4.13 and *Hos.* 8.1. In *Ps.* 103.5 there is a reference to its longevity and apparent perpetual youth. The parental care alluded to in *Deut.* 32.11, 12, especially in encouraging the first attempts at flight, is very characteristic of the class of birds to which the eagle belongs. It is from the eagle's lofty flight, its near approach to the heavens, resembling John's keen insight into divine truths, that the eagle has been assigned to him as an emblem.

The golden eagle and the imperial eagle are both common in Palestine, though not so plentiful as the griffon vulture, being seen chiefly in the rocky valleys and the summits of mountain ranges rarely visited. The "ossifrage" (*Lev.* 11.13; *Deut.* 14.17) or bearded vulture (R.V. gier-eagle) gets its Latin name from its habit of taking marrow bones high into the air and then dropping them on the stones to break them. A well-known tradition affirms that the poet Æschylus met his death by one of these birds dropping a tortoise on his bald head, mistaking it for a stone. Other eagles found in the Holy Land are the tawny eagle, Bonelli's eagle, and the short-toed eagle, the last being the commonest, feeding on reptiles, which are remarkably plentiful there.

Ear.—In several instances the word is used figuratively, as in *Jer.* 6.10, where uncircumcised ears are ears inattentive to the word of God. The "open ear" of *Ps.* 34.15 is a reference to the constant regard of God to the prayers of His people; while the heavy ears of *Isai.* 6.10 signify inattentive and disobedient minds. Among the Jews, the slave who renounced the privilege of being freed in the sabbatical year submitted to have his ear bored through with an awl by his master as a sign of perpetual slavery. The ceremony was performed in the presence of some judge or magistrate, and was a voluntary act (*Ex.* 21.5, 6).

Earing.—To "ear" is O.E. for to plough. Thus the expression "earing nor harvest" (*Gen.* 45.6). The R.V. has "plowing nor harvest." See also *Ex.* 34.21; *Deut.* 21.4; 1 *Sam.* 8.12; *Isai.* 30.24.

Earnest.—Something given in hand as an assurance that something else shall be given, or something shall be performed, in due time. It differs from a pledge in that it is not given back when full payment is made. The Holy Ghost and His influences are the *earnest of our inheritance* (2 *Cor.* 1.22, 5.5; *Eph.* 1.14).

Ear-Ring.—The ear-ring was either plain, or had a drop, a pendant, or a little bell attached. It was worn by the fashionable lady, who, in addition, adorned herself with bracelets, finger-rings, ankle-rings, nose-rings, etc. (*Gen.* 24.22; *Ex.* 32.2, 3; *Isai.* 3.21). The size and weight of this ornament sometimes far exceeded what is usual among ourselves. The more elaborate ear-rings were not only chased but were frequently further ornamented with pearls and rubies. Thus their intrinsic value made them handsome presents (*Num.* 31.50; *Job* 42.11). Poor people used earthenware, horn, and other cheap substitutes for ear-rings.

In some passages it is impossible to say whether ear-rings or nose-rings were intended, for the latter was as favourite an ornament as the former, and the sacred writers used the words promiscuously. Every woman and girl in the East wears these rings. Some of these ear-rings have figures engraved upon them, either talismans or charms, or, occasionally, the names and symbols of their gods. Hence in *Isai.* 3.20 for "amulets" (R.V.) the A.V. reads "ear-rings." It is probable that the ear-rings of Jacob's household were of this character, and that this was the reason of his demanding them, that he might bury them under the oak before they went up to Bethel (*Gen.* 35.4).

Earth.—The Hebrews had various names for the earth, especially *Adamah* and *Eretz. Adamah, i.e.* red earth (*Gen.* 1.25), often denotes

arable land (*Gen.* 4.2). It is also used of a country, especially Palestine (*Gen.* 47.19; *Zech.* 2.12). When Naaman asked for two mule loads of earth (2 *K.* 5.17), he was influenced by the heathen idea that Jehovah was a local god, and could be worshipped successfully only on his native soil.

Eretz is earth as opposed to heaven, or dry land as distinct from the sea (*Gen.* 1.1, 10). The word is also applied to the whole earth (*Gen.* 18.18), to any division of land (*Gen.* 21.32), and even to the ground under one's feet (*Gen.* 33.3).

The "lower parts of the earth" (*Isai.* 44.23) signifies literally the valleys, or deep recesses, such as caverns and caves, and figuratively the grave.

In the N.T. besides the ordinary word for "earth," which corresponds to the various meanings already noted, there is a special word meaning "inhabited earth" (*Lk.* 4.5; *Rom.* 10.18, etc.), used specifically of the Roman Empire.

Earth in a moral sense is opposed to what is heavenly and spiritual (see *John* 3.31; 1 *Cor.* 15.47-49; *Jas.* 3.15, etc.).

Earthquake.—Bible lands have always been liable to earthquakes: in the Jordan valley and the region of the Dead Sea traces of volcanic action abound. These forces were probably the instruments of destruction in the overthrow of the Cities of the Plain (*Gen.* 19.25), and the quaking of the earth naturally became associated with the awful presence and judgments of God (*Ex.* 19.18; 1 *K.* 19.11). Hence the place of the earthquake in the symbolism of prophecy (*Isai.* 29.6; *Mk.* 13.8; *Rev.* 16.18).

An earthquake in the days of Saul is recorded in the story of the feat of arms accomplished by Jonathan and his armour-bearer (1 *Sam.* 14.15). One in the reign of Uzziah is twice mentioned in terms which mark it out as a memorable catastrophe (*Amos* 1.1; *Zech.* 14.5). Josephus connects this with the impiety of the king in presuming himself to offer incense upon the golden altar, and describes it in language which closely resembles the prophecy of *Zech.* 14.4 (Josephus, *Ant.* ix. 10. 4).

According to St. Matthew our Lord's death was signalised by an earthquake, with opening of the tombs and appearances of the dead (*Matt.* 27.51-54). At Philippi Paul and Silas were delivered from prison by an earthquake (*Acts* 16.26).

East.—The Hebrews expressed the east, west, north, and south by words which signify "before," "behind," "left," and "right," according to the position of a person who has his face towards the rising sun (*Job* 23.8, 9). By the east they frequently described, not only Arabia Deserta, and the lands of Moab and Ammon, which lay to the east of Palestine, but also Assyria, Mesopotamia, Babylonia, and Chaldea, though these are situated rather to the north than to the east of Judæa. Balaam, Cyrus, and the wise men who visited Bethlehem at the time Christ was born, are said to have come from the East (*Num.* 23.7; *Isai.* 46.11; *Matt.* 2.1). "The Children of the East" are, in particular, the various desert tribes on the east of Palestine (*Judg.* 6.3, and elsewhere).

East Sea.—Another name for the Dead Sea (*Ezek.* 47.18).

East Street.—An open space *in front* of the Temple (2 *Ch.* 29.4). R.V. "broad place on the east."

Easter.—The word elsewhere rendered "Passover" is translated by "Easter" in the A.V. of *Acts* 12.4: R.V. "the Passover." The word Easter is the Teutonic name of the Christian feast commemorating our Lord's resurrection. [PASSOVER.]

Eating.—The ancient manner of eating is still common in Eastern nations; the guests recline on couches, resting on the left elbow, and using chiefly the right hand to pass food to the mouth. This peculiar position makes the scene in *Lk.* 7.36-50 appear quite natural, and enables us to understand how one guest could repose on another's bosom (*John* 13.23). Honour was paid to the guests by helping them liberally. Joseph sent his brother Benjamin a portion five times larger than those of his other brethren (*Gen.* 43.34). To eat a meal together is regarded as a pledge of mutual confidence and goodwill. Hence the force of the expression in *Ps.* 41.9, "Yea, mine own familiar friend . . . which did eat of my bread." [BANQUET, FEAST, MEALS.]

E'bal.—1. A Horite (*Gen.* 36.23; 1 *Ch.* 1.40). 2. A son of Joktan, a descendant of Shem (1 *Ch.* 1.22: called Obal in *Gen.* 10.28).

E'bal, Mount.—*Bare*: a celebrated mountain, 3000 feet high, on the north of the valley of Shechem. Ebal and Gerizim are twin mountains, close together and separated by a deep valley, in which lay the town of Shechem (*Judg.* 9.7), the modern Nablous. The two mountains are much alike in height and form. One of them, Ebal, is barren, the other covered with a beautiful verdure. Moses commanded the Israelites as soon as they should have passed over the Jordan to go directly to Shechem, and there divide the whole multitude into two bodies, each composed of six tribes, one company to be placed on Ebal, the other on Gerizim. The six tribes on Gerizim were to pronounce blessings on those who should faithfully observe the law of the Lord, and the six others on Mount Ebal were to pronounce curses against those who should violate it (*Deut.* 11.29, 27.11-13; *Josh.* 8.30, 31).

The first "great" altar to Jehovah was erected on Ebal (*Deut.* 27.2-8), as also memorial stones to mark the entry of the Israelites into the Promised Land after the overthrow of Jericho. The Samaritans contended, however, that this altar was erected on Gerizim, and they afterwards built a temple on the latter, the ruins of which are still visible. The remark of the Samaritan woman at Shechem has reference to this fact (*John* 4.20).

E'bed.—*Servant*: 1. Father of Gaal, who

rebelled against Abimelech when he was reigning in Shechem (*Judg.* 9.26-35). 2. The son of Jonathan, and one of the Bene-Adin, who came back from Babylon with Ezra (*Ezra* 8.6).

E'bed-me'lech.—*The servant of the king*: an Ethiopian eunuch of King Zedekiah. He was instrumental in saving the prophet Jeremiah from death by starvation (*Jer.* 38.7-13, 39.15-18).

Ebene'zer.—*Stone of help*: a memorial stone erected by Samuel after a deliverance from the Philistines (1 *Sam.* 4.1, 5.1, 7.12). It stood somewhere between Mizpeh, "the watch-tower," a few miles north of Jerusalem and Shen, but its exact position is not known.

E'ber, He'ber.—1. The great-grandson of Shem, and son of Salah. He was the ancestor of Abraham, in the seventh generation (*Gen.* 10.21, 11.14-26). Perhaps the name is ethnic rather than personal, ascribing to this ancestor the origin of the appellation of Hebrews, Heber signifying *one that passes over*, or *an immigrant*. Such were Abraham and his family among the Canaanites; and his posterity, learning and using the language of the country, retained the name. 2. The chief of a family in Gad (1 *Ch.* 5.13). 3. A son of Elpaal a Benjamite (1 *Ch.* 8.12). 4. A son of Shashak a Benjamite (1 *Ch.* 8.22). 5. A priest of the family of Amok (*Neh.* 12.20). [HEBREW.]

Ebez.—[ABEZ.]

Ebia'saph.—*The father of gathering*: a great-grandson of Korah, and forefather of Samuel and Heman (1 *Ch.* 6.23, 37). [ABIASAPH, ASAPH.]

Ebony.—A very hard, dark-coloured wood. It was imported from India, was a valuable article of commerce, and much prized (*Ezek.* 27.15).

Eb'ron.—A town of Asher (*Josh.* 19.28 R.V.: A.V. wrongly Hebron).

Ebro'nah.—The thirtieth encampment of the Israelites. Its position was near the head of the Elanitic Gulf (*Num.* 33.34, 35; R.V. Abronah).

Ecbata'na.—The metropolis of North Media, at which the decree of Cyrus was found, permitting the rebuilding of the Temple (*Ezra* 6.2). [ACHMETHA.]

Ecclesiastes, Book of.—A book now classed with what is called (as a subdivision of the sacred writings) "Wisdom Literature." Such works are distinguished in substance and character from those of the Prophets. They are reflective and ethical rather than expressive of direct messages from God. Thus they do not employ the arresting words, "Thus saith the Lord." Indeed, the name of Jehovah is not found in Ecclesiastes.

Title and Authorship.—The English name, taken from the Greek version, signifies one who convenes or addresses an assembly, and is expressed by the term "the Preacher." Probably this represents the sense of the Hebrew title, *Qoheleth*, a feminine derivative from a word meaning "assembly"; or it may be rendered, "She who is an assembly" (Tyler); represented as speaking through the voice of one person. The person is identified as Solomon, but ideally, as though his spirit spoke: "I *was* king." Early belief regarded Solomon as the actual author, and held that the book contained the penitent reminiscences and wise conclusions of his old age. It would thus be an interesting addition to the history, which nowhere speaks of Solomon as repentant. According to this view, Solomon, though so richly endowed with wisdom, turned away from God, and sought happiness in earthly and idolatrous practices (1 *K.* 11.1-13); but in his latter years, being made sensible of his folly, he here records his experience; the truths here given having been "proclaimed" by him in public to those who crowded from all parts to his court to be instructed by his wisdom. Modern criticism, however, places the composition of the book at a much later period—subsequent to Malachi, possibly in the late Persian, or the Greek period, but earlier than the Maccabees. The Hebrew of the book is held to be that of a period much later than that of Solomon. "We could as easily believe," writes Dr. Ginsburg, "that Chaucer is the author of *Rasselas* as that Solomon wrote Qoheleth." "If the Book of Ecclesiastes," writes Delitzsch, "was written in the age of Solomon, there is no history of the Hebrew language."

Contents.—Whilst the great lessons of this book are clearly brought out, it is by no means easy to trace the course of thought. After a general introduction stating his subject and design (1.1-11), the Preacher reviews his *personal experience* in his search after happiness, showing that neither luxurious pleasure nor even intellectual attainments can confer it (1.12, 2.23); and he concludes that it is best to fall in with the unalterable arrangements of Divine Providence (2.24, 3.15).

He then recounts his observations of the *lives of others*, especially in their *social* connections, and here also finds vanity (3.16, 4.16); upon which he founds some striking practical remarks (5.1-9). He renews his observations, chiefly regarding men as *individuals*, and exposing the disappointment of the selfish and avaricious (5.10, 6.12). He then adduces some maxims of practical wisdom to alleviate these inevitable ills—allowing, however, that they are not always successful (7.1, 9.10); and adds some most striking and valuable instructions respecting the application of *wisdom* to various circumstances of life, so as to confer the greatest attainable happiness (9.11, 11.6).

This leads to an exhibition of the highest use of wisdom, in producing a thoughtful and serene expectation of and preparation for old age, death, and judgment (11.7, 12.7); from which follows the conclusion, declaring as the result of all: (1) that earthly objects cannot possibly make men truly happy (12.8); (2) that Divine Wisdom alone can teach them to make the best of this imperfect state (12.9-12); and (3) that this Divine Wisdom enjoins the

cultivation of submissive and reverential piety (12.13), and the expectation of a future state of perfect adjustment and retribution as the best thing for man on earth (12.14).

Canonicity.—The right of Ecclesiastes to appear in the Canon was questioned by Jewish authorities, but was recognised by the early Christian Church. It is not actually quoted in the N.T.

Ecclesiasticus, Book of.—The Latin title of a book in the Apocrypha, called in the Septuagint the "Wisdom of Jesus, the son of Sirach." Jesus ben Sirach, to whom the work is attributed, would appear to have been a Jew of Palestine, a devout student of the Hebrew Scriptures, an ardent patriot who was proud of the great men of his race, and an observant traveller. The prologue to the book is by the author's grandson, who, about 130 B.C., translated the Hebrew work into Greek. The body of the book was written soon after 200 B.C. Until recent times the work was only known in translations, of which the Greek and the Syriac were made from the original Hebrew, whilst the Latin was made from the Greek. But now various fragments of the book in the original have been discovered and examined. It was first termed "Ecclesiasticus" by Cyprian, in the third century A.D. In its treatment of life—social, domestic, and civil—the book acknowledges the fatherhood of God, treats of Wisdom, and refers to the Law of Moses. Some parts of it are nobly written, as the Praise of Creation, 42.15, 43.33, and the Eulogy of Famous Men, 44-50. In it we have the choicest monument of uncanonical Jewish literature.

Edar.—[EDER.]

E'den.—*Delight*: 1. The garden or paradise planted by God for the reception of man (*Gen.* 2.8). The locality of the garden of Eden cannot exactly be fixed, though two of its four rivers are undoubtedly the Tigris and the Euphrates. No successful identification of the Pison and the Gihon has been reached. Perhaps the "river" which became four "heads" is the Persian Gulf, into which the Tigris and Euphrates, with two other rivers, originally flowed. There is evidence that the gulf was thought of as a river, and the tidal phenomena would account for the parting of it into four "heads." Thus Eden would lie in the fertile plains of Babylonia. Other references to Eden, "the garden of God," are found in *Isai.* 51.3; *Ezek.* 28.13; 31.9; 36.35. In these, as in the Genesis narrative and elsewhere, the LXX uses the Persian word for park, *paradise.* Hence in the N.T. Paradise becomes the restored Eden, the ideal abode of the blessed (*Lk.* 23.43; 2 *Cor.* 12.4; *Rev.* 2.7). [PARADISE.] 2. A Gershonite, son of Joah (2 *Ch.* 29.12). 3. A Levite in the time of Hezekiah, who was appointed to distribute the oblations (2 *Ch.* 31.15). 4. One of the marts of Tyrian commerce taken by an Assyrian king. It seems to have been the home of the *Bit-Adini* of the Assyrian inscriptions, some 200 miles N.N.E. of Damascus. They had been carried captive to Telassar on the east of the Tigris (2 *K.* 19.12; *Isai.* 37.12; *Ezek.* 27.23).

Eden, House of.—Mentioned *Amos* 1.5 (marg. Beth-eden). There is a place near Damascus bearing the name of "House of Paradise." The identification is uncertain.

E'der.—1. The "town of Eder" (A.V., Edar) is named as a halting-place of Jacob between Bethlehem and Hebron (*Gen.* 35.21). It was one of the towers for herdsmen watching flocks. They also served as places of shelter, or even as summer resorts for their owners. The tower of Eder was about a mile from Bethlehem. In *Mic.* 4.8 (see R.V. marg.) the word seems to stand for Bethlehem itself as birthplace of the Messiah. 2. A border city in the extreme south of Judah (*Josh.* 15.21). 3. A grandson of Merari, son of Levi (1 *Ch.* 23.23).

E'dom.—*Red*: 1. The name given to Esau from the red colour of the lentil pottage for which he sold his birthright to Jacob (*Gen.* 25.30, 36.1).

2. The country that in N.T. times was known as Idumæa (*Mk.* 3.8). It was originally called "Mount Seir" (rugged), and was then inhabited by the Horites (*Gen.* 14.6). It extended from the Dead Sea to the Red Sea, where Elath and Eziongeber were the Edomite ports (*Deut.* 2.8). It is a narrow, mountainous district, 100 miles long by 20 miles wide, and its height above sea-level averages 2000 feet. Bounded on the east by the Arabian desert, its western frontier was coterminous with Judah. It is a land of deep glens and flat and fertile plains, with a lovely climate, but the general character of the country is wild and rugged (*Jer.* 49.16; *Obad.* 3, 4).

This was the land that Esau occupied immediately after the death of his father Isaac (*Gen.* 36.6-8). It was subdued by his descendants (*Deut.* 2.12). The Edomites (*i.e.* descendants of Esau or Edom) were a warlike people, were cave-dwellers like the Horites, whom they dispossessed (*Jer.* 49.16), and idolaters (2 *Ch.* 25.14). They refused the Israelites a passage through their country (*Num.* 20.14-21, 21.4), and were accused of habitual hatred towards the Israelites (*Ezek.* 25.12). Saul made war against the Edomites, and David completely subdued them after terrible slaughter (1 *Sam.* 14.47; 2 *Sam.* 8.14). From this time the kings of Edom were tributary to the kings of Judah until the reign of Jehoshaphat (1 *K.* 22.47). After this they maintained their independence and made repeated attacks on Judah (2 *Ch.* 28.17). Their malignant hostility (*Ezek.* 25.12) drew down upon them the awful prophecies set forth in *Isai.* 34.5-15, 63.1-6; *Jer.* 49.7-12; *Lam.* 4.21; *Ezek.* 25.14; *Joel* 3.19; *Amos* 1.11, 12).

During the captivity of the Israelites, the Edomites, advancing in a north-westerly direction, occupied many towns in the south of Judah and Simeon, but at the same time they lost the southern part of their own territory to the Nabatheans, a powerful tribe of Arabs.

Ultimately the name of Edom or Idumæa extended to the whole territory from the Arabian desert to the Mediterranean. Bozrah (Bezer) was the chief town, and the principal fortress was Petra (Sela), that wonderful and almost impregnable place carved out of the living rock. [PETRA.]

The words of the prophets have been completely fulfilled—"Edom shall be a desolation" (*Jer* 49.17; *Joel* 3.19). Such is Edom's desolation, that the wonder is how could such wild and barren solitudes ever have been adorned with cities, or inhabited by a powerful and opulent nation. Its present aspect would belie its ancient history, were not that history corroborated by many remains of former grandeur, by the traces of former cultivation, the remains of walls and paved roads, and the ruins of cities and fortifications.

Ed'rei.—*Strength*: 1. A fortress town in a very strong position on a rocky promontory which projects from the south-west angle of the Lejah. It was one of the two chief towns of Bashan, and the scene of Og's overthrow by the Israelites (*Num.* 21.33-35; *Deut.* 1.4, 3.10; *Josh.* 9.10, 12.4, 13.12). It was allotted to the east half tribe of Manasseh (*Josh.* 13.29-31), but not a single allusion is made to it afterwards. Though formerly enormously strong, Edrei is now but a ruin, to which the ancient name still attaches (Edraat).

2. A town in Naphtali in the north of Palestine (*Josh.* 19.37), 2 miles south of Kedesh.

Eg'lah.—*Heifer*: one of David's wives, mother of his son Ithream (2 *Sam.* 3.5; 1 *Ch.* 3.3).

Egla'im.—*Two ponds* or *two springs*: named only in *Isai.* 15.8, and there only as a town of Moab. Perhaps the same as En-eglaim in *Ezek.* 47.10, but its site has not been identified with any modern place, though tradition placed it at about 8 miles south of Areopolis.

Eglath-shelishi'yah.—*An heifer of three years old*: the name of a place in Moab (R.V. of *Isai.* 15.5 and *Jer.* 48.34).

Eg'lon.—1. A king of the Moabites, who, aided by the Ammonites and the Amalekites (*Judg.* 3.12 ff.), took Jericho, and for eighteen years oppressed Israel and compelled them to pay tribute. He was assassinated by an Israelite named Ehud, who had obtained admission to his presence by means of a present. [EHUD.]

2. One of the Amorite towns which, under its king Debir and in confederation with four other towns, made war against Gibeon. They were destroyed by Joshua (*Josh.* 10.3-35, 12.12). It was allotted to Judah (*Josh.* 15.39). Its modern name is Ajlan, 14 miles north-east of Gaza and 10 miles from Beit Jibrin, on the south of the great maritime plain. [JOSHUA.]

Egypt.—Throughout the Bible story, from the time when "Abraham went down into Egypt to sojourn there" (*Gen.* 12.10), because of a great famine in Canaan, until that other day when Joseph, at the command of God, hurriedly arose and took "the young child and his mother by night," and departed into Egypt (*Matt.* 2.14), we find the Israelites and the Egyptians in constant communication. In Scripture the general *name* for Egypt is Mizraim: Upper Egypt is sometimes called Pathros (compare *Isai.* 11.11; *Jer.* 44.1; *Ezek.* 29.14 with *Deut.* 2.23; *Jer.* 47.4; *Ezek.* 30.14-16). A poetical designation of Egypt is Rahab (*Ps.* 87.4, 89.10; *Isai.* 51.9). [RAHAB.]

In its *Physical Features*, Egypt is bounded on the north by the Mediterranean; on the north-east by the brook El Arish (the River of Egypt of *Num.* 34.5), on the borders of Palestine, and the Syrian or Arabian desert to the Gulf of Suez, and from thence southward by the west coast of the Red Sea; and on the west by the Libyan desert. From the earliest ages its southern limit has been fixed at the cataracts of Assouan, the ancient Syene. The length of Egypt proper is very disproportionate to its breadth, being about 500 miles, while its width varies from about 5 miles (of land capable of cultivation) to about 80 miles, the width of the sea front of the Delta. The world-renowned fertility of the soil of Egypt arose (and still arises) from the wonderful fertilising influences of the annual inundation of the Nile, a fact which is taken note of in *Deut.* 11.10-12, where reference is made to the system of cultivation by irrigation. Palestine, the passage tells us, was a country watered by rain, while Egypt had to be laboriously watered by man himself. For there rain falls but seldom, the fertility of the soil depending upon the annual overflow of the Nile. This overflow is made available for the purpose of irrigation to the fullest extent by means of canals and trenches. The digging and cleansing of these canals was amongst the "hard bondage, in mortar, and in brick" (*Ex.* 1.14), with which the lives of the Israelites were made bitter in Egypt. Hence the attractiveness of the Promised Land that was watered naturally by rains from heaven.

Not only do the prosperity, the riches, and fertility of Egypt depend on the overflowings of the Nile, but its very existence is owing to the same cause. The soil of the country has been brought down from the mountains and tablelands of Abyssinia and the far interior of Africa, and deposited during the annual inundations at the rate of about five inches in a century. During the inundations the whole country appears like a series of lakes, ponds, and reservoirs, separated by dykes and raised roads; and it is not merely the saturation of the ground, but the deposit of soil, which produces such vast crops. As soon as the waters have subsided, cultivation commences. The seed is sown in the moistened soil, or even on the surface of the shallow water spread over the land, and under the hot sun vegetation and harvest follow with such rapidity as to allow a succession of crops. The changed appearance of the country caused by the annual

overflow is startling. What was a parched desert of sand and dust becomes in a short space of time a scene of verdant beauty. So entirely were the Egyptians dependent on the Nile that they worshipped it, paying it divine honours as the first of all their gods. It was this veneration for their river that made the plagues of frogs and the turning of the river into blood so terrible (*Ex.* 7.15-25, 8.1-15). Even though the present population is largely Mohammedan there is the same tendency to regard the Nile with a superstitious reverence, and it is still called the "most holy river."

Egypt, in its *Political Divisions*, from a very early period was divided into nomes, or districts. These were at times virtually separate kingdoms, subject to the supreme ruler, and originally numbered thirty-six, each one having its special objects for worship. These nomes grew less in number until, in the time of Isaiah, there were probably not more than two. Only two of the divisions are mentioned in Scripture, Pathros and Caphtor (which see). With reference to one of these divisions, the land of Goshen, we are told that it was the richest pasture-land of Lower Egypt. The meaning is unknown, but perhaps the district was called Goshen from Gush, an Arabic word meaning "a heart," or whatever is choice or precious (*Gen.* 45.18, 47.11). This was the province chosen by Joseph in which to settle his kindred. Goshen lay between the most easterly branch of the Nile and Palestine and Arabia. It was part of the district of Heliopolis, of which the On of the Scriptures was the capital. [GOSHEN, ON.]

As was to be expected in such a populous country as Egypt, there were many large and prosperous *Cities* within its borders. Of the more ancient of these we know but little, except what has been gleaned from the monuments and scattered inscriptions. Among the most remarkable of these cities was Thebes, the ancient capital of Egypt. This renowned city was said to have been built by Mizraim, the son of Ham and grandson of Noah. It was also called No (*Ezek.* 30.14), No-Ammon, and Diospolis. Thebes was situated on the Nile, and was the seat of the worship of Ammon, and was crowded with magnificent temples and other public buildings. How great and strong Thebes was, history and its existing monuments testify, and Scripture confirms (*Nah.* 3.8-10), when it compares it with Nineveh, giving it pre-eminence over that city. [No.] Other important cities were Zoan (*Ps.* 78.12); On, or Heliopolis (*Gen.* 41.45); Pithom and Raamses (*Ex.* 1.11); Sin (*Ezek.* 30.15); Pibeseth, or Bubastes (*Ezek.* 30.17); Tahpanhes, or Hanes (*Jer.* 43.8; *Isai.* 30.4); Migdol (*Jer.* 46.14); Memphis or Noph, the wealth and glory of which are attested by ancient writers, which wrested the chief place from Thebes, and was the great city of the Pharaohs, the city the Hebrews were best acquainted with, and to which there are most references in Scripture; Syene (*Ezek.* 29.10) and Alexandria.

The Egyptians attained a high degree of refinement and luxury at a time when the whole Western world was involved in barbarism, ages before Carthage, Athens, and Rome were founded. Their *System of Government* was a monarchy founded upon a powerful priesthood, of which the ruler himself was the head. These priest-kings were originally called Pharaoh. This was not a proper name, but a word signifying "Great House," and was generally used as a prefix to the monarch's real name. The crown was hereditary, but the Pharaoh's actions were greatly limited by custom and laws contained in the sacred books. Subject to Pharaoh were the territorial chiefs or kings. These ruled over provinces, or nomes, and governed strictly according to the general laws of the country. In order to preserve the dignity of the monarch, neither hired servant nor slave was permitted near his august person. Instead, he was served and ministered to by the children of the priestly order, who were always highly educated and refined in manner. Great respect was paid to the Pharaohs. They were honoured whilst living as visible representations of the Deity, and after their death were lamented as more than men, and worshipped. Below the monarch the people of Egypt were divided into seven distinct classes or castes. These were priests, soldiers, herdsmen, swineherds, shopkeepers and merchants generally, interpreters, and boatmen. Besides this division, each caste was subdivided into various trades and occupations, no one interfering with the business of another.

The Priesthood formed the real ruling power, the government being rather ecclesiastical than monarchical. Even if he had not previously been a priest, the king on his accession was always adopted into that caste and initiated into its mysteries. This may explain the union of Joseph with Asenath, the daughter of the "priest of On," arising out of the desire of Pharaoh and the priests to concentrate all power in their own hands. The priests possessed great privileges and large revenues (*Gen.* 47.22, 26). The principal seats of their learning were in the great cities, such as Thebes and On; but they were also stationed in groups about the kingdom, guiding the worship of the people and governing them. The high priests ranked in power next the king [POTIPHERAH], while the general body not only directed the worship of the people and attended the service of their gods, but also acted as judges, physicians, soothsayers, and architects. Their temples and settlements were maintained by grants of land, which supplied them with provisions and a common fund for themselves and families. The sacred books, over which the priests kept jealous guard, contained not only the mysteries of their worship, but also the principles of government.

Besides the kings (see above) the local

gods were the objects of all public and popular religion. The attempt of Amenhotep IV. (1370 B.C.) to worship the sun alone as supreme failed. In late times the mysteries, especially those of Osiris and Isis, became very popular, but were only revealed to the initiated.

In their *Army* the Pharaohs had a splendidly organised force, for the speed with which the army of chariots and cavalry assembled (even after the terrible disasters that had overtaken their country as a result of the contest between Moses and Pharaoh, *Ex.* 14, 15) to pursue the Israelites shows that a large force was constantly maintained, and always ready. The army consisted of militia, and the office of soldier was hereditary; indeed he was a member of a caste which enjoyed particular privileges, having for its support certain nomes or provinces. The monarch was the commander-in-chief, and the position at his right hand was one of peculiar honour. The army was divided into battalions, each with its own standard, carried by an officer. Their arms were bows, shields, battle-axes, swords, spears, clubs, and slings. Great attention was paid to the breed of horses for the army; some of the princes maintained scores of stables, containing hundreds of horses. Yet, in spite of all their military preparation, the Egyptians in the main were not a warlike people, but maintained the army for their own protection. Nevertheless, some of the rulers, more ambitious or more revengeful than others, carried the sword and torch into their neighbours' territories.

The *Laws* of the Egyptians were, on the whole, just and inclined to mercy. These laws had the credit of having been dictated by the gods themselves, and Thoth (the Greek Mercury) was said to have framed them for the benefit of mankind. The general punishment for all minor offences was the bastinado, while mutilation, imprisonment, and death were reserved for wilful murder and other serious crimes.

In *Agriculture and Trade* the Egyptians were an industrious and capable people. The cultivation of flax and other fibrous products for the making of linen, paper, and cloth was highly developed; while the number of vegetables grown in the fields was great. Grapes, pomegranates, dates, and other fruits were also produced in abundance. Several cereals were grown, and constituted the chief wealth of the country. Barley, rye, rice, and wheat were the principal. It was the last of these for which Egypt was especially famous. Some people indeed look upon Egypt as the home of the plant. Egypt was proverbial for its riches (*Ex.* 12.35; *Ezek.* 32.12; *Heb.* 11.26). In addition to its valuable vegetable products, it had mines of gold, silver, copper, lead, iron, emeralds, and sulphur, situated in the upper country. The mines were worked chiefly by slave labour, which was so cruelly conducted that the mortality was great. In later times, when Egypt was passing from the hand of one conqueror to another, the mines were gradually abandoned.

The *Social Life* of the Egyptians was that of a people of intelligence and culture, familiar with art, dwelling amidst majestic monuments of their own past, accustomed to the display of wealth and to intercourse with other peoples. In morals they were lax; in their relations with each other they were ceremonious; in their persons they were cleanly. Polygamy was permitted, and marriage of brother and sister practised. They dressed mainly in linen, and used ornaments of gold and silver, or of flowers. Slavery existed (*Gen.* 12.16). Captives were largely employed on the monumental works dear to successive monarchs.

Egypt was ruled by successive *Dynasties*, as to most of which definite historical information is available. Menes, the first historical king, reigned about 4000 B.C. Under the fourth dynasty, Cheops and others built the three largest pyramids at Gizeh. Confusion reigned in the time of the thirteenth and fourteenth dynasties, and prepared the way for the subjugation of Egypt by foreign invaders. They are known as the Hyksos or Shepherd Kings. Their yoke was broken and their last stronghold captured about 1600 B.C. Of diplomatic and personal affairs under Amenophis III., of the eighteenth dynasty, much information has been gained from the Tel el-Amarna tablets. Rameses II. (of the nineteenth dynasty), the greatest of the temple-builders, has been identified with the Pharaoh of the oppression, and his son Meneptah with the Pharaoh of the Exodus.

The *Egyptian bondage* of the Israelites lasted about 400 years, the sojourn in Egypt extending in all to 430 years (*Ex.* 12.40). The facts of the oppression and the tragic separation kept the two peoples apart, if not in actual enmity, until the days of David and Solomon. Solomon cemented the renewed friendship by marrying the daughter of Pharaoh, and received as her dower the city of Gezer (1 *K.* 9.16). Then for a long time there were periods of coldness, alternating with warm alliances. The inevitable happened. Israel, used as a cat's-paw by her bigger and more unscrupulous ally, usually suffered severely. The Egyptian alliances led, in fact, to the final overthrow of the Jewish kingdom, as foretold by Isaiah (*Isai.* 36.6).

Taken by Persia less than a century after the destruction of Jerusalem by Nebuchadnezzar, Egypt itself became a Persian province, and thenceforward became the prey of one foreign ruler after another.

The following is a summary of the *Bible references* to Egypt: It is called also "Land of Ham" (*Ps.* 78.51, 105.23, 27), and "Rahab" (*Ps.* 87.4, 89.10; *Isai.* 51.9); watered by Nile and artificial irrigation (*Deut.* 11.10, 11); rain rare (*Deut.* 11.10, 11; *Zech.* 14.18); remarkably fertile (*Gen.* 13.10); especially the Delta, near the east side of which was the land

of Goshen (*Gen.* 46.28, 34, 47.1-6, 11); productive of grain and vegetables (*Ex.* 9.31, 32; *Num.* 11.5; *Isai.* 19.7), of papyrus (*Ex.* 2.3), of horses, oxen, camels, asses, sheep (*Gen.* 12.16, 41.19; *Ex.* 9.3; *Deut.* 17.16; 1 *K.* 10.28, 29), of crocodiles, frogs, and locusts (*Ex.* 8.2-5, 10.3-6, 12, 19; *Ps.* 74.13, 14); famous for textile fabrics (*Prov.* 7.16; *Isai.* 19.9), and for pottery (*Ex.* 1.14). Was the residence of Abraham (*Gen.* 12.10-20, 13.1); scene of Joseph's captivity (*Gen.* 37.28, 36, 39, 40) and administration (*Gen.* 41-47); visited by Jacob's sons for corn (*Gen.* 42, 43); residence of Jacob and his sons (*Gen.* 46-49; *Acts* 7.15); scene of Israelite oppression (*Ex.* 1; *Isai.* 52.4; *Acts* 7.19), of ten plagues and magicians' enchantments (*Ex.* 7-9), of Israel's deliverance by Moses (*Ex.* 12. 31-42, 13.17-22, 14). Egyptian converts admitted to the congregation of Israel (*Deut.* 23.7, 8); idolatry of Egypt adopted by the Israelites (*Ex.* 32.4, 8; *Josh.* 24.14; 1 *K.* 12.28; *Ezek.* 20.7, 8). Alliance with Hadad the Edomite (1 *K.* 11.17-20); with Solomon (1 *K.* 3.1, 7.8, 9.24, 10.28, 29). Pharaoh took Canaanite city Gezer (1 *K.* 9-16); Shishak (Sheshenk ?) received Jeroboam when fleeing from Solomon (1 *K.* 11.40); took Jerusalem in Rehoboam's reign and made him tributary (1 *K.* 14.25, 26; 2 *Ch.* 12.2-9); Zerah (Usarken 1 or 2 ?) routed by Asa, king of Judah (2 *Ch.* 14.9-15, 16.8); aid of So (Shebek) sought by Hoshea, king of Israel, when he revolted from Assyria (2 *K.* 17.4; *Ezek.* 17.1-21); Tirhakah (Tehrak) advanced against Sennacherib in aid of Hezekiah, king of Judah (2 *K.* 19.9; *Isai.* 36.6, 37.9). Necho, marching to attack the king of Assyria, encountered by Josiah, king of Judah, who was defeated and killed at Megiddo (2 *K.* 23.29, 30; 2 *Ch.* 35.20-24); deposed Jehoahaz and made Judah tributary (2 *K.* 23.33, 34; 2 *Ch.* 36.1-4); routed by Nebuchadnezzar at Carchemish (*Jer.* 46.2), with loss of the Assyrian dominion previously belonging to Egypt (2 *K.* 24.7). Egypt the asylum of Urijah (*Jer.* 26.20-23). Hophra sent army to aid Zedekiah, so that the siege of Jerusalem was raised for a time (*Jer.* 37.5-11; *Ezek.* 17.11-18); received Jeremiah and other fugitives from Jerusalem when it was taken by Nebuchadnezzar (*Jer.* 43.1-7). Egypt overrun by Nebuchadnezzar, as foretold (*Jer.* 44.30, 46.13-26; *Ezek.* 29-32). Reliance on Egypt condemned by prophets (2 *K.* 18.21; *Isai.* 7.18, 30.1-7, 31.1-3, 36.6; *Ezek.* 17.15, 29.6; *Hos.* 12.1); prophecy fulfilled in the disappearance of Memphis and its idols (*Jer.* 46.19; *Ezek.* 30.13); in the disappearance of papyrus (*Isai.* 19.6, 7); in the filling up of the natural channels of the Nile (*Isai.* 19.5-10); in the absence of a native ruler (*Ezek.* 30.13). Promise of blessing (*Isai.* 19.19-25).

Egyptian.—The Egyptian of *Acts* 21.38, who led out 4000 Assassins (R.V.) or Sicarii, in the time of Felix, is mentioned by Josephus, but is otherwise unidentified.

E'hi.—A son of Benjamin (*Gen.* 46.21), apparently the same as Ahiram (*Num.* 26.38), Aher (1 *Ch.* 7.12), and Aharah (1 *Ch.* 8.1).

E'hud.—1. A descendant of Benjamin (1 *Ch.* 7.10). 2. A son of Gera, the second judge, or deliverer, of the Israelites (*Judg.* 3.15). The Israelites sent Ehud to pay tribute to Eglon, a king of Moab at Jericho. He, smarting under the degradation, obtained a private audience of Eglon and stabbed him to death. Ehud fled towards Mount Ephraim, and summoning the oppressed Israelites to his side they secured the fords of the Jordan, so that the Moabites, who held the land by force of several garrisons, could not escape. Then he fell upon the enemy, cut them to pieces, and so freed his country. Ehud, like many of his countrymen, was left-handed, and it was with his left hand that the fatal blow was dealt to Eglon.

E'ker.—A descendant of Judah (1 *Ch.* 2.27).

Ek'ron.—The most northerly of the five towns belonging to the lords of the Philistines (*Josh.* 13.3). It was in the lowlands, and was allotted to Judah (*Josh.* 15.11, 45, 46). It was also given to Dan (*Josh.* 19.43), but was recovered by the Philistines. It was the last Philistine town to which the ark was sent before it was returned to the Israelites (1 *Sam.* 5.10). The mortality at this place was greater than at either Ashdod or Gath. It was a sanctuary for the worship of Baal-zebub (2 *K.* 1.2-6). In *Amos* 1.8; *Zeph.* 2.4, and *Zech.* 9.5 the doom of Ekron is foretold. Its present name is Akri, a few miles south-west of Ramleh.

El.—[God.]

Ela.—[Elah 2.]

Ela'dah.—One of the descendants of Ephraim (1 *Ch.* 7.20).

E'lah.—*Terebinth*: 1. A prince of Edom (*Gen.* 36.41). 2. Father of Shimei, a Benjamite, and one of Solomon's commissariat officers (1 *K.* 4.18). 3. The son and successor of Baasha, king of Israel. During a drunken debauch he was assassinated by Zimri, one of his own officers, in the house of his steward Arza. He reigned only a little over a year (1 *K.* 16.6). 4. The father of Hoshea the last king of Israel (2 *K.* 15.30). 5. A son of Caleb (1 *Ch.* 4.15). 6. A member of the tribe of Benjamin, and a chief (1 *Ch.* 9.8).

E'lah, Valley of.—A valley in Judah where David slew Goliath. It runs in a north-westerly direction into the Philistine plain, and is now called Wady Es-Sunt (1 *Sam.* 17.2). It received its name from the number of terebinth trees growing in it.

E'lam.—1. The eldest son of Shem, whose family gave his name to a district south of Syria and east of Persia. From him sprang the Elamites and Persians (*Gen.* 10.22). The country was in Lower Mesopotamia, at the head of the Persian Gulf, bounded on the north by Assyria, and on the west by Persia. It was a powerful kingdom under Chedorlaomer (*Gen.* 14.1), but its overthrow was foretold in *Jer.*

25.25, 49.34 and *Ezek.* 32.24. It was a province of Babylon in the time of Belshazzar (*Dan.* 8.2), when Shushan was the capital town. Shushan or Susa was one of the oldest cities of the East, and its kings, even after they had lost their predominant position, still remained in a semi-independent position, though the country had been subject to Babylon from the time of Nebuchadnezzar. The Elamites were warlike, and distinguished as bowmen (*Isai.* 22.6; *Jer.* 49.35). That many Jews lived in the country is evidenced from the number that had travelled to Jerusalem, and were there on the day of Pentecost (*Acts* 2.9). [SHUSHAN.] 2. A son of Shashak (1 *Ch.* 8.24). 3. A Levite, son of Meshelemiah, and one of the "sons of Asaph" (1 *Ch.* 26.3). 4. A family of Elamites who came up from Babylon with Zerubbabel (*Ezra* 2.7). They numbered 1254, 71 others returning later with Ezra. Members of this family were among those who put away their foreign wives (*Ezra* 10.26). One of them was signatory to the covenant (*Neh.* 10.14). 5. Another family of the same name, and containing the same number of persons, who also returned with Zerubbabel (*Ezra* 2.31). This family is called the "other Elam" for the sake of distinction. 6. A priest who assisted in the dedication of the wall of Jerusalem after its restoration (*Neh.* 12.42).

E'lamites.—*Ezra* 4.9; *Acts* 2.9. [ELAM.]

Ela'sah.—*God has made*: 1. A priest who had married a foreign wife in the time of Ezra (*Ezra* 10.22). 2. An ambassador from king Zedekiah to Nebuchadnezzar at Babylon. He also carried a letter to the Jewish captives at Babylon (*Jer.* 29.3). [ELEASAH.]

E'lath, E'loth.—An Edomite seaport, now called Eyleh, and situated at the head of the Arabian Gulf. It originally belonged to the Edomites, being situated in the country of Idumæa. When David conquered Edom, and "throughout all Edom put he garrisons" (2 *Sam.* 8.14), he began to establish commercial intercourse with the outside world. Elath became a port of consequence, and a place of considerable size. In the reign of Solomon, Elath, with its near neighbour Eziongeber, became still more important on account of the ships which he built and fitted out there for the purpose of trading with Ophir, for gold and other precious commodities (2 *Ch.* 8.17).

Elath remained in the possession of the Israelites 150 years, when, in the reign of Jehoram, the Edomites recovered it (2 *K.* 8.20). It was retaken, however, by Uzziah, king of Judah, who again fortified it, repeopled it with his own subjects, and restored the trade to Ophir. This prosperity it continued to enjoy until the time of Ahaz, who lost it to the king of Damascus. Once more the population of the town was changed. The Jews were expelled, this time for good, and were supplanted by Syrians, put there by king Rezin (2 *K.* 14.22, 16.6).

El Beth'el.—*God of the House of God* (*Gen.* 35.7). [BETHEL.]

Elda'ah.—*God has called*: one of the sons of Midian (*Gen.* 25.4; 1 *Ch.* 1.33).

El'dad.—One of a body of seventy elders appointed by Moses on the advice of Jethro to help in governing the people. The seventy having been gathered around the Tabernacle, two, Eldad and Medad, were missing. A young man reported that they were in the camp and prophesying. Joshua proposed their rebuke, but Moses refused it (*Num.* 11.16-29).

Elders.—In early forms of government authority was vested in those who from age and consequent experience were able to act as representatives of the people. The institution was by no means peculiar to Israel: Egypt, Moab, and Midian each had their "elders" (*Gen.* 50.7; *Num.* 22.7): so had the Greeks and Romans. In the history of Israel they first appear before the Exodus (*Ex.* 3.16-18, 4.29, 12.21), and continually afterwards are mentioned as the representatives of the whole people and medium of communication from and to the leaders of the nation—Moses and Joshua, the Judges and Samuel. Moses, under the burden of the administration of justice and at the advice of Jethro his father-in-law, appointed magistrates of various degrees of authority, delegating to them all but the "hard causes" (*Ex.* 18.13-26): it is clear from ver. 12 that these were chosen from the "elders of Israel." Instances of these judicial functions are found in *Deut.* 19.12, 21.2, 22.15, 25.7; *Josh.* 20.4; *Ruth* 4.2. The narrative of *Num.* 11 tells how Moses under Divine direction appointed a council of seventy elders to help and relieve him: as the commonwealth of Israel was essentially religious, they are made partakers of the Spirit which was upon Moses. To this incident Jewish tradition carries back the institution of the Sanhedrin.

It was the elders of Israel who asked Samuel to make them a king (1 *Sam.* 8.5). For their influence in the various events of the monarchy, see 2 *Sam.* 3.17, 5.3, 17.4; 1 *K.* 8.1, 12.6, etc. After the exile they still continued to represent the people (*Ezra* 5.5, 9, 6.7, 14, 10.8).

[For Elders (Presbyters) in the N.T. see CHURCH, BISHOP, PRESBYTER.]

El'ead.—*God is witness*: a descendant of Ephraim (1 *Ch.* 7.21).

Eleadah.—[ELADAH.]

Elea'leh.—*God is exalted*: a Moabite town, north of Heshbon, allotted to Reuben (*Num.* 32.3). It lay to the east of Jordan in a pastoral country. It was denounced by both Isaiah and Jeremiah. Its ruins, called El-A'al, may still be seen on the top of a hill surrounded by a wide plain (*Isai.* 15.4, 16.9; *Jer.* 48.34).

Elea'sah.—*God has made* (the same name as ELASAH, which see). A son of Helez of the family of Hezron, a descendant of Judah (1 *Ch.* 2.39). 2. A son of Rapha or Rephaiah, a descendant of Saul (1 *Ch.* 8.37, 9.43).

Elea'zar.—*God has helped*: 1. Third son of Aaron by Elisheba, daughter of Amminadab, a descendant of Judah through Pharez (*Gen.*

38.29; *Ex.* 6.23; *Ruth* 4.18). He, and his family following him, succeeded Aaron in the office of High Priest, and held it till the time of Eli. His two elder brothers, Nadab and Abihu, were struck dead because of their sinfulness, although they had been consecrated to the sacerdotal office. Eleazar, being the eldest surviving son, succeeded his father, and was himself succeeded by his eldest son Phinehas and his heirs, according to the covenant (*Num.* 25.12, 13), until in Eli the sacred office passed for a time to the family of Ithamar. Why the sacerdotal succession was transferred from Eleazar to Ithamar we are not told, but we are informed that it reverted to the family of Eleazar because of the evil lives of the sons of Eli. Thenceforward the office of Chief Priest remained with the family of Eleazar until the Captivity. [ABIATHAR.]

2. A son of Abinadab to whose care the ark was committed when it was sent back by the Philistines. He was appointed to the task by his fellow-townsmen of Kirjath-jearim (1 *Sam.* 7.1).

3. One of the chief captains of David's army (2 *Sam.* 23.9). He was an Ahohite, a son of Dodo, and a man of great personal courage (1 *Ch.* 11.12).

4. A Merarite and a son of Mahli (1 *Ch.* 23.21).

5. A priest who assisted in the dedication of the restored wall of Jerusalem (*Neh.* 12.42).

6. A son of Phinehas (*Ezra* 8.33).

7. See *Ezra* 10.25.

8. Son of Elihud, a name in the genealogy of Joseph, the husband of Mary (*Matt.* 1.15).

Elect, Election.—In the A.V. of the O.T. the term "mine *elect*" occurs four times in the second part of Isaiah (42.1, 45.4, 65.9, 22): in each instance R.V. substitutes "my chosen," and the numerous passages must be added in which Israel is referred to as God's "chosen people" (*e.g. Deut.* 4.32-40, 7.6-11; *Ps.* 78.67-72, 105.6; *Isai.* 41.8). The record of God's redeeming grace to mankind is pervaded with the conception of the Divine choice of instruments for His purposes—national and individual (Moses, *Ps.* 106.23; David, 1 *K.* 11.34, etc.). In the great prophecy of the "servant of the Lord" (*Isai.* 42-53) the servant is identified now with the whole nation, now with the faithful remnant, and finally with the ideal Figure of 52.13-53.12: the fulfilment is found in *Lk.* 9.35 (R.V.), "This is my Son, my chosen." The term *election* does not occur in the O.T.

In the N.T. the election of Israel is referred to in *Acts* 13.17, and especially in Paul's vindication of the Divine dealings with God's people (*Rom.* 9-11). The promises of God had always been to those whom He chose, and the rejection of all but a remnant of Israel was clearly foretold in Scripture. In the course of the argument there is bald assertion of the Divine sovereignty (9.15-21), but this is advanced rather in rebuke of the arrogance of Jewish privilege than as the end of the whole matter. The hardening of Israel was that the "fulness of the Gentiles" might come in: by the mercy shown to them the Jews also would obtain mercy, and so God would reach His purpose of having "mercy upon all." That is Paul's doctrine of "election," and as he contemplates the issue in the salvation of the world he breaks out into the doxology which closes the discussion (11.25-36).

But, apart from these historical references to the Jewish people, the O.T. conception of election is in the N.T. transferred to spiritual Israel, the Christian Church. So, explicitly, in 1 *Pet.* 1.2, 2.9, 10, and in the term "the elect," as used of believers (*Matt.* 24.22, 31; *Rom.* 8.33; *Col.* 3.12; 1 *Thess.* 1.4, etc.). The stress, of course, is not upon national privilege, but upon a spiritual reality, which is to be maintained against temptation to apostasy (*Matt.* 22.14, 24.24), and used with diligence to be made "sure" (2 *Pet.* 1.10; cf. *Phil.* 3.12; *Col.* 1.23, 3.1). The method and import of this election are set forth in *Eph.* 1.3-14.

The choice of individuals for special service appears notably in the case of the apostles (*John* 15.16; *Acts* 1.2): also in that of Paul (*Acts* 9.15), and, as already noted, is consummated in Jesus Christ (*Lk.* 23.35). As applied by Paul to Rufus (*Rom.* 16.13 "the chosen [elect] in the Lord") the term seems to mark special eminence in Christian character and service. In this same sense the word may be applied to the unnamed *person*, "the elect lady," to whom St. John addresses his Second Epistle (2 *John* 1): more probably, perhaps, the phrase is used symbolically of a *church* to which the apostle writes, and to which (ver. 13) he sends the greeting of his own church ("The children of thy elect sister salute thee"). Similarly, "She that is in Babylon, elect together with you" (1 *Pet.* 5.13, R.V.) may be a designation of the church in Rome. [BABYLON.]

El-Elo'he-Israel.—*God, the God of Israel*: the name given by Jacob to an altar which he erected on a site near Shechem, purchased from the sons of Hamor (*Gen.* 33.20).

El-Elyon.—*God most high* (*Gen.* 14.18, R.V. marg.). [GOD.]

Elements.—The word so rendered in *Gal.* 4.3 has several meanings: (1) the letters of the alphabet, and hence the rudiments ("the a b c") of any branch of knowledge; (2) the physical elements of which the world is compounded—earth, air, water, fire; (3) the heavenly bodies, as constituent parts of the universe.

In 2 *Pet.* 3.10, "the elements shall melt with fervent heat," expositors are divided between meanings (2) and (3): R.V. marg. has "the heavenly bodies," and perhaps this sense better links on to the preceding "the heavens shall pass away," and affords the required contrast with the following "the earth also . . . shall be burned up."

In *Heb.* 5.12 "the first principles of the oracles of God" R.V. correctly indicates meaning (1) "the rudiments."

There remain four Pauline passages, in which the meaning is doubtful. In each case (virtually in *Gal.* 4.9, see ver. 3) the phrase is, "the elements of the world." Under these the Galatians had been in bondage, to these ("weak and beggarly" as they were) they were turning again (*Gal.* 4.3, 9). After these, and not "after Christ," the Colossians were in danger of being drawn away by a "philosophy and vain deceit": from these they had died with Christ (*Col.* 2.8, 20). The usual interpretation, "the rudiments of the world," takes "world" in the ethical sense: the teaching condemned by the apostle is at once unspiritual ("of the world") and elementary, as opposed to the fulness which is in Christ. It is possible, however, that "world" is used in its physical sense, and that by "the elements of the world" St. Paul means the heavenly bodies, and indeed all natural objects which in their totality constitute the physical universe. The reference would then be to the belief that all things were animated by spiritual beings and had their special angels (cf. *Rev.* 7.1-2, 14.18, 16.5, 19.17). From this "worshipping of the angels" (probably those specifically worshipped at Colossæ) (*Col.* 2.18) the apostle recalls his readers to Christ, Son of God (*Gal.* 4.4), in whom "dwelleth all the fulness of the Godhead bodily" (*Clo.* 2.9).

E'leph.—*The ox*: a town near Jerusalem, allotted to Benjamin (*Josh.* 18.28). Now the village of Lifta.

Elha'nan.—*God is gracious*: 1. According to 1 *Ch.* 20.5, the son of Jair, who slew Lahmi, the brother of Goliath the Gittite. In 2 *Sam.* 21.19 the R.V. correctly has "Elhanan the son of Jaare-oregim the Beth-lehemite slew Goliath the Gittite." The relation of the two statements to one another and to the narrative of 1 *Sam.* 17 is not clear. 2. The son of Dodo the Bethlehemite, and the second of David's thirty mighty men (2 *Sam.* 23.24; 1 *Ch.* 11.26).

Eli.—*Exalted*: a High Priest and Judge of Israel. He immediately preceded Samuel, and was descended from Aaron through Ithamar (compare 2 *Sam.* 8.17; 1 *K.* 2.27; 1 *Ch.* 24.3). In consequence of the loose hold he kept upon his two sons, Hophni and Phinehas, he was told that God would punish him through them. The message was communicated to him through the child Samuel (1 *Sam.* 3).

Twenty-seven years later the prophecy was fulfilled, Hophni and Phinehas being killed while fighting the Philistines, into whose hands on the same occasion the ark fell. Eli, ninety-eight years of age, was so overcome with the evil news brought to him by runners from the battlefield that he swooned, fell backward off his seat, and died by breaking his neck (1 *Sam.* 4). He was a man of blameless public life, and had "judged Israel forty years" (1 *Sam.* 4.18).

Eli was the first of his house to hold the office of High Priest, and it was part of the punishment foretold to him by Samuel that the office should revert to the family of Eleazar. Then, his sons being killed, his grandson Ahitub (1 *Sam.* 14.3) received the office, but Abiathar, the grandson of Ahitub, was "thrust out from being priest unto the Lord" (1 *K.* 2.27), because he had joined the rebellion of Adonijah against Solomon. Zadok was made High Priest in his stead (1 *K.* 2.35).

Eli, Eli.—[ELOI.]

Eli'ab.—*God is father*: 1. A son of Helon, and leader of the tribe of Zebulun at the time of the census in the wilderness of Sinai (*Num.* 1.9). 2. A son of Pallu (*Num.* 26.8), and father of Dathan and Abiram (*Num.* 16.1). He was a member of one of the chief families in the tribe of Reuben, and his sons were leaders in the revolt against Moses (*Num.* 16.1-12; *Deut.* 11.6). 3. The eldest son of Jesse and brother of David (1 *Sam.* 16.6). In 1 *Ch.* 27.18 he is called Elihu. His daughter Abihail married Rehoboam (2 *Ch.* 11.18). 4. A Levite who lived in the time of David and who combined the duties of porter (doorkeeper) and musician (1 *Ch.* 15.18, 16.5). 5. A Gadite and leader of his people. He was of a warlike nature, and united his fortunes to those of David when the latter fled to the wilderness from Saul (1 *Ch.* 12.9). 6. A Kohathite Levite, son of Nahath, from whom was descended the prophet Samuel (1 *Ch.* 6.27). In other statements of the genealogy he is called Elihu (1 *Sam.* 1.1) and Eliel (1 *Ch.* 6.34).

Elia'da.—*Whom God cares for*: 1. One of the youngest of David's sons, born after the latter had established himself in Jerusalem (2 *Sam.* 5.16; 1 *Ch.* 3.8). [BEELIADA.] 2. A mighty warrior who led a vast army of 200,000 men of his tribe to the support of Jehoshaphat. He was a Benjamite (2 *Ch.* 17.17). 3. (A.V. Eliadah). An Aramite of Zobah, father of Rezon, and the captain of a marauding band which annoyed Solomon (1 *K.* 11.23).

Eli'ah (R.V. **Elijah**).—*Jehovah is God*: 1. A principal man of the tribe of Benjamin, and the son of Jeroham (1 *Ch.* 8.27). 2. One of the Bene-Elam in the time of Ezra who had married a strange wife (*Ezra* 10.26).

Eliah'ba.—*God hides*: a Shaalbonite, one of David's famous guard of thirty heroes (2 *Sam.* 23.32; 1 *Ch.* 11.33).

Elia'kim.—*Whom God establishes*: 1. One of Hezekiah's court officials. He succeeded Shebna as master of the royal household; and was appointed to treat with the king of Assyria, who was then besieging Jerusalem (2 *K.* 18 and 19; *Isai.* 22.20). 2. Son and successor of king Josiah. He was subsequently called *Jehoiakim* (2 *K.* 23.34). [JEHOIAKIM.] 3. A priest who assisted in the dedication of the wall in the time of Nehemiah (*Neh.* 12.41). 4. and 5. Ancestors of Christ (*Matt.* 1.13; *Lk.* 3.30).

Eli'am.—*God is kinsman*: 1. The father of David's wife, Bathsheba (2 *Sam.* 11.3). In 1 *Ch.* 3.5 Eliam appears as Ammiel and Bathsheba as Bathshua. 2. Son of Ahithophel and one of David's thirty mighty men (2 *Sam.* 23.34). Perhaps the same as 1.

Elias.—The Greek form of Elijah used in A.V. of the N.T.; the R.V. always has Elijah.

Elia'saph.—*God has added*: 1. Son of Deuel and head of the tribe of Gad at the time of the census in the Wilderness (*Num.* 1.14). 2. The son of Lael, a chief of the Gershonites (*Num.* 3.24).

Elia'shib.—*God restores*: 1. A high priest who made an improper use of the temple as a refuge for a relative, Tobiah the Ammonite, and excited the wrath of Nehemiah (*Neh.* 13.4-7). His grandson married the daughter of Sanballat the Horonite (*Neh.* 13.28). He first appears helping to rebuild the walls of the city (*Neh.* 3). 2. A priest (1 *Ch.* 24.12). 3. A descendant of the house of Judah (1 *Ch.* 3.24). 4. A temple musician (*Ezra* 10.24). 5. (*Ezra* 10.27). 6. (*Ezra* 10.36). 7. Father of Jehohanan or Johanan (*Ezra* 10.6; *Neh.* 12.22, 23). Perhaps the same as 1.

Elia'thah.—*God is come*: a son of Heman, appointed to the twentieth division of the service of song in the sanctuary in the time of David (1 *Ch.* 25.4, 27).

Eli'dad.—*God has loved*: a chief of Benjamin who was chosen to represent his tribe at the partition of Canaan (*Num.* 34.21).

Eliehoe'nai.—*To Jehovah are mine eyes*: R.V. in 1 *Ch.* 26.3 (A.V. Elioenai) and *Ezra* 8.4 A.V. Elihoenai).

Eli'el.—*God is God*: 1. The great-grandfather of the prophet Samuel (1 *Ch.* 6.34). 2. (1 *Ch.* 5.24). 3. (1 *Ch.* 8.20). 4. (1 *Ch.* 8.22). 5. (1 *Ch.* 11.46). 6. (1 *Ch.* 11.47). 7. (1 *Ch.* 12.11). 8. A chief Levite who assisted in bringing the ark from Obed-Edom (1 *Ch.* 15.9, 11). 9. (2 *Ch.* 31.13).

Elie'nai (perhaps for ELIEHOENAI). — *To Jehovah are mine eyes*: a Benjamite (1 *Ch.* 8.20).

Elie'zer.—*God is help*: 1. Abraham's chief servant, called by him "Eliezer of Damascus" (*Gen.* 15.2). The statement in ver. 3 that he was "son of my house" merely implies that he was a member of the household, not born in it. This was the "eldest servant" (*Gen.* 24.2) who was sent by Abraham to procure a wife for Isaac. 2. Second son of Moses (*Ex.* 18.4; 1 *Ch.* 23.15, 17). 3. Grandson of Benjamin (1 *Ch.* 7.8). 4. (1 *Ch.* 15.24). 5. (1 *Ch.* 27.16). 6. A prophet who rebuked Jehoshaphat (2 *Ch.* 20.37). 7. (*Ezra* 8.16). 8. (*Ezra* 10.18). 9. (*Ezra* 10.23). 10. (*Ezra* 10.31). 11. An ancestor of Joseph in the genealogy of Christ (*Lk.* 3.29).

Elihoe'nai.—[ELIEHOENAI.]

Eliho'reph.—*God of autumn*: a scribe to Solomon (1 *K.* 4.3).

Eli'hu.—(*My*) *God is He*: 1. Son of Barachel, the Buzite, of the kindred of Ram. He, although a younger man, intervened in the controversy between Job and his friends, judging all to be in the wrong (*Job* 32-37). 2. Ancestor of the prophet Samuel (1 *Sam.* 1.1). [ELIAB 6.] 3. (1 *Ch.* 12.20). 4. (1 *Ch.* 26.7). 5. A brother of David who was chief of the tribe of Judah (1 *Ch.* 27.18). [ELIAB 3.]

Eli'jah.—*Jehovah is God*: 1. Elijah, the "grandest and the most romantic character that Israel ever produced," was a Tishbite, a native of Gilead, a country on the east of the Jordan. His appearance is dramatic. Under Ahab, king of Israel, influenced by his wife, Jezebel, the nation had lapsed into idolatry and forsaken the covenant of Jehovah. Suddenly came the terrible message to Ahab through Elijah, "As the Lord the God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word" (1 *K.* 17.1).

Elijah was of a fiery and impetuous nature, a native and lover of the hill country. From the narrative we can gather also certain personal traits and appearances. His hair was long and abundant (2 *K.* 1.8). He was also strong and wiry, or he could not have run so far before Ahab's chariot, or endured the forty days' fast. His clothing consisted of skins, fastened with a leathern girdle, and the sheepskin mantle, which has become proverbial (1 *K.* 19.13).

The drought thus brought upon the country by the wickedness of king and people lasted for three years and six months (*Lk.* 4.25; *Jas.* 5.17). The consequent famine was severe, and the districts which suffered in the dire visitation included Phœnicia.

Elijah having delivered his message hid himself from Ahab in a deep valley east of the Jordan, in which ran the brook Cherith. There "the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook" (1 *K.* 17.6). "After a while" the brook Cherith dried up, and Elijah was commanded to seek another abode at Zarephath in Sidon, Jezebel's own country (1 *K.* 17.8, 9). There he fell in with the widow gathering sticks to cook the last meal she and her son would have before they died of starvation. When Elijah asked for some of this last morsel of bread, she did as the prophet commanded. Her faith was rewarded, for though the famine lasted for three years longer, neither her meal nor her oil gave out (1 *K.* 17.10-16; cf. *Lk.* 4.26). During his residence at Zarephath, Elijah had another opportunity to show the power of Jehovah, for the widow's son sickened and died. The distracted mother charged him with bringing this calamity upon her, but was compelled by the restoration of her son to life to confess, "Now I know that thou art a man of God" (1 *K.* 17.17-24).

By the third year the drought and consequent famine were so severe that Ahab himself and the chief of his household, Obadiah, had to search everywhere for fodder to keep the horses and mules alive. So preparations were made at Samaria for an expedition; and then the Lord commanded Elijah to go and meet Ahab, at the same time promising that He would send rain, and so end the drought. On the way Elijah met Obadiah, allayed his natural

fears of the king, and bade him fetch Ahab (1 *K.* 18.7-16).

The encounter of king and prophet, the challenge on Mount Carmel of the servant of Jehovah to the prophets of Baal, with its issue, the coming of the rain, are told in a narrative unsurpassed for dramatic splendour (1 *K.* 18.17-46).

By his relentless slaughter of the prophets of Baal (see *Deut.* 13.5, 18.20) Elijah had aroused the fierce anger of Jezebel, who cried that even as he had done to the priests of Baal so she would do to him. Elijah could face an angry king, but this threat of an angry woman drove him again to the wilderness, where, despairing, he wished that he might die. But God, mindful of His own, sheltered and fed him and guided him through forty days' journey in the wilderness, until he came to Horeb, "the mount of God."

Then, after manifestations of the dread forces of Nature in the wind, the earthquake, and the fire, there came the "still small voice," and Elijah knew that he was in the presence of God. The searching question, "What doest thou here, Elijah?" elicits a protestation of loyalty to Jehovah, mingled with sense of defeat and loneliness and peril of life. The prophet is simply bidden go back to his abandoned task, with the consciousness that the cause of God stands sure. Rebuked, and yet encouraged, Elijah returned to his duty, meeting with Elisha, his destined successor, on the way, over whom he casts his mantle, and draws him from his ploughing (1 *K.* 19).

Two years after this event Elijah was commanded to warn and reprove Ahab for his sin in the matter of Naboth's vineyard. Ahab's uneasy mind cries aloud when he sees Elijah approaching, "Hast thou found me, O mine enemy?" (1 *K.* 21.20). His penitence postpones the judgment on his sins, but does not cancel it. [AHAB, NABOTH.]

Afterwards Elijah appears as God's messenger to reprove Ahaziah, Ahab's son, who had succeeded to the throne, for seeking strange gods. Ahaziah's plan to secure the person of the prophet is frustrated by the calling down of fire from heaven (2 *K.* 1; cf. *Lk.* 9.54-56).

While on a visitation to the schools of the prophets at Bethel and Jericho, it is made known to Elijah that his earthly career was about to end (2 *K.* 2). As Elijah and Elisha left Jericho and proceeded to the place beyond Jordan, they were followed by fifty of the students, who thus became witnesses of the miraculous parting of the river by means of Elijah's mantle (2 *K.* 2.8). Elisha's request for a double portion of Elijah's spirit, *i.e.* that he might be heir to his ministry and influence (an allusion to the double share which the first-born received on the father's death), is answered by him to the effect that though the request was very great yet it would be granted, if Elisha was permitted to witness his actual departure. While they were talking the translation took place. Elijah was carried to heaven in a chariot of fire, and Elisha saw it (2 *K.* 2.1-12). [ELISHA.]

Every part of Elijah's character is marked by a moral grandeur which is heightened by the obscurity thrown around his connexions and his private history. His appearances are as of a supernatural messenger suddenly issuing from another world, to declare the commands of heaven, and to awe kings by the menace of fearful judgments. His boldness, his loyal zeal for the honour of God, his austerity, are the characters of a "man of God." He was called out to combat the fearful idolatry of the age, to demonstrate the being and power of Jehovah, and to reclaim or punish those who had forsaken Him. He "arose as fire, and his word burned like a torch" (*Ecclus.* 48.1).

The closing prophecy of the O.T. in its outlook upon "the day of the Lord" predicts, "Behold, I will send you Elijah the prophet before the great and terrible day of the Lord come" (*Mal.* 4.5, R.V.). By N.T. times this prophecy had passed into the current expectations of Messiah: He was to be heralded by the coming of Elijah (*Matt.* 16.14, 17.10; *John* 1.21). Jesus declared this prophecy fulfilled in John the Baptist (*Matt.* 11.14, 17.12, 13; see also *Lk.* 1.17). In the vision on the Mount of Transfiguration Moses and Elijah appeared, the representatives of the Law and the Prophets: they passed away, and the disciples saw "Jesus only" (*Matt.* 17.1-8). An indication of the place held by Elijah in the popular imagination is seen in the suggestion that he might appear to save our Lord from the cross (*Mk.* 15.35, 36). The Epistle of James emphasises the humanity of Elijah: a "righteous man," yet "of like passions with us," he "prayed fervently," and his prayers for drought, and again for rain, were answered (*Jas.* 5.17, 18). (With the R.V. marg. of *Rom.* 11.2 compare *Mk.* 12.26, R.V.). 2. (*Ezra* 10.21). 3 and 4. [ELIAH.]

Eli'ka.—One of David's guard (2 *Sam.* 23.25).

E'lim.—*Palm trees*: the second encampment of the Israelites after crossing the Red Sea, celebrated for its twelve springs and seventy palm trees (*Ex.* 15.27; *Num.* 33.9, 10). It is probably the raised and undulating plain on the south bank of Wady Ghurundel.

Eli'melech.—*God is King*: the husband of Naomi, Ruth's mother-in-law. He belonged to the Hezronite family dwelling in Bethlehem-Ephratah at the time of the Judges. He removed with his family to Moab in consequence of a great dearth. Both Elimelech and his sons died in Moab, and then Naomi and her daughter-in-law Ruth returned to Bethlehem, where the latter married Boaz, her kinsman, "of the family of Elimelech" (*Ruth* 1.2, 3, 2.1, 3, 4.3, 9). [RUTH.]

Elioe'nai.—*To Jehovah are mine eyes*: 1. (See 1 *Ch.* 3.23, 24). 2. (1 *Ch.* 4.36). 3. (1 *Ch.* 7.8). 4. (*Ezra* 10.22). 5. (*Ezra* 10.27). 6. (*Neh.* 12.41). 7. (1 *Ch.* 26.3). [ELIEHOENAI.]

Eli'phal.—*God has judged*: one of David's

captains (1 *Ch.* 11.35). Also named Eliphelet (2 *Sam.* 23.34).

Elipha'let.—[ELIPHELET.]

Eli'phaz.—1. The son of Esau and Adah, the daughter of Elon (*Gen.* 36.4; 1 *Ch.* 1.35). 2. The chief of Job's three friends. He was a Temanite, from a province of Idumæa, which had been settled by a son of Esau (*Gen.* 36.10, 11; cf. *Jer.* 49.7, 20). Eliphaz is the chief upholder of the argument that Job's troubles are a visitation from Jehovah, because of secret sin. He deals more gently with Job than either Zophar or Bildad. The great truth he demonstrates is the awful purity and majesty of God (*Job* 4.12-21). [JOB, BOOK OF.]

Eliphe'leh (R.V. Elipheleh).—*God is Distinction*: a Levite who played the harp when the ark was brought from Obed-Edom (1 *Ch.* 15.18, 21).

Eliphe'let.—*God a way of escape*: 1. One of David's sons, born in Jerusalem (2 *Sam.* 5.16), A.V. *Eliphalet*; in 1 *Ch.* 14.5 *Elpalet* (A.V.) or *Elpelet* (R.V.). 2. Apparently another of David's sons (1 *Ch.* 3.6, cf. ver. 8). 3. (2 *Sam.* 23.34); also named *Eliphal* (1 *Ch.* 11.35). 4. (1 *Ch.* 8.39). 5. (*Ezra* 8.13). 6. (*Ezra* 10.33).

Elis'abeth.—*God is an oath*: the wife of Zacharias and mother of John the Baptist (*Lk.* 1.5). She was a descendant of Aaron, and was probably named after Elisheba, his wife. She was a woman of exalted character, and kinswoman to Mary the mother of our Lord (*Lk.* 1.36).

Elise'us.—The Greek form of Elisha (*Lk.* 4.27, A.V.: R.V. *Elisha*).

Elisha.—*God is Salvation*: Elisha, son of Shaphat, was the disciple and successor of Elijah. Elijah, having received God's command to anoint Elisha as a prophet, went to Abel-meholah, where he found Elisha busy ploughing with twelve pairs of oxen, and throwing his mantle over him (1 *K.* 19.19) abruptly passed on. Elisha ran after him, and begged to be allowed to bid farewell to his people; on receiving an enigmatical answer, he at once killed a yoke of oxen, cooked the bodies with the broken-up plough, and gave a farewell feast to his neighbours. After this he went and ministered unto Elijah until the translation of the latter, when he received the prophet's fallen mantle, and was endued, according to his request, with that "double portion" of his spirit which marked him out as heir and successor to Elijah's ministry (2 *K.* 2).

On the removal of Elijah, Elisha first tested his endowment with a prophet's gifts by parting the waters of Jordan with Elijah's mantle (2 *K.* 2.14). The "sons of the prophets" publicly acknowledged his claim (2 *K.* 2.15-18). Then almost immediately followed the second and third of his miracles, the sweetening of the water of Jericho (2 *K.* 2.19-22), and the destruction of the mocking children by bears (2 *K.* 2.23, 24). When the king of Moab, who had paid tribute since the days of David, rebelled against the king of Israel, Jehoram and his allies, the kings of Judah and Edom, marched into the desert in the hope of surprising the king of Moab, and were suffering from thirst. At the entreaty of Jehoshaphat, Elisha prophesied a remarkable deliverance (2 *K.* 3.1-25), which was fulfilled to the letter.

The chronology of Elisha's life is not very clearly indicated, but as he died during the reign of Joash (2 *K.* 13.14) his ministry must have extended over the four reigns of Jehoram, Jehu, Jehoahaz, and Joash, lasting altogether about fifty-seven years. The deepest lesson of this long ministry was not the exhibition of the power and might of Jehovah, but the tender care, the sufficient provision, and the ever-present help which the Lord extends to His own servants and people. This is shown in the case of the widow whose husband had feared Jehovah (2 *K.* 4.1-7). Because of the subsequent poverty of the family the creditor seized the widow's sons. In so doing he availed himself of his legal rights (*Lev.* 25.39), though his action was unjustifiably harsh. Elisha, as the prophet of a merciful God, could not resist the appeal for help. Again, in his journeyings from Carmel, Elisha was in the habit of calling at Shunem and stopping to rest amid the quiet of a pious Israelitish home. [SHUNEM.] The Shunammite woman was childless, a great calamity among Jewish wives, and the prophet assured her that God would rescue her from that condition (2 *K.* 4.8-17). Several years afterwards the woman's son was smitten with sunstroke and died. Laying the body upon the prophet's bed, she set off on an ass to find Elisha, who was instrumental in restoring her son to life (2 *K.* 4.26-37). [SHUNAMMITE.]

Some time after the above event, during a time of great scarcity, Elisha was at Gilgal, teaching the sons of the prophets and helping them by his presence during this time of hardship. A poisonous plant was gathered for the pot, but the prophet rendered the food innocuous by casting in meal (2 *K.* 4.38-41). [GILGAL.]

The miracle of the twenty loaves and the full ears of corn belongs to the same period. The next miracle wrought by Elisha is told in striking narrative (2 *K.* 5). The Syrians in one of their incursions had carried away a little maid, who was taken into the service of Naaman, a man of high authority, "but he was a leper." [LEPROSY.] Naaman was brought to Elisha, and cured through the instrumentality of the humble Jewish maid.

The story of the miraculously recovered axehead incidentally shows the growing influence of Elisha. The sons of the prophets flocked to him to be instructed. Their number at Jericho was now too large for the institution, and they begged permission to build on the banks of the Jordan, where the necessary timber was abundant (2 *K.* 6.1-7).

After this (when, we do not know; for the events recorded in these chapters are not given in chronological sequence) Elisha was able to warn the king of several plots by which the

king of Syria hoped to seize his person. The Syrian monarch was not able to account for Jehoram's discovery of plans laid with the utmost secrecy, until it was suggested to him that the miracle-working prophet of Israel might have revealed them all. Then, having learned where Elisha was to be found, he sent soldiers to Dothan to capture the prophet. But Elisha prayed that Benhadad's army might be smitten with blindness. His prayer was heard, and in this condition he led them within the walls of Samaria. In refusing to allow Jehoram to massacre the army he had thus trapped, Elisha exhibits the humaneness of his nature. He also showed the Syrian king the futility of his attempts to contend against the God of Israel (2 *K.* 6.19-23).

Though Benhadad abandoned his marauding forays, he gathered together a regular army and laid siege to Samaria, where the king of Israel and Elisha both were. The city was reduced to great straits for food, so that an act of cannibalism came to the king's knowledge. Grieved beyond measure, Jehoram accused Elisha of being the cause of all their misfortunes, and sent to kill him. The prophet, forewarned of what was taking place, and also knowing that the king's mind was changing, secured the messenger of death (2 *K.* 6.32), and then informed the king that on the following day food would be plentiful and cheap, which came to pass (2 *K.* 7).

He next appeared in Damascus, the capital of Syria, where he executed the Divine command to Elijah of declaring that Hazael should be king (2 *K.* 8.7-13). The next year Elisha anointed Jehu king over Israel. [JEHU.]

Elisha died in his own house after sixty years of public service, at the age of ninety years (2 *K.* 13.14-19). For the account of certain miraculous events that occurred after his death see 2 *K.* 13.20-22.

The contrast between Elijah and his successor has been finely drawn by Dean Stanley: "The succession was close and immediate, but it was a succession not of likeness, but of contrast. . . . His life was not spent, like his predecessor's, in unavailing struggles, but in widespread successes. He was sought out not as the enemy, but as the friend and counsellor of kings. . . . His deeds were not of wild terror, but of gracious, soothing, homely beneficence, bound up with the ordinary tenor of human life. . . . One only trait, and that on the very threshold of his career, belongs entirely to that fierce spirit of Elijah which called down our Lord's rebuke — when he cursed the children of Bethel for their mockery. The act itself, and its dreadful sequel, are as exceptional in the life of Elisha as they are contrary to the spirit of the Gospel. At his house by Jericho the bitter spring is sweetened; for the widow of one of the prophets the oil is increased; even the workmen at the prophets' huts are not to lose the axehead which has fallen through the thickets of the Jordan into the eddying stream; the young prophets, at their common meal, are saved from the deadly herbs which had been poured from the blanket of one of them into the cauldron; and enjoy the multiplied provision of corn. At his home in Carmel he is the oracle and support of the neighbourhood; and the child of his benefactress is raised to life, with an intense energy of sympathy that gives to the whole scene a charm as of the tender domestic life of modern times. And when, at last, his end comes, in great old age, he is not rapt away like Elijah, but buried with a splendid funeral; a sumptuous tomb was shown in after ages over his grave, in the royal city of Samaria; and funeral dances were celebrated round his honoured resting-place. Alone of all the graves of the saints of the O.T., there were wonders wrought at it, which seemed to continue after death the grace of his long and gentle life" (*Lectures on the Jewish Church*, xxxi.).

Eli'shah.—Eldest son of Javan, a grandson of Noah (*Gen.* 10.4), whose descendants settled in the "Isles of Elishah," and furnished the Phœnicians with their purple dyes (*Ezek.* 27.7). The locality of these islands is unknown, but they probably included all the groups of small islands about the coasts of Greece.

Elisha'ma.—*God has heard*: 1. A chief man of the tribe of Ephraim and grandfather of Joshua (*Num.* 1.10; 1 *Ch.* 7.26). 2. A son of King David, born in Jerusalem (2 *Sam.* 5.16; 1 *Ch.* 3.8). 3. Another son of David (1 *Ch.* 3.6), who is called Elishua in the other lists. 4. (1 *Ch.* 2.41). 5. (2 *K.* 25.25). 6. (*Jer.* 36.12). 7. A priest (2 *Ch.* 17.8).

Elisha'phat.—*God has judged*: one of the "captains of hundreds" (2 *Ch.* 23.1).

Elishe'ba.—*God is an oath*: the wife of Aaron and daughter of Amminadab (*Ex.* 6.23). Her marriage with Aaron united the royal and priestly tribes. (Same name as *Elisabeth*, which see.)

Eli'shua.—*God is Saviour*: a son of David (2 *Sam.* 5.15). [ELISHAMA 3.]

Eliud.—(*Matt.* 1.14).

Eliza'phan.—*God has protected*: 1. Son of Uzziel (*Num.* 3.30; 1 *Ch.* 15.8; 2 *Ch.* 29.13: identical with *Elzaphan*, *Ex.* 6.22; *Lev.* 10.4). 2. A prince of Zebulun who was appointed to assist in apportioning the land (*Num.* 34.25).

Eli'zur.—*God is a rock*: a chief of Reuben who assisted to take the census in the wilderness (*Num.* 1.5, 2.10, 7.30, 10.18).

Elka'nah.—*God has possessed*: 1. (See *Ex.* 6.24). 2. Father of Samuel (1 *Sam.* 1.1-23; 1 *Ch.* 6.27, 34). He lived in the time of Eli, had two wives, one of whom, Hannah, in answer to prayer, gave birth to Samuel. 3. A Levite; apparently the same as 1, and an early ancestor of 2 (1 *Ch.* 6.23). 4. Apparently a nearer ancestor of 2 (1 *Ch.* 6.26). 5. (1 *Ch.* 9.16). 6. A Korahite who joined David at Ziklag (1 *Ch.* 12.6). 7. A Levite (1 *Ch.* 15.23). 8. An officer of King Ahaz (2 *Ch.* 28.7).

Elkosh.—Birthplace of Nahum the prophet, who is styled the Elkoshite (*Nah.* 1.1). Its site is unknown: Elkosh has been identified with a village in Galilee and with Eleutheropolis in Judæa, but it was probably in Galilee. There is also a town in Syria named Alkush, where tradition places the prophet's tomb.

Elko'shite.—[ELKOSH.]

Ella'sar.—The dominions of King Arioch (*Gen.* 14.1). In the time of Abraham it was the capital of a kingdom owning allegiance to Elam. It has been identified as the old Chaldean town Larsa, now Senkereh.

Elm.—(*Hos.* 4.13: so, wrongly, A.V.; R.V. *terebinth*).

Elma'dam, Elmo'dam.—Mentioned in the genealogy of Joseph (*Lk.* 3.28).

Elna'am.—*God is pleasantness* (1 *Ch.* 11.46).

Elna'than.—*God has given*: 1. Father of Nehushta (2 *K.* 24.8). 2. (*Jer.* 26.22, 36.12, 25). Perhaps identical with 1. 3. The name of three Levites (*Ezra* 8.16).

Elohim.—[GOD.]

Eloi.—*My God* (pronounce as a trisyllable, Elōī): St. Mark (15.34) gives the cry of Jesus from the cross in the form, "Eloi, Eloi, lama sabachthani?" St. Matthew has, "Eli, Eli, etc." The difference arises from the degree in which the Aramaic (or vernacular) has been substituted for the Hebrew of the quoted Psalm (*Ps.* 22.1). In both, *sabachthani* is Aramaic for the Heb. *azabhtani* ("hast Thou forsaken me"), but Matthew retains the Heb. *Eli* ("my God"), for which Mark gives the (apparently) Aramaic equivalent *Eloi*. Reverence will shrink from too confident assertion of what the cry meant for the consciousness of Jesus. It was a *quotation* from a Psalm in which the appeal of a faith distressed by the delay of God's help passes into a shout of victory.

E'lon.—*Terebinth*: 1. Father of Esau's wife (*Gen.* 26.34). 2. Son of Zebulun (*Gen.* 46.14). 3. Another Zebulunite, one of the judges (*Judg.* 12.11, 12). 4. A town belonging to Dan (*Josh.* 19.43).

E'lon Beth-Ha'nan.—*Terebinth of the House of Grace*: one of the three Danite towns that formed one of Solomon's commissariat districts (1 *K.* 4.9).

Elonites.—(*Num.* 26.26).

Eloth.—(1 *K.* 9.26). [ELATH.]

Elpa'al.—*God doing works*: a Benjamite (1 *Ch.* 8.11).

Elpa'let.—[ELIPHELET.]

Elpa'ran.—(*Gen.* 14.6). [PARAN.]

Elpelet.—[ELIPHELET.]

Elteke, Elte'keh.—A city of Dan (*Josh.* 19.44) assigned to the Levites (*Josh.* 21.23).

Elte'kon.—A town in the highlands of Judah (*Josh.* 15.59). Its site is uncertain. Perhaps the same as Tekoa.

Elto'lad.—A city in the south of Judah (*Josh.* 15.30) allotted to Simeon (*Josh.* 19.4), and still in the possession of that tribe at the time of King David (1 *Ch.* 4.29, where it is called Tolad).

Elu'l.—The sixth month of the sacred year of the Jews, roughly corresponding to the present October (*Neh.* 6.15). [MONTHS.]

Elu'zai.—*God is my strength*: a Benjamite warrior who cast in his fortunes with David at Ziklag (1 *Ch.* 12.5).

El'ymas.—*Wise man or sorcerer*: a false prophet who withstood Saul and Barnabas at Paphos in Cyprus (*Acts* 13.8). [BARJESUS.]

Elza'bad.—*God has given*: 1. One of the eleven heroes who crossed the Jordan to assist David at Ziklag (1 *Ch.* 12.12). 2. (1 *Ch.* 26.7).

Elza'phan.—[ELIZAPHAN 1.]

Embalming.—The earliest records of embalming are to be found on the Egyptian monuments. The custom arose from the supposed necessity to preserve the body for the future occupation of the dead, when he had finished all his transmigrations.

The art of embalming was brought to a state of perfection very early. Indeed, the best preserved mummies are those that date back the furthest.

Only two instances of embalmment occur in the Bible—Jacob and Joseph—both in connexion with Egypt (*Gen.* 50.2, 3, 26). The Hebrews did not embalm, though they made great use of spices and aromatic herbs in their burials—Asa was laid "in the bed which was filled with sweet odours and divers kinds of spices prepared by the apothecaries' art" (2 *Ch.* 16.14), and in *John* 19.39, 40 we read how Nicodemus cared for the body of the Saviour.

Herodotus describes several modes of embalmment in use in Egypt, the prices ranging from a small sum up to £300. In the costliest mode the brain was removed through the nose with an iron instrument, and the cavity filled with medicaments. Then the trunk was opened, the organs removed, and the space filled with myrrh, cassia, and other spices. After which, for sixty or seventy days, the body was steeped in natron; finally it was swathed in linen bandages, in the folds of which were aromatic spices and gums, and sent home to the relatives, who laid it in a wooden case shaped to the body, and placed it upright in the sepulchral chamber in the house for a year or more, when it was finally deposited in the family vault. In the cheapest methods of embalming, the body was steeped in natron after the cavities had been filled with cedar oil and then emptied. This gave to the mummy the appearance of being only skin and bone. [BURIAL.]

Embroidery.—The art of decorating linen or cloth by artistic designs wrought by loom or needle is of high antiquity. It may have been derived by the Hebrews from Babylon (*Josh.* 7.21) or from Egypt (*Ezek.* 27.7). Noteworthy Biblical references are (1) the High Priest's garment (*Ex.* 28, R.V. chequer-work, probably an effect produced by the blending of different stuffs); (2) the curtains and veils of the Tabernacle (*Ex.* 26.36); (3) *Judg.*

5.30; *Ezek.* 16.10, 13, 18, 26.16, 27.7, 16, 24. The preparation of the gold wire for embroidery is described in *Ex.* 39.3.

E'mek-ke'ziz.—[KEZIZ.]

Emerald.—A gem highly valued by all the ancients. An emerald was in the second row of gems in the High Priest's breastplate (*Ex.* 28.18, 39.11). It is mentioned as one of the precious stones with which the king of Tyre was decked (*Ezek.* 28.13), and as amongst the merchandise brought to Tyre (*Ezek.* 27.16). An emerald is named amongst the foundations of the New Jerusalem (*Rev.* 21.19).

Emerods (*i.e.* hæmorrhoids or piles, a complaint common among Eastern peoples).—The word occurs (in A.V.) in two contexts: (1) *Deut.* 28.27 (R.V. marg. " or *tumours* or *plague-boils*"); (2) of the judgment sent upon the Philistines for their capture of the ark (1 *Sam.* 5, 6). Throughout this passage the R.V. has *tumours* (see R.V. marg. 1 *Sam.* 5.6), probably some form of plague.

E'mim, E'mims.—*The terrible ones*: an ancient tribe of giants who inhabited the country east of Jordan and the Dead Sea. They were allied to the Anakim (*Deut.* 2.10, 11) and other tribes of gigantic stature. They were defeated by Chedorlaomer at Shaveh-Kiriathaim (*Gen.* 14.5).

Emman'uel.—The Greek form of the Heb. Immanuel (*Matt.* 1.23). [IMMANUEL.]

Emma'us.—*Hot springs*: a village 7 or 8 miles from Jerusalem, the site of which has not yet been identified, although several places have been suggested as likely spots. It was on the way to this village that our Lord joined and spoke with two of His disciples on the day of His resurrection (*Lk.* 24.13).

Em'mor.—[HAMOR.]

Ena'im, E'nam.—*The double spring*: an unidentified town in the lowlands of Judah (*Gen.* 38.14, R.V.; A.V., "an open place"; *Josh.* 15.34).

E'nan.—*Fountains*: father of Ahira (*Num.* 1.15).

Encamp, Encampment.—In *Num.* 33, forty-one encampments or stations on the journey through the wilderness are mentioned. We are not, however, to suppose that the encampments of the Israelites were fashioned after a strict military pattern; there was, for instance, nothing in the nature of entrenchments or other means for repelling attack; yet for health purposes most strict regulations were drawn up and enforced (*Num.* 5.3; *Deut.* 23.14).

The form of encamping is prescribed in *Num.* 2, 3. The whole body of the people were formed into four divisions, three tribes constituting a division, so that the tabernacle was enclosed in a hollow square. Each of these divisions had a standard (*Num.* 1.52, 2.2), as well as each tribe, and also each large family association making up the tribe.

The sanitary laws of the camp were most minute and very stringent. The dead were buried outside (*Lev.* 10.4), and outside all who had come into contact with the bodies had to remain for seven days (*Num.* 31.19). Lepers were strictly excluded (*Lev.* 13.46). Also outside the camp was a place where all the rubbish and offal were deposited and burnt (*Lev.* 4.12; *Deut.* 23.10).

Enchanter, Enchantment.—The practice of enchantment is allied with witchcraft and sorcery, and is condemned by the law of Moses (*Deut.* 18.9-12). Special terms are used in Scripture to denote enchantments: (1) in *Ps.* 58.5 *to mutter, to speak with a low voice*, like magicians in their magical operations; (2) *secrets*, as where Moses speaks of the enchantments wrought by Pharaoh's magicians; (3) the deluding of peoples' eyes and senses by those who practise jugglery, witchery, and tricks (2 *Ch.* 33.6); (4) snake charming, that is, making gentle and sociable what was before fierce, dangerous, and untractable (*Deut.* 18.11).

Endor.—*Fountain of Dor*: a town in the tribe of Manasseh, where the witch resided whom Saul consulted before the battle of Gilboa (*Josh.* 17.11; 1 *Sam.* 28). Endor is also named as the place of the great victory of Barak over Sisera (*Ps.* 83.10). It still exists under the name of Endur, a deserted village about four miles south of Tabor, on the slope of a mountain which is full of caves.

En-egla'im.—*Fountain of the two calves*: a place near the Dead Sea near to where the Jordan enters; named in connexion with En-gedi (*Ezek.* 47.10). It has not been identified.

En-gan'nim.—*Fountain of gardens.*—1. A town in the lowlands of Judah (*Josh.* 15.34). 2. A city in Issachar, now the modern and thriving village of Jenin, 17 miles north of Shechem on the border of the plain of Esdraelon. Beautiful and copious streams of clear water from the hills flow through the village, and account for the numerous gardens in its neighbourhood, and also for its name (*Josh.* 19.21).

En-gedi.—*Fountain of the kid*: this is the modern Ain Jidi, a town in the wilderness of Judah on the west of the Dead Sea and about midway between the north and south ends (*Josh.* 15.62; *Ezek.* 47.10). Its ancient name was Hazezon-tamar, "clefts of the palms" (*Gen.* 14.7; 2 *Ch.* 20.2). It is watered by a warm, ever-flowing spring, and was celebrated for its palm trees and vineyards (*Cant.* 1.14). In the wilderness behind the pass are numberless caverns, in which David and his men found refuge (1 *Sam.* 23.29, 24.1-3). It was on the route followed by the Moabites and Ammonites when they went against Jehoshaphat (2 *Ch.* 20.1, 2).

The fountain still exists, and bursts forth at once a fine stream upon a terrace on the mountain side, more than 400 feet above the level of the Dead Sea, into which it flows. From it, going towards Jerusalem, there was a steep ascent "by the cliff of Ziz" (2 *Ch.* 20.16), which seems to have been none other than the present pass, which is still traversed.

Engine.—The word is twice applied in A.V. to

implements of warfare. In 2 *Ch.* 26.15 R.V. it is recorded of Uzziah that "he made in Jerusalem engines, invented by cunning men, to be on the towers and upon the battlements, to shoot arrows and great stones withal" (the word here rendered "engines" occurs also in *Eccles.* 7.29 "inventions"). In *Ezek.* 26.9, "engines of war," the R.V. has "battering engines," *i.e.* the "battering ram" of *Ezek.* 4.2, etc. In addition to these, "forts" were used (2 *K.* 25.1), movable towers of wood gradually advanced by the besiegers of a fortified city.

Engrave, Grave.—Used in Scripture of any carver or sculptor in wood, stone, metal, or jewels. (See *Ex.* 28.11, 21, 35.35, 38.23.) This beautiful art was very widely known and highly developed throughout the ancient world. [GRAVEN IMAGE.]

En-had'dah.—One of the border towns of Issachar (*Josh.* 19.21). Now probably Kefr 'Adan, 2 miles from the Mediterranean, near Mount Carmel.

En-hakko're.—*Fountain of the partridge* or *caller*: the spring which burst forth and refreshed Samson after his slaughter of the Philistines (*Judg.* 15.19). The name is a play on the word *yikra* ("he called") in ver. 18.

En-ha'zor.—*Fountain of the enclosure*: a fenced city in Naphtali, near Kedesh (*Josh.* 19.37). It has been identified with Hazîreh.

En-mish'pat.—*Fountain of judgment*: an Amorite city taken by Chedorlaomer and his confederate kings (*Gen.* 14.7). It is the same place as Kadesh-Barnea, which see.

E'noch.—1. The eldest son of Cain (*Gen.* 4.17), after whom the first city mentioned in Scripture is named. 2. The father of Methuselah, "the seventh from Adam" (*Jude* 14) in the line of Seth (*Gen.* 5.1-24). We are told that he "walked with God" (*Gen.* 5.22), an expression denoting the closest intimacy (*Gen.* 6.9: cf. *Mic.* 6.8; *Mal.* 2.6). The record continues: "and he was not; for God took him," an enigmatic phrase, thus interpreted by the writer to the Hebrews, "By faith Enoch was translated that he should not see death; and he was not found, because God had translated him" (*Heb.* 11.5). Later Jewish tradition ascribed to Enoch the invention of writing, arithmetic, and astronomy, as well as making him the recipient of many visions and revelations. Hence there gathered about his name a large apocalyptic literature, of which the most notable survival is the Ethiopic "Book of Enoch," dating from the second and first centuries B.C. This apocryphal work is quoted by Jude (vers. 14, 15). [NON-CANONICAL BOOKS.]

Enos, Enosh.—*Man*: the son of Seth, notable because in his time "men began to call upon the name of the Lord" (*Gen.* 4.26).

En-rim'mon.—*Fountain of Rimmon*: a city of Judah, occupied after the return from the exile (*Neh.* 11.29). Probably the same place is referred to in passages where the existing text has "Ain, and Rimmon" (*Josh.* 15.32, 19.7; 1 *Ch.* 4.32). [RIMMON.]

En-rogel.—*The fuller's fountain*: a spring which was on the boundary between Judah and Benjamin (*Josh.* 15.7, 18.16) near Jerusalem (2 *Sam.* 17.17). Here Jonathan and Ahimaaz waited for news from the city, which they took to David when he had been driven out of his capital by the rebellious Absalom. Here it was also that Adonijah made a feast for his followers when he conspired against David (1 *K.* 1.9). Probably to be identified with the present "Fountain of the Virgin," on the east side of Ophel. It yields an intermittent supply of water, which flows underground to the Pool of Siloam.

Ensample (*i.e. Example*).—The R.V. retains the Old English word from the A.V., where the sense is, a good example, one to be followed (*Phil.* 3.17; 1 *Thess.* 1.7; 2 *Thess.* 3.9; 1 *Pet.* 5.3), but substitutes "example" in 1 *Cor.* 10.11 2 *Pet.* 2.6.

En-she'mesh.—*Fountain of the sun*: a spring forming one of the landmarks on the boundary between Judah and Benjamin, at the east of Jerusalem and the Mount of Olives. It is now called Ain Hôd, about a mile from Bethany, on the road to Jericho (*Josh.* 15.7, 18.17).

Ensign.—A military token, or signal. In the A.V. "ensign" represents two Hebrew words: one which means the standard of a small division of an army (*Num.* 2.2; *Ps.* 74.4), the other a sign specially used as a signal to gather the people together for military or other purposes (*Isai.* 5.26, 11.10, 12, 18.3, 30.17, 31.9).

The brazen serpent was lifted up on an ensign pole (*Num.* 21.9), and to this our Lord compares His own "lifting up" (*John* 3.14); in consequence He will draw all men to Him, as men follow an ensign (*John* 12.32). [BANNER, STANDARD.]

En-tappu'ah.—*Fountain of the citron*: a town on the border between Manasseh and Ephraim (*Josh.* 17.7). The same as Tappuah, but to be distinguished from Beth-Tappuah in Judah.

Epæ'netus.—One of Paul's first converts in the Roman province of Asia, *i.e.* probably Ephesus (*Rom.* 16.5, R.V.: A.V., wrongly, Achaia, *i.e.* Corinth).

Ep'aphras.—A Colossian (*Col.* 4.12) and founder of the Church in Colossæ (*Col.* 1.7, R.V., "even as ye learned," not as A.V., "as ye also learned"). Paul styles him his "beloved fellow-servant . . . a faithful minister of Christ on our behalf" (*Col.* 1.7), and honours him with the title elsewhere reserved for himself and Timothy alone, "a bond-servant of Christ Jesus" (*Col.* 4.12; see also ver. 13). He had come to Paul in Rome bringing tidings of his converts, to which the Epistle to the Colossians was the response. Apparently he became involved in Paul's imprisonment, though the expression "my fellow-prisoner in Christ Jesus" (*Philem.* 23) may be figurative. The name is an abbreviated form of Epaphroditus, but the Colossian pastor is to be distinguished from the Philippian messenger.

Epaphrodi'tus.—A minister and messenger of the Philippians, who was sent by that Church to carry a money-gift to Paul, then in prison at Rome. He remained with the apostle, and served him with such zeal that he brought on a serious illness (*Phil.* 2.25, 4.18). Later on, having heard that the Philippians were greatly concerned about his health, he returned to Philippi, taking with him Paul's Epistle to the Philippians (*Phil.* 2.25-30, 4.18).

E'phah.—1. A son of Midian, grandson of Abraham (*Gen.* 25.4; 1 *Ch.* 1.33; *Isai.* 60.6). 2. (1 *Ch.* 2.46). 3. (1 *Ch.* 2.47).

E'phah.—A measure for things both dry and liquid. The dry measure contained three pecks and three pints. The ephah for liquids contained ten homers, or seven gallons four pints. It was of the same capacity as the bath (*Ex.* 16.36).

E'phai.—One whose sons were among the "captains of the forces" left in Judah after the carrying away into Babylon (*Jer.* 40.8). They submitted to Gedaliah, the representative of Nebuchadnezzar, and with him were murdered by Ishmael (*Jer.* 40.13, 41.3).

E'pher.—1. *Young deer*: second son of Midian (*Gen.* 25.4; 1 *Ch.* 1.33). 2. A son of Ezra (1 *Ch.* 4.17). 3. A chief of Manasseh (1 *Ch.* 5.24).

E'phes-Dam'mim.—*End of bloodshed*: the site of the Philistine encampment when David overcame Goliath (1 *Sam.* 17.1). In 1 *Ch.* 11.13, *Pas-Dammim*.

Ephesians, Epistle to the.—The *authorship* of this epistle is usually regarded as clear, both on external and internal grounds. From the time of Marcion (*c.* 140 A.D.) it appears in all lists of St. Paul's writings. It is, however, suggested by some that it may have been written about the year 90 by a follower of St. Paul; but this is very improbable. The letter is closely connected in character and origin with the Epistle to the Colossians, and the two letters may, with advantage, be read together. The two epistles are amongst the parts of the N.T. which in the ancient texts show the fewest variations.

The *date* of the epistle may be gathered from the narrative. It was written about the same time as the Epistles to the Colossians and to Philemon, whilst Paul was a prisoner at Rome, but whether it was earlier or later than the Epistle to the Philippians is disputed. According to the former view, his confinement has become closer; others rather than himself now preach the Gospel in Rome (cf. *Phil.* 1.13-18 with *Eph.* 6.19, 20). He is anticipating the speedy decision of his case, and its termination, either in death, or, as he thinks more likely, in release (*Phil.* 1.25, 27, 2.23, 24). It appears also that there had been time for the Philippians to hear of his imprisonment, to raise and send contributions to him, to be informed of the illness of their messenger Epaphroditus at Rome; and further for Paul to receive tidings of their deep concern on that account (*Phil.* 2.25-30, 4.10-18). On the other hand, in *Philem.* 22 he asks that a lodging may be prepared for him, and the whole tone of Ephesians and Colossians suggests a long time for meditation. No doubt the letter was written from Rome about the year 62 or 63 A.D. (60 or 61 in the revised chronology). It is probable that Ephesians was in its origin a circular letter ("epistle from Laodicea" of *Col.* 4.16) intended for all the Churches of Asia Minor.

The *occasion* of the epistle recalls the ministry of St. Paul at Ephesus. His first visit to Ephesus was very brief, including only a single Sabbath, on his return from his second missionary journey. But the work which he then began among the Jews was carried on by Aquila and Priscilla, and by Apollos (*Acts* 18.19-21, 24, 26); so that on his second visit, in the autumn of the year 54, he found some preparations already made for his further labours. These he pursued for more than two years, in the face of severe persecution (*Acts* 20.19; 1 *Cor.* 15.32), but with very remarkable success among both Jews and Gentiles, not only in the city, but throughout the whole province (*Acts* 19.10). Thus were founded the "Seven Churches in Asia." By incessant toil and assiduity (*Acts* 20.18-20) Paul built up in Ephesus itself a large and flourishing Church, to which in the following year, on his last journey to Jerusalem, he addressed through its elders a solemn parting charge (*Acts* 20.17-35). This Church he subsequently committed to the oversight of Timothy (1 *Tim.* 1.3).

The *characteristics* of the epistle are distinctive. It is not personal or epistolary in the same degree as other letters of St. Paul. It is, on the other hand, remarkable for its matured and careful outline of the Gospel St. Paul proclaimed. Its language is that of a warm and glowing heart; it breathes an ardent spirit, catholic in its aims, and generous in all its aspects. There are many correspondences between the language of Ephesians and that of Colossians; but also some words and phrases the usage of which is noteworthy. Five times in this epistle occurs the phrase "heavenly places"; and "grace" no less than twelve times. "Riches" is another recurrent expression, "riches of grace," 1.7, 2.7; "riches of glory," 1.18, 3.16; "riches of Christ," 3.8. "Mystery," in the sense of a secret once hid but now revealed, is characteristic indeed generally of Paul, but characteristic specially of this epistle, in which it is five times used (1.9, 3.3, 4, 9, 6.19), and each time with remarkable emphasis; see Robinson's *Ephesians*, p. 234. The comparison of the Church to a magnificent building, and the allegory drawn from the armour of a Roman soldier, have their fullest expression in this epistle (2.20-22, 6.13-17). The omission of personal greetings has been already noted.

The *contents* of the epistle are in two main parts —chapters 1 to 3 being chiefly doctrinal; and 4 to 6 almost wholly practical.

Ephesus.—A city in what is now called Asia Minor, on the river Cayster, some 6 miles from

its mouth. It was a free city, the centre of the Roman administration, and had many Jewish inhabitants. Ephesus was widely famous for its temple of Artemis (Diana), which was of extreme magnificence, enriched with immense treasures, and regarded as one of the wonders of the world. This temple was 425 feet long, 220 broad, and was adorned with paintings and statues. It was destroyed by fire on the day that Alexander the Great was born, and lay in ruins for some time. Alexander offered to rebuild it if the Ephesians would place on it an inscription which denoted the name of the benefactor. The offer was refused, and the inhabitants rebuilt the temple themselves in greater magnificence than ever. The ruins of Ephesus are to be seen near the Turkish town of Ayasluck. But many of the marbles and other precious stones used in the construction of its magnificent buildings were carried to Constantinople and other great cities on the Mediterranean, while the mass of its masonry served the neighbourhood for centuries as a quarry.

The Book of Acts mentions two visits of Paul to Ephesus (18.19, 19.1). The first time, on his way to Jerusalem, he preached on one Sabbath in the synagogue, leaving behind him Priscilla and Aquila, who were shortly afterwards joined by Apollos. On his second visit Paul remained there more than two years; probably on account of the importance of the place, as a principal seat of idolatry and a great centre of influence, and his labours were crowned with signal success, both among the citizens and the surrounding country. According to early tradition, John, the apostle and evangelist, lived at Ephesus in the later years of his life. [PAUL, DIANA.]

The following is a summary of the Bible references to Ephesus: Site of temple and statue of Diana, which suggested illustrations to Paul (1 *Cor.* 3.9-17; *Eph.* 2.19-22; 1 *Tim.* 3.15; 2 *Tim.* 2.20). Scene of Paul's labours at close of his second tour (*Acts* 18.19-21); and for nearly three years in the course of his third tour (*Acts* 19.1-20, 20.31). Scene of the uproar of Diana worshippers (*Acts* 19.21-41, 20.1; 1 *Cor.* 15.32); after which Paul sent for Ephesian elders to meet him at Miletus (*Acts* 20.16-18). Scene of Timothy's ministry (1 *Tim.* 1.3); of the labours of Aquila and Priscilla (*Acts* 18.18, 19; 2 *Tim.* 4.19); of Apollos (*Acts* 18.24); of Trophimus and Tychicus (*Acts* 20.4, 21.29; 2 *Tim.* 4.12). Residence of disciples of John the Baptist (*Acts* 19.1-3); of Onesiphorus (2 *Tim.* 1.16-18, 4.19); of Alexander the coppersmith (2 *Tim.* 4.14); of Demetrius (*Acts* 19.24); of the sons of Sceva (*Acts* 19.14); of Hymenæus and Alexander (1 *Tim.* 1.20; 2 *Tim.* 4.14); of Phygelus and Hermogenes (2 *Tim.* 1.15). Site of one of the seven Churches addressed in the Apocalypse (*Rev.* 1.11, 2.1), to which, with others, Paul addressed from Rome the Epistle to the Ephesians. (See the preceding article.)

Ephlal.—(1 *Ch.* 2.37).

Ephod.—The father of Hanniel, who was one of those appointed to assist in the division of Canaan among the tribes (*Num.* 34.23).

Ephod.—The linen ephod was the distinguishing garment of the ministering priest, some sort of tunic bound round with a girdle (1 *Sam.* 2.18, 28, 14.3, 22.18; 2 *Sam.* 6.14). The ephod of the High Priest is described in *Ex.* 28, 39; *Lev.* 8.7. It was an elaborately ornamented garment wrought in gold, blue, purple, scarlet, and fine linen. It consisted of two parts, one covering the back and the other the breast, and united over the shoulders. On each shoulder was a large onyx stone worn as an epaulette, upon which were engraved the names of the twelve tribes, six names on each stone. In this garment the girdle was woven in one piece with the front part (*Ex.* 28.8). Over all was worn the breastplate, in which a pocket contained the Urim and Thummim, or sacred lots. The sacredness attaching to the ephod seems to have led David to a superstitious and even idolatrous abuse. We are told that Gideon used the spoils of the Midianites to make an ephod, an act which became a snare to the Israelites (*Judg.* 8.27). Micah having made an idol, must needs also make an ephod, and consecrate one of his sons as priest (*Judg.* 17.5, 18.14-20). Some have thought that the amount of gold used by Gideon implies that he used the metal in making an idol, and that the term which originally denoted the priest's coat became applied to the coating or casing with gold of an idolatrous image used in divination.

Ephphatha.—An Aramaic word meaning "be opened" (*Mk.* 7.34).

Ephra'im.—*Fertile*: the second son of Joseph, born in Egypt (*Gen.* 41.52). When brought before the patriarch Jacob with Manasseh, Jacob laid his right hand on him. Joseph desired to change the positions of the two, but Jacob refused (*Gen.* 48.8-20).

Ephraim, Tribe of.—The descendants of Ephraim occupied one of the most fruitful parts of Palestine, with the Mediterranean to the west of them, and the Jordan protecting them on the east. The northern boundary was occupied by Manasseh, while Dan and Benjamin closed it in on the south. Ephraim had come out of Egypt enormously strong in numbers (*Num.* 2.18, 19), and Joshua, himself an Ephraimite, gave them the portion described above (*Josh.* 16.1-10). The ark and the tabernacle remained long in this tribe, at Shiloh; and, after the revolt and separation of the ten tribes, the capital of their kingdom was always within the bounds of Ephraim, so that the whole people is sometimes called Ephraim (*Jer.* 31.9, 18, 20).

Ephraim, City of.—A town "near to the wilderness" to which our Lord retired from the hostility of the Jews of Jerusalem (*John* 11.54). Probably the same as *Ephrain* (2 *Ch.* 13.19), and *Ophrah* (which see). Whether this is identical with the *Ephraim* of 2 *Sam.* 13.23,

in the neighbourhood of Absalom's sheep-farm, is doubtful.

Ephraim, Forest of.—The forest or wood of Ephraim (1 *Sam.* 14.25; 2 *K.* 2.24) was situated east of the Jordan near Jabesh-Gilead, and was memorable for the battle between David and the rebel army under Absalom (2 *Sam.* 18.6).

Ephraim, Gate of.—One of the Jerusalem gates near that now known as the Damascus gate (2 *K.* 14.13; 2 *Ch.* 25.23; *Neh.* 8.16).

Ephraim, Mount (*Josh.* 17.15, 19.50, 20.7, etc.: R.V. always "the hill country of Ephraim").—The name was given to the range of highlands running right through the possessions of Ephraim from north to south. The soil on both west and east slopes was fertile.

Eph'rain (R.V. Ephron).—A city near Bethel, in the wilderness of Judah (2 *Ch.* 13.19). With other towns it was captured by Abijah from Jeroboam.

Eph'ratah, Eph'rathah, Eph'rath.—*Fruitful*: 1. The ancient name of Bethlehem (*Ruth* 4.11; *Ps.* 132.6) and burial-place of Rachel (*Gen.* 35.19). 2. The second wife of Caleb (1 *Ch.* 2.50).

Ephrathite.—1. An inhabitant of Bethlehem (*Ruth* 1.2). 2. An Ephraimite (1 *Sam.* 1.1; 1 *K.* 11.26).

Eph'ron.—*Strength*: a Hittite who owned the field containing the cave of Machpelah bought by Abraham for 400 shekels of silver (*Gen.* 23.8-17, 25.9, 49.29, 30). 2. A mountain forming a landmark with the surrounding district on the north boundary of Judah (*Josh.* 15.9). 3. [EPHRAIN.]

Epicure'ans.—A Greek philosophical sect, some of whom, with the Stoics, encountered Paul at Athens (*Acts* 17.18). [STOICS.]

Er.—*Watcher*: 1. The first-born son of Judah by a Canaanite wife (*Gen.* 38.3-7; *Num.* 26.19). The particular wickedness for which the Lord slew him is not named, but it was probably connected with the Canaanitish idolatries. 2. A son of Shelah, youngest son of Judah (1 *Ch.* 4.21). 3. Son of Jose (R.V. Jesus), in the genealogy of our Lord (*Lk.* 3.29).

E'ran.—*Watchful*: the head of the family of the Eranites (*Num.* 26.36).

Erastus.—One of those who ministered to Paul at Ephesus, and thence sent with Timotby to Macedonia (*Acts* 19.22). A little later "Erastus the treasurer of the city" (*i.e.* of Corinth) sends salutation to the Church in Rome (*Rom.* 16.23); later still Paul tells Timothy that "Erastus abode at Corinth" (2 *Tim.* 4.20). There are no sufficient data to identify these three references.

E'rech.—The second of the four cities founded by Nimrod in the land of Shinar (*Gen.* 10.10). It was the burial-place of the Assyrian kings, the whole neighbourhood being covered with mounds and strewn with bricks and coffins. It is the same as Orchoë, 82 miles south and 43 east of Babylon. Its modern name is Warka, in the marshes of the lower Euphrates. Samaria was colonised by people from Erech (*Ezra* 4.9).

E'ri, Erites.—*Watcher*: a family of Gad (*Gen.* 46.16; *Num.* 26.16).

Esai'as.—The Greek form of Isaiah (*Matt.* 3.3, etc.: R.V. always *Isaiah*).

E'sar-had'don.—(Assyrian "*Assur has given a brother*"): the son of Sennacherib, and, on his murder, his successor to the kingdom of Assyria (2 *K.* 19.37; *Isai.* 37.38). He was one of the greatest of the Assyrian kings, a wise and conciliatory ruler, and a successful general. He rebuilt Babylon, which his father had destroyed, and made it a capital of his kingdom, second only to Nineveh: hence when his armies overran Palestine it was to Babylon that Manasseh was carried captive (2 *Ch.* 33.11). He seems to have added colonies in Samaria to those originally founded by Sargon (*Ezra* 4.2). By successive campaigns Egypt was reduced to an Assyrian province, and it was on the march to punish a revolt there that Esarhaddon died in 668 B.C., after a reign of thirteen years (from 680).

Esau.—*Hairy*: the son of Isaac and Rebekah, and twin brother of Jacob. His name is attributed to his appearance at birth, "red, all over like a hairy garment" (*Gen.* 25.25). His other name, Edom (*red*), borne by his descendants, was derived from the pottage of red lentils which, when he was famished, he obtained from Jacob (*Gen.* 25.30). Esau was a hunter, a man of the field, impetuous and chivalrous, a great contrast to the smooth, peaceful, and prudent Jacob. He was a frank and honourable "man of the world."

The conduct of Esau in selling his birthright was both wayward and profane. It was profane, because the blessings of the birthright were spiritual as well as civil: the promises of God to Abraham descended in the line of the first-born. These high privileges were despised by Esau, who is therefore instanced by the writer to the Hebrews as a type of all apostates from Christ (*Heb.* 12.16, 17).

When he was forty years of age Esau married two Canaanitish wives, an act which gave great offence to Isaac and Rebekah (*Gen.* 26.34). In the matter of the transference of the covenant blessing, Esau was greatly wronged by Jacob, and vowed vengeance (*Gen.* 27.41). But Rebekah sent Jacob away to her relatives in Mesopotamia (*Gen.* 27.43). By the time Jacob had returned Esau had become rich and prosperous, and being of a generous nature he not only forgave his brother, but offered to escort him to his home at Mount Seir; an invitation which Jacob accepted, though, conscience pricking him, he evidently feared to use the offered escort (*Gen.* 32.6-8).

The next meeting of Esau and Jacob was at the burial of Isaac, nearly 20 years afterwards. Esau now gathered up his portion of the inheritance, and, giving up all further thought of the blessing, returned to Mount Seir, determined to make that country his home, driving out its earlier inhabitants (*Gen.* 36.8). [JACOB, EDOM.]

Esdras, Books of.—[NON-CANONICAL BOOKS.]

E'sek.—*Strife*: a well dug by Isaac's servants in the valley of Gerar, and the cause of a contention between Gerar's herdsmen and Isaac's (*Gen.* 26.20).

Eshan.—[ESHEAN.]

Eshba'al.—*A man of Baal*: the fourth son of Saul, identical with Ishbosheth (1 *Ch.* 8.33, 9.39). [ISHBOSHETH.]

Esh'ban.—(1 *Gen.* 36.26; 1 *Ch.* 1.41).

Esh'col.—*Cluster of grapes*: brother of Mamre the Amorite, who, with Abraham, recaptured Lot, who had been carried off by the four kings (*Gen.* 14.13 ff.).

Esh'col, The Valley of.—A valley near Hebron, receiving its name from the abundance of its grapes. This valley was visited by the spies sent out by Moses (*Num.* 13.23, 24, 32.9; *Deut.* 1.24).

Esh'ean (R.V. **Eshan**).—A town in the mountains of Judah, unidentified (*Josh.* 15.52).

E'shek.—A descendant of Saul, through Jonathan (1 *Ch.* 8.39).

Esh'kalonites (R.V. **Ashkelonites**). — (*Josh.* 13.3). [ASHKELON.]

Eshta'ol.—*Hollowed out*: a town in the lowlands of Judah, near Mahaneh-Dan, allotted to Dan (*Josh.* 15.33, 19.41). Now called *Esh'ua.*

Eshtau'lites (R.V. **Eshtaolites**).—The inhabitants of Eshtaol (1 *Ch.* 2.53).

Eshtemo'a, Eshtemoh.—A town allotted to the Levites (*Josh.* 15.50; 1 *Ch.* 6.57), in the mountains of Judah, 9 miles south of Hebron. Now *Es Semu'a.* 2. A descendant of Judah (1 *Ch.* 4.17, 19).

Eshton.—*Womanly, effeminate* (1 *Ch.* 4.11,12).

Esli.—A name in the genealogy of Christ (*Lk.* 3.25).

Espouse, Espousal.—[MARRIAGE, BETROTHAL.]

Es'rom (R.V. **Hezron**).—A name in the genealogy of Christ (*Matt.* 1.3; *Lk.* 3.33).

Esther.—*Star*: it was customary for Eastern monarchs to change the names of individuals whom they honoured (*Gen.* 41.45). Thus it was that the new name of Esther was given to the Jewish maiden, Hadassah (myrtle), when she was elevated to the rank of queen. She was born an exile in the land of Persia. Her father's name was Abihail. Having lost her parents when very young, she was adopted by her cousin, Mordecai. After the dismissal of Queen Vashti, and when all the fairest maidens that could be found were brought before King Ahasuerus, his choice fell upon Esther, and she was crowned queen with great splendour. [AHASUERUS.] Soon after her elevation Esther received a communication from Mordecai, which she laid before the king, to the effect that two of the king's chamberlains had conspired against his life. The matter was found to be as reported, and the conspirators were executed. So far, the nationality of the new queen was not recognised, as her relations feared the jealousy of the Persian nobles. Not knowing the race to whom Esther belonged, the king, in a careless moment of good-natured generosity, listened to the prayer of Haman—who was angry because Mordecai had refused to bow down to him—and gave him permission to destroy all the Jews, young and old, and seize their possessions. Esther was in retirement, and knew nothing of what was going on, but Mordecai found means to see her, and secured her interposition on behalf of their countrymen. Queen Esther faced a real danger when she appeared before Ahasuerus unannounced and uninvited. According to Persian law, such a proceeding merited death, unless the monarch should extend his sceptre towards the offending person. After three days of humiliation and prayer, Esther appeared before the king, who extended his sceptre to her. Esther invited the king to a banquet, and there disclosed to him the plot of Haman, who was also present. Haman was executed, and a new decree gave the Jews power to defend themselves when attacked. [ESTHER, BOOK OF.]

Esther, Book of.—The *date* of this narrative is that of the period between the completion of the Temple and the mission of Ezra (516–458 B.C.). Xerxes, called in this book "Ahasuerus," the son of the Darius mentioned in Ezra (Darius Hystaspes), was now upon the throne of Persia. His tyranny is vividly depicted by Herodotus (ix.). Probably the series of festivals described in chap. 1 was held to inaugurate Xerxes' expedition to Greece, and the marriage with Esther, "in the seventh year of his reign," took place after the king's defeats at Salamis, Platæa, and Mycalé, 480–479 B.C. Xerxes, according to Herodotus, consoled himself under his humiliation by the delights of his harem (ix. 108).

The *source* of this narrative may have been the records of the Persian kingdom (see 2.23, 6.1). This supposition accounts for the details given concerning the empire of Xerxes, and for the exactness with which the names of his ministers and of Haman's sons are recorded; also for the Jews being mentioned only in the third person, and Esther being frequently designated by the title of "the queen," and Mordecai by the epithet of "the Jew."

Such a source should account for the secular *tone* of the book, the name of God being not once mentioned. But although the *name* of God is not found in the book, His hand is plainly seen, *anticipating* threatened evil, *defeating* and *overruling* it to the greater good of the Jews, and even of the heathen (1, 2, 4-10).

Let the *importance of the facts* described be remembered; it was not the safety of the Jews in Persia only that was in peril; for if Haman had succeeded, as the power of Persia was then supreme at Jerusalem and throughout Asia, the Jews would probably everywhere have perished, and with them the whole of the visible Church of God.

The institution of the festival of Purim ("the Lots"), observed by the Jews in all lands with mirth and thanksgiving, a month before the Passover, is a standing memorial of this national deliverance. In the morning the *Megillah* of Esther is read and expounded in the synagogues, the rest of the day being devoted to holiday

amusements. According to Jewish tradition, "all the feasts shall cease in the days of the Messiah, except the Feast of Purim." Some have thought that the Purim was "the feast" mentioned *John* 5.1. Otherwise there is no reference to the book in the New Testament.

The *contents* of this book are as follows: The elevation of Esther to be queen in the place of Vashti (1, 2); Haman's plot for the destruction of the Jews (3); their consequent distress; the defeat of Haman's plot; the triumph of the Jews over their enemies; and the institution of the festival commemorating their deliverance (4-10), and the advancement of Mordecai.

The *lessons* of the narrative are distinct. In the two books which in our Canon precede Esther there has been shown God's mercy towards the Jews who returned from Babylon to their own land. From Esther we learn that those also who remained in heathen countries were also the objects of His watchful care. The book exhibits, also, the wonderful manner in which He who sees and "declares the end from the beginning" provides for the execution of His purposes; exercising an absolute though unseen control even over the results of men's free actions. It shows, further, how easy it is for Him to "put down the mighty from their seats," and to "exalt them of low degree"; and teaches us how safe it is to put our trust in God, and to walk humbly with Him. It is thus excellently adapted to repress pride and vainglory, to administer comfort under trial, and to confirm faith and hope.

E'tam.—*Place of birds of prey*: 1. A Simeonite village (1 *Ch.* 4.32). It is to be found now in a ruin called 'Aitun, near En-Rimmon. 2. A fortified city of Judah, rebuilt by Rehoboam (2 *Ch.* 11.6; perhaps also 1 *Ch.* 4.3). It was near Bethlehem, and from the springs for which the place is famous Solomon's Pools were supplied. Its modern name is ain 'Atân. 3. Samson took refuge "in the cleft of the rock of Etam" (*Judg.* 15.8, 11); apparently near Lehi.

Eternal, Eternity. — (The abstract word *eternity* occurs only once in the text of A.V. and R.V., *Isai.* 57.15, "that inhabiteth eternity," a phrase which many Hebraists render "that dwelleth for ever": see also marg. of A.V. 1 *Sam.* 15.29; *Jer.* 10.10; *Mic.* 5.2; and the marg. of R.V. in *Eccles.* 3.11; *Isai.* 9.6, all doubtful). The word *eternal* means literally "age-long," and this conception of an "age" or indefinite time underlies both the Hebrew and Greek expressions for endlessness.

In the O.T. the words rendered *eternal* (A.V. only *Deut.* 33.27; *Isai.* 60.15) or *everlasting, for ever, for ever and ever*, are applied primarily to God; then to His dealings with men, His mercy, His covenant, His kingdom, the Messianic King and Priest, etc. The phrase "the everlasting hills" (*Gen.* 49.26; *Deut.* 33.15; *Hab.* 3.6) is exceptional and poetical (cf. *Isai.* 54.10).

In the N.T. we find the Greek word for *age* employed in various phrases to express endlessness: endless duration in the past is "from the age *or* ages," in the future "unto the age, the ages, the ages of the ages," even "unto all the generations of the age of the ages" (*Eph.* 3.21). Chief importance, however, attaches to the corresponding *adjective*, literally age-long, everlasting. The simple sense is seen in *Philem.* 15 R.V., "that thou shouldest have him (Onesimus) for ever." By far the most frequent use of the term is in the phrase "eternal life" (so always R.V.; A.V. in 14 out of 44 instances "everlasting life"). The expression occurs 8 times in the Synoptic Gospels (in three contexts only, *Matt.* 19.16-29 and parallels; *Matt.* 25.46; *Lk.* 10.25), twice in Acts (13.46, 48), 11 times in Paul, once in Jude (ver. 21), 23 times in the Gospel and the First Epistle of John. That is, the phrase is especially characteristic of St. John, and it is certain that he means by it something far other and deeper than mere endless future existence. He speaks not of *duration* but of *quality* of life, a life possessed here and now by the believer in Christ (*John* 3.36, 5.24, 6.47, 54, 68, 17.3; 1 *John* 5.11, 13). It is in accordance with this that our Lord identifies *eternal life* with *life* (*Lk.* 10.25 and 10.28), and that Paul uses as equivalent expressions "lay hold on the life eternal" and "lay hold on the life which is life indeed" (1 *Tim.* 6.12, 19).

This transference of stress from duration to quality was furthered by the contrast repeatedly drawn between "this age" and "the age to come" (*Matt.* 12.32, etc.). The age (or world) to come is the Messianic kingdom, the unseen world, in which all that is earthly and transitory falls away and only spiritual realities abide eternally. And it is to realities belonging to this unseen, supersensuous world that the term we are considering is regularly applied. The R.V. rightly marks this aspect of the word by always substituting "eternal" for the A.V. "everlasting." Thus our Lord speaks of eternal (not everlasting) fire, life, punishment, sin, habitations (*Matt.* 25.41, 46; *Mk.* 3.29; *Lk.* 16.9); St. Paul writes of eternal weight of glory—a house in the heavens—"destruction from the face of the Lord," etc. (see 2 *Cor.* 4.17, 18, 5.1; 2 *Thess.* 1.9, 2.16; 1 *Tim.* 6.16; 2 *Tim.* 2.10; and cf. 1 *Pet.* 5.10; 2 *Pet.* 1.11; *Jude* 7; *Rev.* 14.6). It is not to be denied that the time-element belongs to the original significance of the word; the context may in some instances make it prominent; but a study of the passages shows that this is but the first rung of the ladder by which a higher conception is reached. The negative notion of endlessness takes on the positive characteristics of what belongs to God's world of spirit and reality. Nowhere, apart from the phrase "eternal life," is this aspect more emphasised than in the Epistle to the Hebrews. The writer's one theme is a contrast of the temporary, provisional, imperfect foreshadowings of Judaism with the substance realised in Jesus Christ. And this is just the word he wants to

mark the finality of God's revelation "in His Son." Christ is the author of "eternal salvation," obtained "eternal redemption," offered Himself through His "eternal Spirit"; the Christian inheritance, covenant, judgment are all "eternal" (*Heb.* 5.9, 6.2, 9.12, 14, 15, 13.20).

Another word, simpler in its reference to mere duration, occurs twice (*Rom.* 1.20; *Jude* 6). In both passages R.V. rightly has "everlasting."

Eternal Life.—1. *O.T. Teaching.*—No clear doctrine of a future life is revealed in the O.T. So many hints, however, are given, that it is possible to arrive at a definite conclusion. The truth of man's relation to God as an individual soul, rightly understood, involves a future for the soul, and the unexplained anomalies of life here point to explanation hereafter. If this were all, it would be sufficient to prepare us for the revelation of the N.T., and the reticence of the O.T. is relatively a better thing than the superstitious vagaries of pagan teaching as to the world beyond. But the O.T. is only comparatively reticent. It speaks of She'ol, the word which is translated Hell in the Authorised Version. The word means "hollowness" or "emptiness." There the dead still live, but deprived of all that really belongs to life. It is a place of darkness, of forgetfulness, of sleep, of ignorance; there is neither hope nor praise; it is a place of corruption, a horrible pit; there is no return (see *Job* 7.9, 14.7-12; *Ps.* 88 and 115; *Eccles.* 9.5; *Isai.* 14.11). This aspect of O.T. teaching sprang into existence mainly through the visible surroundings of death. But it is not the only aspect. We get the story of Enoch and his uninterrupted walk with God, the triumphant passing of Elijah, the mysterious vision of Samuel at Tekoa, all illustrations of the great truth that, as man has communion with God, no death can really break that communion. The oft-repeated phrase, "I am the God of Abraham, of Isaac, and of Jacob," illustrates that communion in concrete form, and ought to have carried to the Jewish mind the lesson that our Lord taught from it. In the Psalms and some of the Prophets, especially in the Psalms, the fact that the pious Jew stands in a close relationship to God is his security even in death; he knows little of the life beyond the grave, but he can trust his God. "Thou wilt not leave my soul in She'ol." "I shall be satisfied when I awake with Thy likeness." "Thou shalt guide me with Thy counsel, and afterward receive me to glory." The vision of the dry bones in *Ezek.* 37 teaches a similar lesson (cf. also *Isai.* 26.19 and *Dan.* 12.2). Alongside this teaching there existed in the Jewish mind the connection of death and sin, although it never quite pierced the mystery of that connexion. In the Wisdom Literature, viz. Ecclesiastes, Proverbs, Job, and some of the Psalms, the Jew was, moreover, taught the truth of a future life by another process of argument. The exigencies of life, its apparent injustice, its inexact retribution, the obvious fact that suffering is not always the result of sin, raised a question, of which the only explanation is a future life. It has been well said: O.T. theology ends in an attitude of resignation not unhopeful. Firm trust in God involves eternity. The Jew learned to trust, and caught many a glimpse of the radiant glory yet to be revealed.

2. *N.T. Teaching.* — Here perfectly definitely the doctrine of eternal or everlasting life is taught. The Greek word, translated indiscriminately "eternal" or "everlasting" (*aionios*), comes from a noun meaning an age or a period of time. The adjective takes its character largely from the noun to which it is applied, in much the same way as the English word "everlasting" in vulgar use does. Applied to God or to life it must mean eternal in its fullest sense. Applied to a slave's service, it means a lifetime: "he shall serve him for ever" (*Ex.* 21.6). God's lifetime is eternity: the lifetime of those who are to be ever with Him must be equally eternity; and equally, as the same word is used, the lifetime of those who are to be ever absent from Him would seem to be eternity. About the eternity of life there can be, there never has been, amongst Christians, any manner of doubt. "God's good things are endless and eternal," wrote Irenæus seventeen centuries ago. Knowledge of God, the personal experience of vital communion with Him, begins at conversion, and "while God and I shall be, I am His, and He is mine." To be with Him is heaven, to be apart from Him is hell. Irenæus added: "The deprival of them (God's good things) is therefore eternal and endless, just as light is continuous, and they who are blinded are continuously deprived of the enjoyment of it." And, as a modern writer has commented, "the deprival of eternal life is itself eternal punishment, whatever happens to the persons punished." Conceptions of heaven and hell have often been too material. God is a Spirit; heaven is life with Him; and therefore spiritual and therefore eternal, and we must not interpret it in material terms. Its blessedness is beyond conception, and the best of human words, even St. John's, can only faintly paint its glory. Hell, at the very least, is privation of the endless life; it is actual suffering, it is final exclusion from the blessedness of the saved; it is a condition of moral and spiritual destitution in which one has no fellowship with God. The awful desolation of hell is beyond conception. Scripture speaks of both heaven and hell, life and death, and of both as eternal (*Matt.* 25.31-46), equally eternal.

The human mind, especially the human mind which is touched with Divine love, shrinks from the dread alternative, and many theories have been evolved by which the eternity of heaven is to be secured on the one hand, and a period put to the duration of hell on the other. Scriptrue lends no authority to such theories. Divine

justice will do right; exactly how we know not. The parable of the few and the many stripes (*Lk.* 12.41-48) supplies some suggestive ideas, but in the last analysis eternal life remains for the righteous, and punishment, eternal punishment, for the wicked. [IMMORTALITY OF THE SOUL.]

E'tham.—An early station of the Israelites in their journeyings (*Num.* 33.6, 8). It was part of the great desert of Shur, which lay around the north of the western gulf of the Red Sea. Exact position is uncertain.

E'than.—1. An Ezrahite remarkable for his wisdom (1 *K.* 4.31; 1 *Ch.* 2.6; *Ps.* 89, title). 2. A Merarite, and leader of the Temple music (1 *Ch.* 6.44, 15.17). 3. A Kohathite, ancestor of Asaph (1 *Ch.* 6.42).

Ethan'nim.—The seventh month of the sacred year of the Hebrews, from the last new moon of October till the first one of November (1 *K.* 8.2). [MONTHS, YEAR.]

Ethba'al.—*With Baal*: king of Sidon, and father of Jezebel, the wife of Ahab (1 *K.* 16.31). He was that priest of Astarte, named Ithobal, who, after having murdered Phelcs, king of Tyre, scized the throne and reigned for thirty-two years.

E'ther.—*Abundance*: a lowland city of Judah, given to Simeon (*Josh.* 15.42, 19.7). It has not been identified.

Ethiopia, Ethiopian.—The Hebrew word Cush, which in *Acts* 8.27 is translated Ethiopia, was applied to at least three distinct countries. In *Zeph.* 3.10, where the prophet speaks of Judah's return from captivity, it refers to the country east of the Tigris, which is called Cuthah (2 *K.* 17.24), and also Cush. In *Num.* 12.1 the word Ethiopian has been referred to a country of Southern Arabia, lying along the Red Sea; elsewhere called Cushan (*Hab.* 3.7). In *Isai.* 45.14; *Jer.* 13.23; *Ezek.* 29.10, etc., it must be understood as Ethiopia proper, lying south of Egypt. The northern part of this territory was called by the Hebrews Seba (*Isai.* 43.3), after the eldest son of Cush (*Gen.* 10.7), and by the Romans Meroe, of which Candace (*Acts* 8.27) was probably queen. [CUSH.]

Eth-kazin.—[ITTAH-KAZIN.]

Eth'nan.—(1 *Ch.* 4.7).

Eth'ni.—(1 *Ch.* 6.41).

Eubu'lus.—A Christian disciple at Rome who joined Paul in saluting Timothy (2 *Tim.* 4.21).

Euni'ce.—The mother of Timothy (2 *Tim.* 1.5), a Christian Jewess, married to a Greek (*Acts* 16.1).

Eunuch.—The word is rendered both "officer" and "chamberlain," though these officers were not always eunuchs. Eunuchs were employed by eastern kings to take charge of the apartments of the princes, and also of the secluded princesses (*Esth.* 2.3). In Persian and African courts the principal offices are held by eunuchs (*Acts* 8.27), who were also guardians of the harems. In *Matt.* 19.12 our Lord speaks of those who, for the sake of the kingdom of heaven, deny themselves marriage.

Euo'dias (R.V. correctly Euo'dia).—She was a Christian woman of Philippi, at variance with Syntyche (*Phil.* 4.2).

Euphra'tes.—This is the largest, longest, and most important river of Western Asia. It has two sources in the mountains of Armenia, the north branch, the Frat being the true Euphrates. This branch is itself 400 miles long, while the Murad Chai, the south branch, flows for 270 miles before it joins the Frat at Kebban-Maden. The united stream flows through the Taurus and Anti-Taurus, in a south-east by south direction. Opposite Seleucia the Euphrates approaches the Tigris, and then flows through the flat plain of Babylonia, spreading wide over the land, and forming stagnant pools and lakes. After running nearly parallel with the Tigris for a considerable distance it finally joins that river 60 miles from the Persian Gulf, into which the united stream discharges. From source to mouth the Euphrates measures 1780 miles.

The Euphrates was one of the four rivers of Eden (which see) (*Gen.* 2.14), and formed the eastern limit of the land promised to Abraham's seed (*Gen.* 15.18; *Deut.* 1.7, 11.24; *Josh.* 1.4). The Reubenites held the country as far as the Euphrates (1 *Ch.* 5.9); it was possessed also by David (2 *Sam.* 8.3), in this instance being called "the River," and by Solomon (1 *K.* 4.21; 2 *Ch.* 9.26). The dominion of Egypt was extended to the Euphrates by Necho, the king of that country (2 *K.* 23.29), but was wrested from him by Nebuchadnezzar, king of Babylon (2 *K.* 24.7; *Jer.* 46.2-10). The river was visited by Jeremiah (*Jer.* 13.4-7). The last mention of it in the Bible is in Revelation, where it is used symbolically (9.14, 16.12).

Like most large rivers having its origin in high lands, the Euphrates was subject to annual risings when the snows melted. Of old time the flood water was carefully utilised, by irrigation, over a large tract of country. It was navigable, and for ages, with the help of the caravan routes, constituted a highway of traffic between the Mediterranean and the Persian Gulf. Boats made of wicker, coated with pitch, and rafts were used for the conveyance of goods. Besides Babylon there were numerous populous towns on the Euphrates; the Chaldeans lived in the country each side of its mouth. Owing to the rapid silting up of the river, there is much marsh land along its course, and especially at its mouth. It is said that the ancient city of Eridu was originally a seaport.

Euroc'lydon.—*A surge raised by the east wind*: the name (according to A.V.) of the tempestuous wind which descended from Crete on the ship conveying Paul (*Acts* 27.14). The R.V. has Euraquilo, a term which signifies the direction "east by north."

Eu'tychus.—A young man who was miraculously restored to life by Paul (*Acts* 20.9, 10).

Evangelist.—*Preacher of good tidings*: the word occurs three times in the N.T.—(1) It

stands third in the order of the gifts of Christ to His Church; apostles, prophets, *evangelists*, pastors (shepherds), and teachers (*Eph.* 4.11): the term is absent from the corresponding lists in *Rom.* 12.6-8; 1 *Cor.* 12.28. (2) Timothy is bidden by Paul to "do the work of an evangelist" (2 *Tim.* 4.5). (3) Philip, one of the seven (*Acts* 6.5), is called "the evangelist" (*Acts* 21.8). The title seems to denote a "missionary" function: the evangelist carried the "gospel" to places where it was still unknown, and paved the way for more permanent instruction and organisation. The application of the term to the writers of the four Gospels is much later.

Eve.—*Living*: the name given by Adam to the first woman (*Gen.* 3.20). Tempted by the serpent, she ate of the forbidden fruit, and gave it to Adam (*Gen.* 3). Eve had three sons, Cain, Abel, and Seth. After the birth of Seth her name drops out of the Bible narrative, except by reference (2 *Cor.* 11.3; 1 *Tim.* 2.13).

Everlasting.—[ETERNAL.]

E'vi.—*Desire*: a prince of Midian, who was slain in the plains of Moab, and whose lands were given to Reuben (*Num.* 31.8; *Josh.* 13.21).

Evil-mer'odach. — Son and successor of Nebuchadnezzar, king of Babylon. He contracted a friendship with Jehoiachin, king of Judah, who was a prisoner, and placed him over all the other captive kings at Babylon. He reigned about two years, when he was murdered by his brother-in-law, who seized the crown (2 *K.* 25.27; *Jer.* 52.31).

Exchangers.—The bankers of the time (*Matt.* 25.27: R.V. *bankers*). [USURY, CHANGERS OF MONEY.]

Exodus.—The *departure* of the Israelites from the Egyptian bondage. When Abraham went down into Egypt, and afterwards at the immigration of Jacob and his family, the country was under the hated rule of the Hyksos, or "shepherd kings," chiefs of an Arabian tribe that had vanquished the native rulers, and held the country for a little over five hundred years. Hence the cordial reception at the Pharaoh's court, first of Abraham, afterwards of Jacob, and the assignment to the Israelites of a separate district, shepherds being "an abomination unto the Egyptians" (*Gen.* 46.34).

The "new king, which knew not Joseph" (*Ex.* 1.8), was one of the dynasty which succeeded the expulsion of these "shepherd kings," and the Pharaoh of the great oppression is shown by concurrent evidences to have been Rameses II., the ruins of whose "treasure cities" (*Ex.* 1.11) remain to this day, bearing the recorded boast that they were built entirely by the labours of an alien people. The bricks, both with and without straw, still further illustrate the history of the period. According to Professor Sayce, "The *Amu*, the representatives of the Semitic race generally, are depicted as brick-makers, and literally hewers of wood and drawers of water."

The Exodus, in all probability, took place in the reign of Meneptah, son and successor of Rameses, who, in fact, explicitly mentions Israel. The interpretation of the inscription is, "The Israelites are ruined; their crops are destroyed."

The immediate cause of the Exodus was the oppressive slavery to which the Israelites were subjected by Rameses and Meneptah. The descendants of Jacob had multiplied so greatly (*Ex.* 1.7) that they overspread the country and aroused the fears of these Pharaohs. To check their increase they were first subjected to cruel bondage (*Ex.* 1.8-14). Then the Hebrew midwives were commanded to kill all the male children, but, under the fear of God, they evaded the order (*Ex.* 1.15-21). Lastly, all the male children were ordered to be drowned (*Ex.* 1.22). Because of these and other acts of oppression, God raised up Moses as a deliverer, and obtained the release of His chosen people, and their final establishment in the Land of Promise.

After the settlement of Israel in Canaan, the relations of Israel and Egypt appear to have been amicable for some generations, a state of general friendliness, which lasted to the time of Solomon, who made a commercial treaty with that country and married an Egyptian princess (1 *K.* 3.1, 10.28, 29). [EGYPT, MOSES, JOSHUA, PHARAOH, PLAGUES, WANDERINGS.]

Exodus, Book of.—The critical questions associated with this book are considered under PENTATEUCH (which see). The *purpose* which we may reverently assume to have underlain the events recorded in the book may be stated as follows: By the call of Abraham, and the covenant of circumcision, the people from whom the promised Saviour was to come, and who were to be for many ages the depositary of Divine revelation, had been in some measure distinguished from the rest of the world. But, whilst they remained mixed with other nations who had degenerated into idolatry, they were in danger of losing the true religion. God therefore now proceeds to separate them entirely from all other people. To this end, He allows them to be subjected to cruel servitude and oppression, consequent upon the altered policy of the Egyptians—changing their home of plenty into a house of bondage, and causing them to desire deliverance (chap. 1). He prepares for them a deliverer, Moses, who undertakes the mission, not by choice and self-will, but in obedience to an immediate call from Jehovah, who revealed Himself by His covenant name (2-4). He shows forth His glory in Israel, by releasing them from their bondage; and on Pharaoh, by punishing his opposition to Himself and His people (6-15). Then taking the Israelites under His special guidance and discipline, He manifests Himself to them with that material splendour which was most suited to their low spiritual state; and, amidst thunder, lightning, and earthquake, promulgates His law, renews His promises, and solemnly avouches them to be His people; while they avouch

Him to be their God (16-20). And, as their Divine King, He further develops the regulations of His government and the manner of His worship, appoints His ministers, and directs the construction of His dwelling-place among them (21-40). In the *moral laws*, God shows that His claims are not affected by man's fall; and convinces the sinner of his guilt and misery, and consequent need of a Saviour; whilst He supplies His redeemed people with a rule of life, showing them the path in which they must walk on their way to heaven. The *ceremonial institutions* were expressive of great truths and principles, presented in a simple and palpable form, adapted to the comparative childhood of the Church; and they were, at the same time, types and figures of Christian blessings. In particular, the Passover was an impressive emblem of the sacrifice of Christ, "the Lamb of God, who taketh away the sin of the world." [LAW OF MOSES.]

Exorcist.—Lit. *one who adjures, i.e.* who invokes some more powerful name for the expulsion of demons (see *Acts* 19.13, the only occurrence of the word in Scripture). The profession is bound up with belief in demoniacal possession, and was common among the Jews (*Matt.* 12.27; *Mk.* 9.38).

Our Lord cast out demons by His own authority, and gave His disciples power to cast them out in His name (*Matt.* 10.1; *Lk.* 10.17; cf. *Acts* 16.18). [DEMONIAC.]

Ez'bai.—The father of Naarai, one of David's "mighty men" (1 *Ch.* 11.37, but the text is doubtful. In 2 *Sam.* 23.35 "Paarai the Arbite" appears).

Ez'bon.—1. Son of Gad (*Gen.* 46.16). In *Num.* 26.16 the name is given as Ozni. 2. Grandson of Benjamin (1 *Ch.* 7.7).

Ezekias.—(*Matt.* 1.9: R.V. **Hezekiah**).

Ezekiel.—*God strengthens*: one of the four greater prophets, and a priest of the Jews (*Ezek.* 1.3). He was the son of a priest named Buzi, and was carried into captivity with Jehoiachin, king of Judah, and was placed with many others of his countrymen upon the river Chebar in Mesopotamia, where he received the Divine revelations contained in his book. He began to prophesy about the fifth year of his captivity, and continued for twenty-two years, boldly censuring the idolatry and wickedness of his countrymen. It was this fearlessness and vehemence of condemnation that cost him his life. His memory was greatly revered not only by the Jews but also by the Medes and the Persians. He was a contemporary of Jeremiah, and the two prophets had a certain amount of epistolary intercourse.

His writings show remarkable vigour, and he was evidently well fitted to oppose "the people of stubborn front and hard heart" to whom he was sent. His characteristic, however, was the subordination of his whole life to his work. He ever thinks and feels as the prophet—a great contrast to Jeremiah. That he was, nevertheless, a man of strong feeling is clear from the brief record he has given of his wife's death (*Ezek.* 24.15-18). The central point of Ezekiel's predictions is the destruction of Jerusalem. After this event, his chief care was to console the exiled Jews by promises of future deliverance and restoration to their own land. He was put to death by a leader among his fellow-exiles. In the Middle Ages, a building near Bagdad was shown as his tomb.

Ezekiel, Book of.—It is universally agreed that this book is from the pen of the great prophet whose name it bears. Its *date* appears from the fact that he began prophesying in the fifth year after the captivity of Jehoiachin (1.2), that is, in Zedekiah's reign (592 B.C.), and continued till at least the twenty-seventh year (29.17). The year of his first prophesying was also the thirtieth from the commencement of the reign of Nabopolassar and from the era of Josiah's reform. His influence with the people is obvious, from the numerous visits paid to him by the elders, who came to inquire what message God had sent through him (8.1, 14.1, 20.1, etc.).

The book may be divided into nine sections, which are for the most part chronologically arranged as follows:—

I. Ezekiel's call to the prophetic office (1-3.14), in the fifth year of Jehoiachin's captivity, 594 B.C.

II. Symbolic representations and predictions of the approaching destruction of Jerusalem, and the sufferings of the people; with a promise of the preservation of a remnant (3.15-7); delivered in the year of the prophet's call.

III. Visions presented to the prophet a year and two months later than the former, exhibiting the Temple polluted by Egyptian, Phœnician, and Assyrian idolatries, and the consequent judgments on the inhabitants of Jerusalem and on the priests; a few faithful being marked for exemption; closing with promises of better times and a purer worship (8-11).

IV. A series of reproofs and warnings directed against the prevalent sins and errors of the people, calls to repentance, and renewed threatenings of punishment, which is shown to be the consequence of their own acts, and not only of the sins of their fathers (12-19).

V. Another series of warnings, delivered about a year later, announcing the coming judgments to be yet nearer; accompanied with promises of future mercy (20-23).

VI. Predictions, uttered two years and five months later, in the ninth year of Jehoiachin's captivity, announcing to the exiles the beginning of the siege of Jerusalem on the very day of the prophecy (cf. 2 *K.* 25.1), and assuring them of its complete overthrow (24).

VII. Predictions of approaching Divine judgments on surrounding heathen nations (25-32); including the seven which had shown especial hostility to Judæa: Ammon, Moab, Edom, Philistia, Tyre, Sidon, and Egypt. Delivered at intervals from the eleventh to the twenty-seventh year of Jehoiachin's captivity.

VIII. Exhortations to the Jews to repent and reform, delivered after the destruction of Jerusalem; prophecies of the future restoration of Israel, as a flock under "David" their Shepherd, the overthrow of their enemies, first of Edom, and afterwards of "Gog, from the land of Magog," followed by the triumphs of the kingdom of God upon earth (33-39).

IX. Representations of the establishment and prosperity of the kingdom of Christ, under the symbols of a new partition of the land of Canaan, the rebuilding of the Temple, and the reorganisation of its services (40-48).

The book is largely written in poetical prose, although many passages of pure poetry are introduced.

E'zel.—*Departure*: the stone near Saul's residence where David parted from Jonathan as he fled from the court of the king (1 *Sam.* 20.19). This stone or "heap of stones" was between Rama and Nob.

E'zem.—*Strength*: a town of Simeon (*Josh.* 15.29, 19.3; 1 *Ch.* 4.29: A.V. *Azem*). It was near the Edomite border, but the site has not been identified. Perhaps identical with Azmon.

E'zer.—*Help, union*: there are six persons mentioned bearing this name. One who was slain by the inhabitants of Gath (1 *Ch.* 7.21). A priest (*Neh.* 12.42). A Judahite (1 *Ch.* 4.4). A Gadite (1 *Ch.* 12.9). A son of Jeshua (*Neh.* 3.19). A Horite (*Gen.* 36.21).

E'zion-ga'ber, Ezion-geber.—(?) *Giant's backbone*: the site of an Israelite encampment. An Arabian city at the head of the Elanitic Gulf, adjoining Elath (which see). It was here that Solomon equipped his navy for trade with Ophir: here also Jehoshaphat engaged in a similar enterprise, but failed (*Num.* 33.35; *Deut.* 2.8; 1 *K.* 9.26, 22.48; 2 *Ch.* 8.17, 20.36).

Eznite.—A title given to Adino (2 *Sam.* 23.8), but the Hebrew text seems to be corrupt (cf. 1 *Ch.* 11.11).

Ezra.—*Help*: 1. Ezra, the son (or grandson) of Seraiah (2 *K.* 25.18-21; *Ezra* 7.1), and descendant of Aaron, was born at Babylon in the fifth century B.C. He was "a priest and ready scribe in the Law of Moses" (*Ezra* 7.6). Although born in the land of captivity, yet by the study of the law, and inquiry among his countrymen, he had obtained some adequate conception of the land and temple of his fathers, and the result of this knowledge was a strong desire for a moral and religious revival among the Jews of Palestine.

In the seventh year of Artaxerxes Longimanus (458 B.C.), Ezra received permission to return to his own land with any of his people who wished to accompany him, and with material and money for the Temple and its services. The king's decree is given in full in *Ezra* 7.

Then follows Ezra's own account of the company who went with him (some 1800), of the halt and fast at the river Ahava, with prayer for Divine protection on the way, of the arrival after four months at Jerusalem, and of the steps taken in furtherance of the king's decree (*Ezra* 8).

But now Ezra's plans for religious revival met with a check. The princes of the people bring him tidings that there had been wholesale intermarrying with heathen women. Ezra tells how when he heard it he rent his garment, plucked out his hair and beard (signs of intense grief), and sat down stunned. After a day of humiliation he "prayed and made confession, weeping and casting himself down before the house of God." The effect was a voluntary covenant entered into by all the people to put away their foreign wives (*Ezra* 9–11).

We hear nothing more of Ezra, until thirteen years later we find him again at Jerusalem with Nehemiah at the great scene of the reading of the Law to the assembled multitude, repeated daily during the Feast of Tabernacles (*Neh.* 8).

This is the last recorded act of Ezra. Jewish tradition ascribes to him the completion of the O.T. Canon and the authorship of several of its books, as well as the institution of the Synagogue.

2. A priest who returned from exile with Zerubbabel and Joshua (*Neh.* 12.1). 3. (1 *Ch.* 4.17: R.V. *Ezrah*).

Ezra, Book of.—Portions of this book (4.8-6.18, 7.12-26) are written in Aramaic, and show incorporated material, consisting chiefly of conversations or decrees in that tongue. Ezra appears in the first person as the *author* of 7.27, 8.34, 9: other narrative portions of the book speak of him in the third person. The whole period comprehended in the book, which is evidently a continuation of Chronicles (2 *Ch.* 36.22, 23 and *Ezek.* 1.1-3), extends from 536 to 457 B.C., or about seventy-nine years. The Book of Nehemiah, part of Ezra in the Hebrew canon, narrates the joint activity of Ezra and Nehemiah from 445–432.

The *history* in this book consists of two portions, separated from each other by fifty-eight years, including the whole reign of Xerxes. The former part, ending 6.22, contains the history of the returning exiles, and of the rebuilding of the Temple, which had been decreed by Cyrus, in the year 536 B.C., and was completed in the reign of Darius the son of Hystaspes (generally distinguished by historians as Darius Hystaspis) in the year 515 B.C. The latter portion, from 7.1, contains the personal history of Ezra's journey to Jerusalem, with commission from Artaxerxes Longimanus, in the year 457 B.C.; and his exertions for the reformation of the people.

The *contents* may be summarised as follows:—

I. The return of the first company of Jews from Babylon, and the rebuilding of the Temple: comprising the proclamation of Cyrus (1): a list of those who returned with Zerubbabel; with their offerings for the Temple (2): the setting up of the altar, and the commencement of the Temple (3): the opposition of the Samaritans, and suspension of the building

(4): the prophesying of Haggai and Zechariah; recommencement of the building; visit of the governors, and their letter to Darius; the king's favourable decree; completion and dedication of the Temple (5, 6).

II. Ezra's journey to Jerusalem with a large company, and the reformations which he effected: including Ezra's commission from Artaxerxes, and his journey to Jerusalem with his companions (7, 8): intermarriages of the Jews with their heathen neighbours; Ezra's distress, and prayer; the repentance and reformation of the people (9, 10).

Part I. should be read in connexion with the contemporaneous prophecies of Haggai and Zechariah. The coincidences with the former have been thought to show that Haggai was the annalist before Ezra's day. Cf. *Ezra* 5.1, 2 with *Hag.* 1; *Ezra* 3.6, 10-12 with *Hag.* 2.18; as well as the repeated references in both books to the Law of Moses.

In the return of the Jews from Babylon we see the fulfilment of prophecy (*Isai.* 44.28; *Jer.* 25.12, 29.10). This restoration of the Jewish Church, Temple, and worship was an event of the highest consequence, as tending to preserve true religion in the world, and preparing the way of our Lord.

Ez'rahite.—The family name of Ethan and Heman (1 *K.* 4.31; *Ps.* 88 and 89, titles). It probably is the same as Zerathite, Zerah, of the tribe of Judah, being their father (1 *Ch.* 2.6). Another Ethan and Heman are found in 1 *Ch.* 15.17 and elsewhere.

Ezri. — One of David's overseers (1 *Ch.* 27.26).

F

Fable.—There are only two fables, in the ordinary acceptation of that term, in the Bible—that of the trees choosing their king (*Judg.* 9.8-15) and that of the cedar of Lebanon and the thistle (2 *K.* 14.9). The "fables" of 1 *Tim.* 1.4, 4.7; 2 *Tim.* 4.4; *Tit.* 1.14 refer to Jewish legends and allegories, of which the many tales in the Talmud are examples. In 2 *Pet.* 1.16 things which are false and unreal are intended. [ALLEGORY, PARABLE.]

Fair Havens.—Roadstead on south coast of Crete, near Lasea, where the ship conveying Paul to Rome was brought to anchor (*Acts* 27.8). It is still known by its old Greek name of Kaloi Limenes. A little to the west of Fair Havens the coast trends suddenly to the north. The ship remained at Fair Havens because she was not able to cope with the violent north-west winds, in the teeth of which she would have to run on continuing the voyage.

Fairs.—Should be translated "wares" throughout *Ezek.* 27.

Faith.—1. *The Word Defined.*—Faith quite simply implies the frame of mind which relies on another. It differs from credulity because that on which faith relies is true in fact, and, although often transcending reason, is not contradicted by it. Credulity feeds on the imaginary, is cultivated by mere imagination. Faith differs from belief because it is heart-reliance, not solely intellectual acquiescence. Religious faith is such trust in some person or position as influences men's mental and spiritual processes, and should normally influence their life. Faith is an attitude, and should be an impulse. Christian faith is reliance on Christ, so full and complete that it involves union with Him and the living of the life of which He would approve. It is not blind, unreasoning acceptance; it is based on the facts of His life, His work, His power, His Word. Revelation is a pre-requisite to faith. Faith is described as "a simple but profound reliance upon Him who has so shown His face in the light that it becomes the instinct of His true worshippers to trust His will in the dark." And further, "The secret of a beautiful character lies in the formative power of a perpetual contact with a *trusted* Christ" (Bishop Moule). Faith's simplest definition then is heart-reliance.

2. *Faith in the O.T.*—The attitude towards God which faith denotes in the N.T. is largely denoted in the O.T. by the word "fear." Fear rather than faith: reverence rather than trust. But it is quite clear that confidence in God is an essential of O.T. religion, particularly clear in those parts of the O.T. which deal with the underlying principles of things, the Psalmists and the Prophets. We do not go far wrong when we suggest that "the fear of the Lord" contains at least the germ of N.T. faith in its phrasing. The word "trust" (noun and verb, the noun once, the verb many times) occurs not infrequently, and the most famous instance is of course in connexion with Abraham, in *Gen.* 15.6, which in both Jewish and Christian writings came to be looked upon as a typical example of faith in active exercise.

3. *Faith in the Gospels.*—Faith is one of the commonest and most distinctive words in the N.T. Its meaning varies somewhat, but all the variations lie very close together. It is most simply used to denote the confidence of some one, directly or otherwise, brought into contact with Jesus, in relation to some word or promise to which He has given utterance. These utterances are always, or almost always, definitely connected with the work and word of God. So faith in this sense is confidence in the work or word of God or Christ. This use is the common use of the first three gospels (*Matt* 9.29, 13.58, 15.28; *Mk.* 5.34-36, 9.23; *Lk.* 17.5, 6). This faith at least once implies the confidence of the disciples to do the work

which Christ empowered them to do (*Mk.* 11.22-24—it is significant to notice that it is called faith in God), the faith to work wonders. But faith has a far wider and more important N.T. signification, a signification not indeed absent from the first three gospels (*Matt.* 9.2; *Lk.* 7.50), viz. saving faith in Christ, the reliance that means salvation. This is the general use of the fourth gospel, though very curiously the noun faith nowhere occurs in that gospel, the verb "believe" being, however, most common. In that gospel faith is depicted as springing from God's work for us (*John* 6.44), as being definite reliance upon and appropriation of the work and power of Christ, and as being the instrument, thus exerted, of bringing us into life and light (*John* 3.15-18, 4.41-53, 19.35, 20.31, etc.). Our Lord in each of the gospels proclaims Himself as Saviour, and demands faith as the attitude of mind which we must acquire, the instrument which we must use whereby we may appropriate the salvation He offers. The position is clearer in St. John than in the Synoptists, but it is sufficiently clear in the latter (*Matt.* 18.6; *Lk.* 8.12, 22.32).

4. *Faith in St. Paul's Epistles.*—St. Paul's life was concerned with two great controversies, akin to each other, and each closely connected with a true view of the place of faith in religion. Both controversies were waged with Jewish opponents, the first with the exclusiveness of Judaism, which ended in the admission of the Gentiles to the Church of Christ on equal terms with the Jews; the second with the ritualism of Judaism, which ended in a clear setting forth of the two—the only two—pre-requisites to salvation, repentance and faith. The controversies involved a careful consideration of the respective places of faith and works in the Christian life: and no simpler or more definite issue could have been arrived at. We are justified, accounted righteous, simply for the merits of Jesus Christ. Works have no value, they are the works of rebels. Faith is not the cause of our justification, but faith is the instrument, the stretched-out hand, by which we appropriate the gift of justification which Christ by His all-atoning merits is enabled to offer. This is the teaching of the Epistle to the Romans (3–8) and of the Epistle to the Galatians. We are being made actually righteous, we are being sanctified by the ever-present work and influence of God the Holy Spirit, the great gift of God through Christ to the Church and to us. And here, too, faith has a part to play, the same part, viz. that of the instrument by which we yield ourselves to the Spirit's working (*Eph.* 3.16-19, etc.).

5. *Faith and Works.*—A contradiction has been alleged between St. Paul and St. James as to the place of faith and works generally, and specially in relation to Abraham (*Rom.* 4.2; *Jas.* 2.21). As a careful comparison will speedily reveal, St. James means by faith a speculative and barren belief, mere orthodoxy, without any germinant life springing from it. By works he means the works of faith. We have already seen what St. Paul means by faith. It is the work and gift of God in its origin (cf. *Matt.* 16.17); it is seated in the heart, not merely in the head; it is full conviction of the truth of God's promises in Christ and reliance on Him; it naturally and inevitably produces works, for it is a living faith, a faith that *worketh* by love (*Gal.* 5.6). Paul condemns the works which ignore faith and claim merit for themselves; James commends the works which follow faith and justification, which indeed prove the latter. James condemns a dead faith; Paul praises a living faith. There is no contradiction. Living faith, the faith that justifies—good works, works which please God—can be combined in the phrase already quoted, "faith that worketh by love."

6. *Faith in the Epistle to the Hebrews.*—The teaching of this Epistle on the subject of faith is in general agreement with that of St. Paul. The writer, however, adds and illustrates a description of faith in action (chap. 11). He tells us that faith is the assurance of things hoped for, the proving of things not seen. This description is intended to tell us what faith means to our state of mind, and the verses that follow illustrate the effect of that state of mind on conduct. "Assurance" in this connexion means "that which gives reality to." "The proving of things not seen" implies not only the testing of things which we cannot see, but a definite conviction about them as the result of our testing. The whole verse is not really a definition but a description. It tells us that faith gives reality to the things for which we hope, and proves to us the existence of things which we do not see. Then the writer goes on to show by many an illustration from the O.T. that faith really does all this. For instance, Moses endured, as seeing Him who is invisible. It was by faith, for faith made the object and hope of Moses' quest a reality to him, and made the Invisible God a fact in his life. Just as St. Paul in 1 *Cor.* 13 fails to define love, and only describes what it does, so here the writer does not try to define faith—he explains and illustrates its method of action.

Falcon.—[KITE, VULTURE.]

Fall, The.—The word, though not so used in Scripture, commonly denotes the departure of man from the state of primeval innocence to the state of sinfulness which pervades humanity. The story of that departure is told in *Gen.* 3. That chapter has been interpreted both literally and figuratively. Much in the story suggests that which is figurative and metaphorical, *e.g.* the two trees are decidedly not ordinary trees, and the serpent is something more than a mere reptile. But "whatever opinion may be held as to the literary materials and composition of the narrative, it commends itself as in all essential features a unique and authoritative record of great fundamental facts of human

life and history; and its Divine inspiration is sufficiently attested by the profound truthfulness and significance of its moral and religious teaching" (Hastings, *Dictionary of Christ and the Gospels*). It is no place here to enter into the critical question. But however the narrative is explained, the facts behind the narrative stand. It is with these facts we have to deal. Man is created, not perfect, not in his highest stage of development, but sinless, innocent. He is bound to God by certain simple laws of obedience; he violates those laws; the first act of violation constitutes the fall; he is conscious of that fall; and in his first consciousness of sin there comes an inkling of the Divine purpose of redemption. Moreover, he is taught that in some mysterious way the first sin is not merely the sin of an individual, but it touches and contaminates the race. Adam is representative; he is the first head of the human race; in him all have sinned, all die; exactly how and why, the human mind has never been able to decide. Scripture reveals it, and human experience testifies to the actuality of it. The age-long struggle with sin, and the assurance that ultimately good will emerge victorious, revealed in the Protevangel of *Gen.* 3.15, concern not Adam alone, but the whole race. Human life has to face the one and live in the hope of the other, or life would be inexplicable.

One or two points call for special notice.

1. *The Origin of Evil.*—Ultimately the problem is insoluble; but enough is clear to satisfy our reasonable inquiries. This life is a life of probation. We are prepared, trained, educated for a better world beyond. Probation and training imply defect. And so St. Augustine has taught us that evil has no origin; it is the negation of good: it is flaw, defect, failure. All this is true, and it is difficult to see how the character of man could be trained without the possibilty of the choice of evil. But it does not wholly answer the question. God, the self-existent One, wholly good, could have made us wholly good. The capacity to sin might have been denied to us by an unswerving rectitude of heart and conscience. God did not will it so; He willed our being made perfect through the suffering of temptation, a suffering which Christ Himself endured, and we must be content to fight the battle out to its glorious victory through Him.

2. *The Fall and Christ.*—The N.T. accepts and illustrates the dual doctrines of sin as absolute evil, and of men as universally sinful, and in himself utterly helpess; but refers little, if at all, to the fall itself. Our Lord never refers to the story of the fall, but takes the fall itself for granted in all His teaching. All have sinned; sin is a deep-rooted evil of the inner life; man cannot save himself; yet man is of superior worth and dignity. All this Christ teaches, and in the parables of *Lk.* 15, as elsewhere, He couples man's sinfulness, man's fall, with His own redemption and re-creative work. St. Paul, as has been already noted, bases his doctrine of sin and the Atonement on the fact of the fall. With him the doctrine of original sin as a result of the fall, implied elsewhere, is explicitly taught (*Rom.* 5.12-21; 1 *Cor.* 15.22, 44-47).

3. *The Fall and the Incarnation.*—The question has been sometimes asked, if man had not sinned, would Christ have become man? The question is a fruitless one, and we cannot answer it. Let it be remembered that the Incarnation and the death of Christ go to make up the Atonement. Revelation suggests that Christ became incarnate for the purpose of Redemption (*Matt.* 20.28; *Lk.* 19.10; *Gal.* 4.4, *sqq.*). The fall, the Incarnation, the Atonement, and the final restoration are facts of human history, as they were also of Divine foreknowledge. Before the fall communion with God was perfect; in the Kingdom it will be perfect again; whether, if man's probation had been sinless, the Son of God would have become man for a purpose of love, is a metaphysical question, the solution of which would carry no practical advantage. [SIN.]

Fallow-deer.—The word thus translated in *Deut.* 14.5 and 1 *K.* 4.23 means the roebuck, which is identical with the British species. It has been wrongly supposed to include the "wild ox" also, which see.

Familiar.—1. Friend (*Ps.* 41.9; *Jer.* 20.10). 2. [DIVINATION].

Famine.—The famines of Palestine mentioned in Scripture were due to the failure of the heavy rains of November and December. The famines of Egypt were produced by a deficiency in the rise of the Nile. The most famous famine was that which lasted for seven years in Egypt, when Joseph was in charge of Pharaoh's storehouses (*Gen.* 41.53-56). For other famines see *Gen.* 12.10 and 2 *K.* 6, *sqq.* The sufferings of the people on these occasions were almost beyond the power of imagination.

Fan.—The fork used in winnowing (*Isai.* 30. 24; *Matt.* 3.12).

Farthing.—In *Matt.* 10.29 and *Lk.* 12.6 the reference is to a Roman coin called the *as*, equal to about a halfpenny of our money. The coin signified in *Matt.* 5.26 and *Mk.* 12.42 is the quadrant, only the fourth of an *as*.

Fasting and Fasts.—Only on one day in the year did the Law require all the Israelites to fast, viz. on the Day of Atonement (*Lev.* 16.29, 31). During the Exile four annual fast-days were established—for the fall of Jerusalem (*Jer.* 52.6), for the destruction of the Temple (2 *K.* 25.8, 9; *Jer.* 52.12), for the murder of Gedaliah (2 *K.* 25.25; *Jer.* 41.1, 2), and for the beginning of the siege (2 *K.* 25.1; *Jer.* 52.4; *Zech.* 8.19, 20). In the O.T. fasting is associated with mourning for the dead (1 *Sam.* 31.13; 2 *Sam.* 1.12), with distress and sorrow (*Judg.* 20.26; 1 *Sam.* 1.7, 20.34; *Neh.* 1.4; *Ps.* 35.13, 109.24; *Joel* 1.14, 2.12, 15), and with expressions of penitence (*Deut.* 9.18; 1 *Sam.* 7.6; 1 *K.* 21.27; *Ezra* 10.6; *Neh.* 9.1; *Ps.*

69.10; *Jonah* 3.5). The Pharisees fasted twice in the week (*Lk.* 18.12), on Monday and Thursday. Fasting and prayer were united in the practice of Gentile believers (*Acts* 13.1-3, 14.23). St. Paul warns us against attaching an independent value to fasting (*Rom.* 14.2, 16, 17, 21; *Col.* 2.16, 21-23; 1 *Tim.* 4.3-5, 8, 5.23). In *Matt.* 17.21; *Mk.* 9.29; 1 *Cor.* 7.5 "fasting" is omitted in the best manuscripts.

Fat.—1. Certain portions of the fat of animals offered in sacrifice were forbidden to be eaten (*Lev.* 3.3, 9, 17, 7.3, 23), on the ground that the fat was the richest part of the animal and belonged to Jehovah (*Lev.* 3.16). Other parts of the fat of sacrifices and the fat of other animals—unless they had died of disease or were torn by other animals—might be eaten (*Lev.* 7.24). The Hebrews fully appreciated well-fatted meat (1 *K.* 4.23; *Jer.* 46.21; *Lk.* 15.23). 2. Signifies "vat" in *Joel* 2.24, 3.13.

Father.—This word, besides its common acceptation, is used in Scripture for grandfather, great-grandfather, or the founder of a family, however remote. So the Jews in our Saviour's time called Abraham, Isaac, and Jacob their fathers. Jesus Christ is called the Son of David, though David was many generations distant from Him. By "father" is also understood the institutor, teacher, or prime example of a certain profession. Jabal "was father of such as dwell in tents, and such as have cattle." Jubal "was father of all such as handle the harp and pipe" (*Gen.* 4.20, 21, R.V.). It is also used of spiritual relationship, whether good (as with God) or evil (as with the devil). The latter is also called the father of lies (*John* 8.44). Abraham is the father of the faithful. He is also called "the father of many nations," because many people sprung from him. In the patriarchal age the authority of the father over his household was absolute, although he had not the power of death over his child (*Deut.* 21.18-21).

Fathom.—[MEASURES.]

Feasts.—[FESTIVALS.]

Feet.—[DUST, MOURNING, SANDAL, WASHING.]

Felix.—Antonius Felix was governor of Judæa in the days of the apostles, from 52 to 58 A.D. He resided at Cæsarea when Paul was brought there for safety under an escort of Roman soldiers (*Acts* 23.26, 27, 24.1). The apostle delivered a notable address before him and his wife Drusilla. On account of his cruelty and misgovernment Felix was recalled to Rome 58 A.D. (hardly as late as 60), and narrowly escaped punishment at the hands of the emperor. It was in order to propitiate the Jews, who, he knew, would accuse him before the emperor, that Felix left St. Paul in bonds for two years.

Feller.—A cutter of wood (*Isai.* 14.8).

Felloes.—The curved pieces forming the circumference of a wheel (1 *K.* 7.33).

Fenced Cities.—Cities where there were permanent defences, consisting of walls crowned with battlemented parapets and having towers at regular intervals (2 *Ch.* 32.5; *Jer.* 31.38). In later times engines of war were placed on the walls, and a constant watch was kept in time of war (*Judg.* 9.45; 2 *K.* 9.17; 2 *Ch.* 26.9, 15). Jerusalem was surrounded with three walls, on which it is said there were 90, 14, and 60 towers respectively. In many towns there was a keep or citadel as a last resort for the defenders, as at Shechem and Thebez (*Judg.* 8.17, 9.46, 51; 2 *K.* 9.17).

Ferret.—One of the unclean, creeping things forbidden as food in *Lev.* 11.30. It is not the animal that we so name, which is not a native of Palestine, but a lizard, perhaps the gecko (R.V.), which is extremely common.

Festivals.—Some of these were associated with the periodic changes of the moon and with the recurring seasons of the year; for example, the New Moon and Sabbaths and the three great annual Pilgrimage-Feasts—the Passover and Feast of Unleavened Bread, the Feast of Pentecost, and the Feast of Tabernacles. The Passover was on the fourteenth of the first month, the Feast of Unleavened Bread followed immediately, beginning on the fifteenth and lasting seven days. Pentecost was the *fiftieth* day after the sixteenth of the first month, and the Feast of Tabernacles, lasting seven days, began on the fifteenth day of the seventh month. The first month, known as Abib, roughly corresponds with our April. The Feast of Unleavened Bread marked the beginning of the corn harvest, and the Feast of Pentecost marked the end of it, while the Feast of Tabernacles was essentially a vintage-feast. For particulars as to these Feasts, see the respective articles. Every male in the nation was enjoined to attend the services of the sanctuary on the occasion of these three great Feasts (*Ex.* 23.14-17, 34.23; *Deut.* 16.16), and it was expressly forbidden to come empty-handed. *Ps.* 120-134 may be described as the Pilgrims' Hymn-Book. The conflux of Jews from all parts of the world to Jerusalem for the celebration of the three great Feasts, especially that of Pentecost (*Acts* 2.9), was enormous, sometimes exceeding two millions. Among the festivals instituted after the return from the exile was the Feast of Purim (*Esth.* 9.21), in memory of the deliverance of the nation from the designs of Haman.

Festus, Porcius.—Succeeded Felix as governor of Judæa 58 A.D. Felix had left Paul in prison at Cæsarea (*Acts* 24.27), and when Festus arrived he was entreated by the principal Jews to condemn the apostle or send him up to Jerusalem, they having conspired to assassinate him on the way. Festus, however, answered that it was not customary with the Romans to condemn any man without hearing him, and listened to his plea in the presence of Agrippa II. and Bernice. When Paul appealed to Cæsar he was sent to him by Festus. Festus died two years later, 62 A.D.

Fetters.—Generally made of brass, though iron was sometimes employed for the purpose (*Ps.* 105.18, 149.8). [CHAINS.]

Fever.—Febrile diseases are very common

in all Eastern countries. Medical men divided fevers into "great" and "less," and Luke, as a physician, is precise in stating that Peter's wife's mother suffered from "a great fever" (*Lk.* 4.38; contrast the parallel narratives of *Matt.* 8.14; *Mk.* 1.30). Others with fever were the nobleman's son (*John* 4.52) and the father of Publius (*Acts* 8.28).

Field.—The word as now used by us involves the idea of enclosure; in the Bible this idea is absent. It generally means merely cultivated land—whether of limited extent (*Gen.* 23.13, 17; *Isai.* 5.8) or a man's whole inheritance (*Lev.* 27.16; *Ruth* 4.5; *Jer.* 32.9, 25). The absence of fences rendered the fields liable to damage from straying cattle (*Ex.* 22.5). The "fruitful field" of *Ezek.* 17.5 means a field suited for planting suckers, but often it is a translation of the Hebrew word Carmel (which see), as in *Isai.* 10.18. Unwalled villages and scattered houses were ranked in the eyes of the Law as fields (*Lev.* 25.31).

Field, The Fuller's.—[FULLER.]

Field, The Potter's.—[ACELDAMA, POTTER'S FIELD.]

Fig, Fig Tree.—Very common in Palestine. It divides into many branches, well-furnished with leaves and affording the most complete shade against the Eastern sun. We read of every man under his fig tree (1 *K.* 4.25; *Mic.* 4.4; *Zech.* 3.10). Nathanael under his fig tree was probably engaged in his devotions (*John* 1.49-51). The fruit, which is produced from the trunk and large branches, always precedes the leaves. The early figs ripen between May and August, according to situation, and drop as soon as they are ripe; falling, as Nahum says (*Nah.* 3.12), into the mouth of the eater upon the tree being shaken. The later figs ripen in September. Sometimes, if the winter is mild, there is a third crop gathered in the following spring. The fig tree of *Mk.* 11.13 was cursed by our Lord for its pretentiousness; for it must be observed that in this tree the fruit comes first, and not the leaves, and a tree with leaves, as this one had, *ought* to have had fruit. If a fig tree with leaves has no fruit at all, it will be barren for the season. "It must be remembered," says Canon Tristram, "that this miracle had a typical design, to show how God would deal with the Jews, who, professing like this precocious fig tree 'to be first,' should be 'last' in His favour, seeing that no fruit was produced in their lives, but only 'the rustling leaves of a religious profession without the good fruit of works.'" Fig-cakes were given in cases of exhaustion (1 *Sam.* 30.12), and figs were applied to boils (2 *K.* 20.7).

Fillet.—A thread or band round the base of the capitals of the pillars in the Temple (*Jer.* 52.21); or in the Tabernacle and its court (*Ex.* 27.10, 36.38). The verb means to make such bands (*Ex.* 38.28).

Fir.—A general expression including not only the fir proper, but also the cypress and the juniper. Used for buildings (1 *K.* 6.15), for ships (*Ezek.* 27.5), and for musical instruments (2 *Sam.* 6.5). "The choice fir trees of Lebanon" (*Isai.* 37.24) are the Aleppo pine, a very handsome tree, not unlike the Scotch fir. [CEDAR.]

Fire.—God revealed His presence by fire in the burning bush (*Ex.* 3.2), and descended on Mount Sinai in the midst of flames and lightning (*Ex.* 19.18). The fire which came down from heaven first upon the altar in the Tabernacle, and afterwards descended anew upon the altar in the Temple of Solomon, at its consecration, was there constantly fed and maintained by the priests day and night. Fire for sacred purposes obtained elsewhere than from the altar was called "strange fire," and on account of their use of such Nadab and Abihu were punished with death by fire from God (*Lev.* 10.1, 2; *Num.* 3.4, 26.61). The use of fire in working metals was well known to the Hebrews at the time of the Exodus (*Ex.* 32.24). On the Sabbath no fire for any domestic purpose was to be kindled (*Ex.* 35.3; *Num.* 15.32-36). The worshippers of Moloch either burnt their children in the fire or made them pass through the fire (2 *K.* 16.3, 21.6; 2 *Ch.* 33.6). The Holy Ghost is compared to fire (*Matt.* 3.11; *Acts* 2.3), His work being to convert and purify the soul, and inflame it with love to God and zeal for His glory. The word of God is also compared to fire (*Jer.* 23.29). Fire or flame is used to express excited feeling and Divine inspiration, and also to describe temporal calamities and future punishments (*Ps.* 66.12; *Jer.* 20.9; *Joel* 2.30; *Mal.* 3.2; *Matt.* 25.41; *Mk.* 9.43).

Firebrand.—Denotes the burnt end of a stick (*Isai.* 7.4; *Amos* 4.11; *Zech.* 3.2); a lamp or torch (*Judg.* 15.4); burning darts or arrows (*Prov.* 26.18).

Firepan.—Used in connexion with the altar of burnt-offerings to carry live coals; of bronze (*Ex.* 27.3, 38.3) or of gold (2 *K.* 25.15; *Jer.* 52.19). The same Hebrew word is also rendered "snuff-dish," for trimming the lamps (*Ex.* 25.38, 37.23; *Num.* 4.9), and censer, to hold incense (*Lev.* 10.1, 16.12; *Num.* 16.6). An ancient firepan found in Jerusalem was shown in the Jewish Exhibition at Whitechapel, 1906. It was of bronze, a foot long including the handle, the shovel itself being about six inches by four.

Firkin.—[MEASURES.]

Firmament.—The Hebrew word used in *Gen.* 1.7 properly signifies expansion, or something expanded, like beaten-out metal (cf. *Job* 37.18). The word "firmament" came into our language from the Vulgate, the Latin translation of the Bible, still used by the Roman Church, and properly means something made solid.

First-Born.—Many privileges attached to the first-born or eldest son. He was consecrated to the Lord (*Ex.* 22.29), and under the Law was in every case to be redeemed by an offering not exceeding five shekels, within one month from birth. He had a double portion of the inheritance allotted to him (*Deut.* 21.17). The first-

born son of a king usually succeeded to the throne (2 *Ch.* 21.3). The privileges attaching to primogeniture might, however, be forfeited by misconduct, as in the case of Esau (*Gen.* 27.37). The male first-born of animals was also devoted to God (*Ex.* 13.2, 12, 13, 22.29, 34.19, 20).

First-Born, Death of the.—[PLAGUES.]

First-Fruits.—The Law enjoined that the first-fruits of produce should be offered in God's House at the three great annual feasts (*Ex.* 22.29, 23.19, 34.26). This was both an individual and a national obligation. In various other ways the Jews were required to recognise their indebtedness to God for the fruitfulness of the earth (*Ex.* 34.22; *Lev.* 23.10, 20, 39; *Num.* 15.19; *Deut.* 26.2-11). The minimum quantity of the offering was fixed by custom at one-sixtieth of the whole produce.

In "going up" to the Feasts, the practice, according to later tradition, was for companies of twenty-four persons to assemble in the evening at a central station, and pass the night in the open air. In the morning they were summoned by the leader of the Feast with the words, "Let us arise and go up to Mount Zion, the House of the Lord our God." On the road to Jerusalem they recited portions of *Ps.* 122 and 150. Each party was preceded by a piper, and by a sacrificial bullock, having the tips of his horns gilt, and crowned with olive. At their approach to the city they were met by priests appointed to inspect the offerings, and were welcomed by companies of citizens proportioned to the number of the pilgrims. On ascending the Temple mount each person took his basket, containing the first-fruits and an offering of turtle-doves, on his shoulders, and proceeded to the court of the Temple, where they were met by Levites singing *Ps.* 30. The doves were sacrificed as a burnt-offering, and the first-fruits presented to the priests with the words appointed in *Deut.* 26. The priests waved the offerings at the south-west corner of the altar. After passing the night at Jerusalem the pilgrims returned on the following day to their homes (*Deut.* 16.7). [See SACRIFICE.] The term "first-fruits" is applied metaphorically in the N.T., *e.g.* to Christ (1 *Cor.* 15.20-23), with reference to the Resurrection, and to Jewish or other believers (*Rom.* 11.16 ff., 16.5; 1 *Cor.* 16.15).

Fish, Fishing.—The Bible divides fish into two kinds, the clean and the unclean. The latter, forbidden as food, were such as had no fins or scales (*Lev.* 11.9-12), *i.e.* all aquatic reptiles. Fish were abundant in the Nile, and one of the staple commodities of food in Egypt. Hence their destruction by the plague of blood was a serious visitation (*Ex.* 7.21). The Sea of Galilee is very fruitful in fish. "The density of the shoals," says Canon Tristram, "can scarcely be conceived by those who have not witnessed them. They sometimes cover an acre or more on the surface with one dense mass, their dorsal fins standing out of the water. Many are carried by the rapid stream of the Jordan into the Dead Sea, where they are stupefied and soon perish, and may be seen floating dead on the surface." The Sea of Galilee was fished principally by means of the drag or draw net—a large net, leaded and buoyed, which is carried out by a boat, cast, and then drawn in in a circle (*Matt.* 13.47-50). There was also the casting net, referred to in *John* 21.8, which is used by fishermen wading out into the water. Another mode was by weirs or stake-nets, formed of a sort of cane wattle. Hook and line were also employed in fishing (*Job* 41.1); *Isai.* 19.8; *Hab.* 1.15), and also the fish-spear (*Job* 41.7). Fly-fishing was unknown.

The fisheries of the Mediterranean coasts were almost entirely in the hands of Phœnicians from Tyre and Sidon. These people supplied Jerusalem, and the trade must have been considerable; for one of the gates of the city was called the fish gate (2 *Ch.* 33.14), indicating that there was a market there.

The famous passage of Job, with regard to leviathan (which see), "Canst thou put an hook (a rope of rushes, R.V. marg.) into his nose? or bore his jaw through with a thorn?" refers to the Egyptian practice of keeping alive in tanks fish not required for immediate use. A hook was put through the gills, and this was attached to a stake by a rope of rushes.

The Hebrews were forbidden to worship fishes (*Deut.* 4.18), a form of idolatry which was, and is, prevalent in the East.

The use of a fish in the catacombs of Rome as a symbol of Christianity arose from the fact that the initials of the Greek words for "Jesus Christ, Son of God, Saviour" (ICHTHUS) form the Greek word for fish.

Fish Gate.—A gate in the north wall of Jerusalem (*Neh.* 3.3, 12.39; *Zeph.* 1.10). [FISH.]

Fish-Pools.—More correctly "pools," as in R.V. (*Cant.* 7.4). [HESHBON.]

Fitches or **Vetches.**—The reference in *Isai.* 28.25-27 is to the plant called *gith*, which is still widely cultivated for its seeds, which are black, and used both as condiment and medicine. The seeds of *gith* are sprinkled on bread just as caraway seeds are used by us. What is meant in *Ezek.* 4.9 is "spelt." The same Hebrew word is mistakenly translated "rie" in *Ex.* 9.32 and *Isai.* 28.25.

Flag.—[BULRUSH.]

Flagon.—So rightly in *Isai.* 22.24, as meaning a large vessel, but elsewhere a cake of pressed raisins (2 *Sam.* 6.19; 1 *Ch.* 16.3; *Cant.* 2.5; *Hos.* 3.1). In the first two passages the words "of wine" are interpolated, and in the last "of wine" should be "of grapes."

Flax.—In *Josh.* 2.6 the word stands for the plant in its undressed state. The passage contains a reference to the custom of drying the flax-stalks by exposing them to the heat of the sun upon the flat roofs of houses. Then followed the peeling of the stalks and separation of the fibres. Then came the hackling with combs. Flax was anciently one of the most important crops in Palestine (*Hos.* 2.5, 9).

Flea.—David compares himself to a flea (1 *Sam.* 24.14, 26.20), meaning to suggest his insignificance. Fleas are nowhere more abundant than in the East. The villagers in the wattled huts of Northern Syria are frequently driven away by the swarms of fleas, and are compelled to desert their homes for a year or two.

Flesh.—In the O.T. the Hebrew word, *basar*, frequently has the literal sense of flesh, whether of man or beast (*Gen.* 2.21, 9.4; *Lev.* 6.10; *Num.* 11.13); of all living creatures (*Gen.* 6.13, 17), and specifically of mankind (*Ps.* 65.2), sometimes with the suggestion of man's weakness in contrast to the power of God (*Ps.* 78.39). In the N.T. the word *sarx* is employed in the same way (*Matt.* 13.20, 26.41; *Heb.* 2.14; 1 *Pet.* 1.24; *Rev.* 17.16). St. Paul habitually contrasts flesh and spirit, and the life which is no more than service of the fleshly nature with the Spirit-controlled life of the believer (*Rom.* 7.5, 25, 8.9; *Gal.* 5.17, etc.). The phrase "flesh and blood" (*Matt.* 16.17; *Gal.* 1.16) implies man in distinction from God. [FOOD.]

Flint.—Used for any hard or intractable rock. God brought water out of the "flinty rock" (*Deut.* 8.15, 32.13; *Ps.* 114.8), which was probably one of the granitic varieties so common in the peninsula of Sinai. In *Isai.* 50.7 and *Ezek.* 3.9 it denotes firmness and constancy. Zipporah used a flint-knife (*Ex.* 4.25), perhaps as being more sacred than a knife of metal.

Float, Flote.—*I.e.* raft (1 *K.* 5.9; 2 *Ch.* 2.16) formed of the logs.

Flood.—[NOAH.]

Floor.—[THRESHING-FLOOR.]

Flour.—[BREAD.]

Flowers.—They abound in Palestine, though very few are mentioned in the Bible. Their beauty is referred to in *Cant.* 2.12; *Matt.* 6.28; as emblems of the transitoriness of human life they are mentioned in *Job* 14.2; *Ps.* 103.15; *Isai.* 28.1, 40.6; *Jas.* 1.10.

Flute.—Musical instrument used both at public and private festivals (1 *K.* 1.40; *Isai.* 5.12, 30.29; *Dan.* 3.5, 7, 10, 15). The minstrels of *Matt.* 9.23 were players on the flute, who were always hired as mourners. Popular custom did not allow of fewer than two players on the flute at the funeral of persons even of the lowest station, as well as a professional woman hired to lament.

Flux, Bloody.—*Acts* 28.8, dysentery, a disorder frequent in the East.

Fly, Flies.—Flies abounded in Egypt and Palestine; and one species which is found by modern travellers in the vicinity of the Nile, and called the Abyssinian fly, is as large as a bee, and is so terrible an annoyance to cattle and other large animals as to oblige them to forsake their pastures and ranges, and flee to some place where they can roll themselves in the mud or sand. Hence we may judge of the terrible nature of the plague of flies (*Ex.* 8.24). In *Isai.* 7.18 the prophet says that the fly shall be found in the very places to which the cattle resort to rid themselves of their presence. Even the ordinary Egyptian flies are very troublesome. They like to fasten themselves on the corners of the eye and on the edge of the eyelid. The Egyptians worshipped several sorts of flies and insects. Other nations had deities whose office was to defend them against flies—for example, Baalzebub, the fly-god of Ekron, and Hercules, "the expeller of flies." Jupiter also was supposed to have the power of expelling flies, and especially of keeping his temples free from them.

Foam.—"As the foam upon the water" (*Hos.* 10.7) should probably be rendered "as a chip [of wood] on the face of the water," the suggestion being utter helplessness.

Food.—Vegetable food is much more common among Orientals than animal. Instead of butter, lard, and suet they use olive oil. A pottage of beans and lentils, seasoned with garlic and oil, is a favourite dish. Eggs, honey, milk, and especially sour milk, and garden produce of every kind, afford the principal materials of Eastern diet. The most common dish consists of rice cooked with meat, made into a kind of broth, and coloured blue, red, or yellow. Animal food was mostly reserved for special occasions (*Gen.* 18.7; *Lk.* 15.23). Wild game, calves, young oxen, lambs, and kids are favourite viands in the East. It is customary to serve up at one meal the whole of any animal which has been killed. Fish is a general and much-prized article of diet. The commonest articles of food among the Egyptians are melons, cucumbers, onions, endive or succory, purslane, radishes, carrots, leeks, and garlic. Goats' milk makes a great part of the diet of the East from the beginning of April till September, and cows' milk the rest of the year. Roasted meat is almost confined to the meals of the rich.

The Hebrews ate large quantities of bread. Sometimes, indeed, the fresh green ears of corn were eaten, the husks being rubbed off by the hand (*Lev.* 23.14; *Deut.* 23.25; 2 *K.* 4.42; *Matt.* 12.1; *Lk.* 6.1). More frequently, however, the grains were roasted in a pan over a fire (*Lev.* 2.14) and eaten as parched corn. This was an ordinary article of diet among labourers (*Lev.* 23.14; *Ruth* 2.14; 1 *Sam.* 17.17, 25.18; 2 *Sam.* 17.28). Sometimes the grain was bruised, dried in the sun, mixed with oil, or made into a soft cake and then consumed (*Lev.* 2.14, 15, 16; *Num.* 15.20; 2 *Sam.* 17.19; *Neh.* 10.37; *Ezek.* 44.30).

Figs, generally dried and made into cakes (1 *Sam.* 25.18), grapes in a dried state as raisins (1 *Ch.* 12.40), but sometimes pressed into cakes (2 *Sam.* 6.19), pomegranates (*Cant.* 8.2; *Hag.* 2.19), nuts and almonds (*Gen.* 43.11)—these were among the fruits used for food.

Cucumbers (*Num.* 11.5; *Isai.* 1.8) and lettuce (*Ex.* 12.8; *Num.* 9.11) should be added to the list of vegetables used in Palestine, in addition to the list given above as constituting the diet of Egyptians.

The Hebrews used a large number of spices

or condiments: cummin, dill, coriander, mint, rue, mustard, and salts.

They were forbidden to consume the blood of any animal on pain of death (*Lev.* 3.17, 7.26, 19.26; *Deut.* 12.16; 1 *Sam.* 14.32; *Ezek.* 44.7, 15), on the ground that the blood contained the principle of life, and was to be offered on the altar (*Lev.* 17.11; *Deut.* 12.23). Animals which had died a natural death (*Deut.* 14.21) or had been torn of beasts (*Ex.* 22.31), all beasts and birds classed as unclean (*Lev.* 11 and *Deut.* 14.4) were prohibited as food.

Christians were forbidden to eat the flesh of animals which they knew had been offered to idols (*Acts* 15.29, 21.25; 1 *Cor.* 8.1), lest it should seem to be idolatry. But they were allowed to eat meat bought in the public markets, or given them at a feast, without asking questions (1 *Cor.* 10.25-27). African converts in our own days act in a similar way.

Fool, Foolish, Foolishness.—These words as used in Scripture generally denote sin or wickedness, not weakness or defect of understanding (2 *Sam.* 13.13, 15.31; *Job* 2.10; *Ps.* 14.1; *Prov.* 15.5, 19.1). They are used, however, in their modern sense in 1 *Cor.* 1.27, 4.10. When our Lord said (*Matt.* 5.22), "Whosoever shall say to his brother, Thou fool, shall be in danger of hell fire," He was reproving the scornful, contemptuous, uncharitable spirit which is utterly at variance with the meekness and love which should characterise His disciples.

Foot, Feet.—To water with the foot (*Deut.* 11.10) refers to a method of irrigation practised in Egypt. The fields are divided into little plots about 15 feet long by 6 feet wide, separated from each other by little raised mounds of earth. The water is conveyed from ditches into channels formed in the mounds. By simply making a hole with his toe in the mound the peasant lets the water flow over one plot. When this has had its due supply, he pushes the earth together again with his toe and opens a way into another plot. In this manner the whole field is ultimately watered. Compare *Prov.* 21.1. Nakedness of the feet was a sign of respect or reverence (*Ex.* 3.5), also a sign of mourning (*Ezek.* 24.17). It was customary to wash the feet of strangers coming off a journey, because generally they travelled barefoot or wore sandals, with the result that the feet became hot and sore and dusty. It must not be forgotten that on most occasions, especially in dry seasons, or in desert parts of the country, water was an expensive because scarce, commodity, and to afford it for purposes of washing was by no means a cheap mode of rendering a service. In better-off households the ablution was performed by a slave as a menial service. Hence a very marked lesson in humility was the washing of the disciples' feet by the Saviour (*John* 13.5).

Footmen.—Swift runners in attendance on the king (1 *Sam.* 22.17). Such were Asahel (2 *Sam.* 2.18), Cushi, and Ahimaaz (2 *Sam.* 18). The word means foot soldiers in *Num.* 11.21; 1 *Sam.* 4.10, 22.17. Our modern word footman owes its origin to the old custom of domestic servants running by the carriage of their master. Bunyan uses the word in its old sense in the title of a tract, "The Heavenly Footman," the text of which is St. Paul's well-known comparison of the Christian life to a race (1 *Cor.* 9.24).

Footstool.—The divine glory which rested symbolically in the Holy Place of the Tabernacle and Temple, between the cherubim above the ark, is supposed to use the ark as a footstool (1 *Ch.* 28.2; *Ps.* 99.5). The earth is called God's footstool, and heaven His throne (*Isai.* 66.1). The common manner of sitting was upon the ground or floor; thrones or chairs, which were used only on ceremonial occasions by kings and high dignitaries, are in the East always so high as to make a footstool necessary.

Ford.—The chief ford of Jordan was near Jericho (*Josh.* 2.7; *Judg.* 3.28; 2 *Sam.* 19.15). [BETHABARA.] There are also fords of the river Jabbok (*Gen.* 32.22) and the river Arnon (*Num.* 21.13; *Isai.* 16.2).

Forehead.—Certain marks were branded on the brows of slaves to make known to whom they belonged. Those whom God exempted from destruction were marked on the forehead (*Ezek.* 9.4; *Rev.* 7.3, 22.4). The worshippers of the beast had also a distinguishing mark on the forehead (*Rev.* 13.16). "Hard of forehead" is used in *Ezek.* 3.7-9, as descriptive of audacity, the reference being to the fact that immodest women did not veil their faces, contrary to the practice of virtuous women in the East.

Foreigner.—The term foreigner was used by the Hebrews to designate any one not of their stock, whether an unknown stranger (*Deut.* 15.3) or an immigrant into their country (*Ex.* 12.45). In *Eph.* 2.19 the word rendered "foreigners" originally meant neighbours, and from this passed into meaning a stranger without civil rights.

The Hebrews were not in any sense exclusive. While the Law strictly guarded against the danger of the chosen people being merged with other nations, provision was made for the adoption of strangers into the family of Israel. Foreigners who settled down among the Hebrews were to be treated with kindness (*Ex.* 22.21, 23.9; *Lev.* 19.33, 34, 23.22; *Deut.* 14.29, 16.10, 11, 24.19), and they enjoyed in many things equal rights with the true sons of Jacob (*Ex.* 12.49; *Lev.* 24.22; *Num.* 15.15, 35.15). Of course they were not permitted to offend the religious susceptibilities of the Hebrews.

Forerunner.—A word used only once in the Bible (*Heb.* 6.20), where the reference is to our Lord. [See JOHN THE BAPTIST, to whom the title is commonly given.]

Forest.—The forests or woods mentioned in the Bible are the wood of Ephraim (*Josh.* 17.15), the wood of Bethel (2 *K.* 2.23, 24), Hareth (1 *Sam.* 22.5), and the wood in the wilderness of Ziph, in which David concealed himself (1 *Sam.*

23.15). See also 1 *Sam.* 14.25; 2 *Ch.* 27.4; *Isai.* 65.10. Portions of some of these forests are still in existence, and there is no doubt that at one time Palestine was well wooded, though it is not so now. Near Mahanaim was "the wood of Ephraim" (2 *Sam.* 18.6), in which the battle between David and Absalom was fought. The "house of the forest of Lebanon," which was built by Solomon, and was magnificent in size and style (1 *K.* 7.2, 10.17, 21; 2 *Ch.* 9.16, 20), was so called from the great quantity of cedar which was used in the construction of it. The forest was used as a symbol of pride (2 *K.* 19.23; *Isai.* 10.18, 32.19, 37.24; *Jer.* 21.14, 22.7, 46.23; *Zech.* 11.2) and of unfruitfulness as contrasted with a cultivated field or vineyard (*Isai.* 29.17, 32.15; *Jer.* 26.18; *Hos.* 2.12).

Forks.—The meaning of the phrase so translated in 1 *Sam.* 13.21 is extremely doubtful. Perhaps they were instruments with three prongs, used in gathering and removing the crops.

Form of God.—In *Phil.* 2.6-8 "form" is contrasted with "fashion," the form moulded from within contrasted with external appearance. Thus "form" would be used of a body, not of a statue. Jesus being in the form and nature of God takes also the form and nature of a servant, but divests Himself of outward manifestations of the Godhead, such as those with which God manifested Himself to the patriarchs of old, the insignia of His visible glory (*Deut.* 5.22-24). These outward tokens of divinity Christ laid aside when He took upon Him the form of a servant. So also in *Rom.* 12.2 the Greek means that we are not to put on the fleeting fashions of this world, but be transformed from within. In *Isai.* 53.2 "form" is used of physical beauty.

Fornication.—This word is used in Scripture both in its literal sense and as applied figuratively to idolatry—unfaithfulness to God's claims to the exclusive worship. [ADULTERY.]

Forswear.—[OATH.]

Fortification.—[FENCED CITIES.]

Fortunatus.—Mentioned with Stephanas and Achaicus as being with St. Paul at Ephesus, and as about to return to their home in Corinth, when he wrote 1 *Cor.* They had been of much help to him (1 *Cor.* 16.15, 17).

Fountain Gate.—A gate on the south side of Jerusalem near a fountain, perhaps that of Siloam (*Neh.* 2.14, 3.15, 12.37).

Fountains.—Springs or sources of water, often mentioned in the Bible. In the dry land of Judæa they were of peculiar value, hence the figurative use of the word as emblematic of hopes, blessings, and consolations. "The Lamb shall lead them unto fountains of living water" (*Rev.* 7.17). A great number of places received their names from some fountain in the vicinity, this fact being indicated by the prefixes Ain and En. Perpetual fountains—described as springs of living water—were greatly valued (*Ps.* 36.7-9; *Isai.* 49.10; *Jer.* 2.13; *Joel* 3.18; *Zech.* 13.1; *John* 4.10). Zechariah describes a fountain that was to be opened in which all the impurities of the house of David, and of Jerusalem, might be washed away, a prophecy fulfilled in the atoning blood of Christ. The word fountains is also used to denote children or posterity (*Deut.* 33.28).

Fowl, Fowler.—The word fowl may signify all kinds of birds. References to fowling or the catching of birds occur in *Prov.* 7.23; *Eccles.* 9.12. [BIRD.]

Fox.—Foxes, or rather jackals, abounded in some parts of Judæa. They live on birds and small quadrupeds. "They shall fall by the sword; they shall be a portion for foxes" (*Ps.* 63.10). This verse contains a reference to the fact that jackals followed the armies, and consumed such bodies as might be left on the march. To prevent jackals getting at the contents of graves, the earth is well beaten and mixed with thorns. Samson destroyed the standing corn of the Philistines by catching three hundred jackals, tying them in pairs by their tails, inserting a lighted firebrand between each pair of tails, and sending them into the fields (*Judg.* 15.4, 5). The number—three hundred—shows that jackals must have been very common. The fact that jackals go about in large packs would facilitate the capture of so many by means of snares. If the rope connecting the two tails was of fair length, the pair would naturally run together, as jackals are very gregarious. In an ancient Roman festival it was customary to couple foxes in a similar way, with a brand between them. The foxes, or jackals, wrought great havoc in the vineyards (*Cant.* 2.15). The common jackal of Palestine is of a tawny yellow colour.

Frankincense.—A dry, resinous, aromatic substance of a yellow tinge, bitter and acrid to the taste, but exceedingly odoriferous. The tree, whence the gum is obtained by incision of the bark, grows in Arabia and India. The prefix *frank* is derived from the freeness with which it burns and gives forth its odours. It was one of the ingredients in the perfume of the sanctuary (*Ex.* 30.34), and was used as an accompaniment of the meat-offering (*Lev.* 2.1, 16, 6.15, 24.7). It is employed symbolically to represent agreeable qualities and devotional fervour (*Cant.* 3.6, 4.6, 14; *Mal.* 1.11). The substance which is generally used in modern times as incense is the production of the Norway pine.

Freedom.—The law of Moses permitted slaves to win their freedom under certain conditions (*Ex.* 21.2-4, 7, 8; *Lev.* 25.39-42, 47-55; *Deut.* 15.12-18). Under the Roman law the freeman was one born free; the freedman was a slave who had been granted or had purchased his liberty. He had not equal rights with the freeman (*Acts* 22.28).

Fret.—Used in the sense of devour (*Lev.* 13.55). It signifies in this passage the leprosy spot which has eaten into a garment.

Fringes.—The hem or border of a Jewish garment. When the Sabbath-breaker was stoned to death (*Num.* 15.32-41) Moses was commanded to speak to the children of Israel and "bid them make fringes in the borders of their garments throughout their generations," and that they should "put upon the fringe of the borders a ribband of blue," as a constant remembrancer of God's commandments and a visible warning against forbidden indulgence. These fringes were a species of tassel, and were principally upon the "corners" of the dress. It was this tassel of special sacredness on our Lord's dress that the woman touched (*Matt.* 9.20). At the synagogue services the Jews still wear a kind of scarf, from three to five feet long, and one foot wide, which is furnished with fringes at the corners. These long tassels consist of eight white woollen threads, knotted with five knots like small buttons, and open and untwisted at the end.

Frog.—A plague of frogs was one of the ten plagues sent upon the Egyptians (*Ex.* 8). The edible frog still abounds in that country, filling the air at night with its deafening croaking in marshy places. The first marshy pool examined will appear almost to break up and vanish, as the frogs which filled it *en masse* move away in detachments. But they do not cease croaking because they are disturbed. They will surround the intruder and croak apparent defiance on all sides. The green toad and the beautiful little tree frog are common in Palestine. In *Rev.* 16.13 unclean spirits are spoken of as being in the likeness of frogs which came out of the mouth of the dragon.

Frontlets or Phylacteries.—The method of making the frontlet or phylactery for the head has been thus described: the Jews take four pieces of parchment and write on each of these a certain passage of Scripture. The following are the four passages employed: *Ex.* 13.1-10, 11-16; *Deut.* 6.4-9, 11.13-21. These four pieces of parchment are enclosed in a piece of tough skin, making a square. This square is put on the middle of the forehead, and attached to the head with thongs or ribbands.

But there is also the phylactery for the hand, in accordance with the literal obedience to the words of Moses: "These commandments shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes." Accordingly the Jews made two inscribed rolls of parchment, rolled up to a point and enclosed in a sort of case of black calf-skin. They were then put upon a square bit of the same leather, whence hung a thong of the same, about a finger in breadth, and about 2 feet long. These rolls were placed at the bending of the left arm, and the thong was wound about the arm in a spiral line, which ended at the top of the middle finger. Before the Babylonish captivity no traces of phylacteries appear in the history of the Jews; the prophets never inveigh against the neglect of them; nor was there any question concerning them in the reformation of manners at any time among the Hebrews. Our Lord does not censure the Pharisees for wearing them, but for making them *broad* out of ostentation. The Pharisees in our Lord's time apparently wore them always; the common people used them only at prayers; but the practice of using them was universal. There is no doubt that, whatever its origin, it degenerated into a superstition. Hence the Greeks translated the Hebrew word by "phylactery," which means "an amulet," or device for "protection." The modern Jews only wear them at morning prayers. They are worn only by males from the age of thirteen.

Frost.—Jacob, relating his hardships to Laban, says that the frost consumed him by night (*Gen.* 31.40). He was in Mesopotamia at this time. The nights there are as piercingly cold as the day is scorchingly hot. Other references to frost are *Job* 37.10; *Ps.* 78.47; *Jer.* 36.30.

Fuel.—The scarcity of fuel in the East obliges the inhabitants to use, by turns, every kind of combustible matter. The withered stalks of herbs and flowers, the tendrils of the vine, the small branches of myrtle, rosemary, and other plants, are all used in heating their ovens. Our Lord refers to "the grass of the field, which to-day is, and to-morrow is cast into the oven" (*Matt.* 6.30). The grass in this passage includes herbs in general. Hence also "the crackling of thorns under a pot" (*Eccles.* 7.6). Sometimes the people were so far reduced as to use dung for fuel (*Ezek.* 4.12-16). We read in *Amos* 4.11 of "a brand plucked out of the burning." This is a reference to the vine twigs and other brushwood which the Orientals use for fuel, and which in a few minutes are consumed if they are not snatched out of the fire. The knowledge of this fact renders the striking figure of the prophet still more impressive.

Fulfilled.—The expression "that it might be fulfilled" occurs frequently in the N.T. (*Matt.* 2.15, 17, 23, 8.17, 12.17). This does not imply generally that those concerned had knowledge of the fact that they were fulfilling a prophecy. The sense in most cases would be accurately conveyed thus—"in this event was verified what was said by," etc.

Fuller.—The business of the fuller was to cleanse garments and whiten them (*Mk.* 9.3). The garments were placed in tubs of water, in which some substance answering to our soap had been dissolved (*Mal.* 3.2). The fullers trod the garments with their feet or beat them. Nitre, vegetable alkali, and bean-meal mixed with water were among the substances used as soap. Garments were whitened by rubbing into them chalk or earth of some kind, such as potter's clay or marl. The practice of the trade caused offensive smells, and extensive space was necessary for drying clothes; hence it was that "the fuller's field" was outside the city of Jerusalem.

Fuller's Field, The.—This place so-called is mentioned incidentally as giving its name to

a highway or embanked road, which highway was "the conduit of the upper pool" (2 *K.* 18.17, 26; *Isai.* 7.3, 36.2). It was situated in the north of Jerusalem, and so close to the walls that a person speaking from "the fuller's field" could be heard on them. The fountain of Siloah or Gihon, which rises at the foot of Mount Moriah, formed two pools, called "the upper pool" or "king's pool" (*Neh.* 2.14; *Isai.* 7.3) and the "lower pool" (*Isai.* 22.9). The aqueduct which connected the upper pool with the fountain or with the lower pool, or with the city, is called "the conduit of the upper pool." The "pool" and the "conduit" would be sufficient reasons for the presence of the fullers. The "field" was, doubtless, an enclosure appropriated to the drying and bleaching of clothes.

Fuller's Soap.—[FULLER.]

Funeral.—[BURIAL.]

Furlong.—A Greek measure, equal to 606¾ feet (*Lk.* 24.13). A furlong of our measure is 660 feet or one-eighth of a mile.

Furnace.—Furnaces were used for smelting the precious metals (*Prov.* 17.3). The furnace into which Nebuchadnezzar cast the young Hebrews who refused to worship his image (*Dan.* 3.22, 23) was a large one, built like a brick-kiln with an opening at the top to receive the materials, and with a door on the ground by which the metal was extracted. This sort of furnace would also be in constant requisition for the disposal of the dead, which among the Babylonians was by cremation. A baker's furnace or oven (*Gen.* 15.17; *Neh.* 3.11) was a large pot, narrowing towards the top. When it was heated by a fire made within, the dough was spread over the heated surface, and thus baked. The Greek word translated "furnace of fire" (*Matt.* 13.42) is applied to a potter's furnace, a blacksmith's furnace, and a calcining furnace. [OVEN.]

Furniture.—We read that Rachel concealed her father's idols in the camel's furniture (*Gen.* 31.34). The word signifies a covered box, like the body of a carriage, which is sometimes hung upon the animal, as with the *howdah* in India. In these females may ride, and be sheltered from the heat. They are not unlike a roofed cradle, with back, head, and sides like an easy-chair. Folds of carpeting or other thick stuff are spread upon the back of the animal for this contrivance to rest upon. Everywhere else in the Bible furniture means vessels or implements.

Furrows.—"If my land cry against me, or the furrows thereof complain" (*Job* 31.38) means, "If I have employed the poor to till my ground, without paying them for their labour." In *Ezek.* 17.7-10 the translation should be "beds."

Fury.—When this is attributed to God (as in *Jer.* 10.25 and elsewhere) we must remember that the inspired writers are speaking after the manner of men. God's fury is simply His afflictive judgments. We must not attribute passion or malevolence to God.

G

Ga'al.—*Beetle*: the son of Ebed and the leader of a revolt against Abimelech, king of the Shechemites. He was defeated and put to flight, and his partisans were scattered and destroyed (*Judg.* 9.26, 41).

Ga'ash.—A hill in the mountains of Ephraim, on the north side of which was Joshua's burial-place (*Josh.* 24.30; *Judg.* 2.9). It was the native place of one of David's guards (2 *Sam.* 23.30; 1 *Ch.* 11.32).

Gaba.—[GEBA.]

Gab'bai.—*Exactor of tribute*: the head of an important family of Benjamin resident at Jerusalem (*Neh.* 11.8).

Gab'batha.—A Hebrew or Aramaic word apparently meaning a raised platform, outside the prætorium of Jerusalem, where was placed the judgment-seat, from which Pilate delivered our Lord to death (*John* 19.13). It is called in Greek "the Pavement," probably from the fact that it was paved with stones of tessellated work—a common practice in palaces and public offices. Mosaic pavement was fashionable among the Romans.

Ga'briel.—*Man of God*: the name of an angel who was sent to the prophet Daniel to explain his visions; also to Zacharias to announce to him the future birth of John the Baptist. Six months afterwards he was sent to Nazareth to the Virgin Mary (*Dan.* 8.16, 9.21; *Lk.* 1.19, 26). [ANGEL.]

Gad.—*Fortunate*: 1. A son of Jacob by Zilpah, Leah's handmaid (*Gen.* 30.9, 10, 11). Gad had seven sons (*Gen.* 46.16), and the tribe of Gad came out of Egypt in number 45,650. After the defeat of the kings Og and Sihon, Gad and Reuben desired to have their allotment east of Jordan, as being much more suitable than the west country for their great herds of cattle. Moses granted their request, on condition that they should accompany their brethren and assist in conquering the land west of Jordan. The inheritance of Gad was bounded by Manasseh on the north, Jordan on the west Reuben on the south, and the mountains of Gilead on the east—but the limits, except on the west, are extremely uncertain. The territory of Gad was a combination of rich arable and pasture lands with fine forests. It is also a land of rivers and springs, and the gorges through which the streams find their way from the plateau to the Jordan valley are of great beauty. But, fierce and warlike, the tribe soon extended itself beyond its original limits and

covered the whole of Gilead. Eleven heroes of Gad joined David at the time of his greatest distress (1 *Ch.* 12.8). They were frequently engaged in hostilities with the Ammonites, Midianites, Hagarites, and other wandering Ishmaelite tribes whom they had dispossessed (1 *Ch.* 5.19-22). Jephthah, a native of Mizpeh (*Judg.* 11), was a Gadite, so was Barzillai (2 *Sam.* 19.32-39), and probably also Elijah. Many battles were fought in the territory of Gad during the long and fierce struggles between Syria and Israel, and naturally the country suffered greatly in consequence (2 *K.* 10.33; *Amos* 1.3). Gad was carried into captivity by Tiglath-pileser (1 *Ch.* 5.26), and in the time of Jeremiah the cities of the tribe were inhabited by the Ammonites (*Jer.* 49.1).

2. *The seer*: a prophet and a particular friend of David (1 *Sam.* 22.5). He was on more than one occasion God's messenger to David (1 *Sam.* 22.5; 2 *Sam.* 24.13-19; 1 *Ch.* 21.9-11), and was also one of David's biographers (1 *Ch.* 29.29).

Gad, The.—The Hebrew word rendered in *Isai.* 65.11 as "troop" should be "the Gad," the god or goddess of Fortune (R.V. Fortune), a heathen deity, mentioned in several passages of Scripture: Baal-Gad (*Josh.* 11.17) and the tower of Gad (*Josh.* 15.37). Those who prepare the table for Gad are allotted to the sword (*Isai.* 65.11). The reference may be to the heathen custom of setting apart a splendid couch in the house for Gad, this couch not being used in any other way. In like manner the Babylonians spread a table for their god Bel, and the Ethiopians for the sun.

Gad, The River of (2 *Sam.* 24.5).—R.V. has "valley of Gad," marg. "valley toward Gad." Both text and interpretation are uncertain.

Gad'ara.—Now Um-Keis. A large fortified city of Perea on the north-west extremity of the mountains of Gilead, 5 miles east of the Jordan, 6 miles south-east of the Sea of Galilee; one of the towns which formed the Decapolis. In the time of our Lord, Gadara was in the main a Greek city, though with a strong Jewish element in the population, and possibly many Judaised Aramæans. The ruins include two theatres, a basilica, a temple, and a fine street with a colonnade on each side. Along the borders of the Sea of Galilee, near Gadara, may still be seen the remains of ancient tombs hewn in the rocks which face the water. In the time of our Saviour they had become the resort of wretched men, afflicted by diseases, and made outcasts of society. In the account of the cure performed by the Saviour upon a demoniac in the country of the Gadarenes, these tombs are particularly referred to: "There met Him out of the tombs a man with an unclean spirit, who had his dwelling among the tombs" (*Mk.* 5.2, 3; *Lk.* 8.26). [GADARENES.]

Gad'arenes.—The inhabitants of Gadara and the surrounding district. According to *Matt.* 8.28 (R.V.) it was in "the country of the Gadarenes" that our Lord healed the demoniac and permitted the devils to enter into a herd of swine; but in *Mk.* 5.1; *Lk.* 8.26, 37, the R.V. has "Gerasenes." The exact situation of the miracle was probably a town called Kersa, the ruins of which still exist near the mouth of Wady Semakh. It is within a few rods of the shore, and a high hill rises directly above it, in which are ancient tombs, out of which the two men possessed of the devils may have issued to meet Jesus. The lake is so near the base of the mountain that the swine, rushing madly down it, could not stop, but would be hurried out into the water and drowned. This Kersa (or Gerasa) may, as *Matt.* suggests, have been included in the territory of Gadara. In all three accounts there is a various reading "Gergesenes." [GERASENES, GERGESENES.]

Gad'di.—*My fortune*: son of Susi and a chief of Manasseh, sent with others to spy out the land (*Num.* 13.11).

Gaddi'el.—*Gad is my fortune*: son of Sodi and a chief of Zebulun; one of the spies sent to "search the land of Canaan" (*Num.* 13.10).

Ga'di.—*Fortunate*: father of Menahem, who seized the throne of Israel from Shallum (2 *K.* 15.14, 17).

Gadites.—[GAD.]

Ga'ham.—Son of Nahor, Abraham's brother, by his concubine Reumah (*Gen.* 22.24).

Ga'har.—One of the Nethinim, descendants of whom came up with Zerubbabel to Jerusalem (*Ezra* 2.47; *Neh.* 7.49).

Gai.—(1 *Sam.* 17.52, R.V.). A.V. has "the valley."

Gai'us.—1. Gaius of Macedonia, a companion of Paul in travel, who with Aristarchus was seized by the mob in the tumult at Ephesus (*Acts* 19.29).

2. Gaius of Derbe, probably representing that church in the delegation which accompanied Paul when he took to Jerusalem the contributions of the Gentile churches (*Acts* 20.4).

3. Gaius of Corinth, Paul's "host" in that city (*Rom.* 16.23; 1 *Cor.* 1.14).

4. Gaius to whom in terms of warm affection and commendation John addresses his third Epistle (3 *John* 1).

It is impossible to say whether any of these are identical. The name was common.

Ga'lal.—1. A Levite. One of the sons of Asaph (1 *Ch.* 9.15). 2. Another Levite of the family of Elkanah, son of Jeduthun (1 *Ch.* 9.16; *Neh.* 11.17).

Galatia, Galatian.—The name occurs in the N.T. in three forms. (1) The *country* Galatia. Paul writes of "the churches of Galatia" (1 *Cor.* 16.1; *Gal.* 1.2); Crescens had gone "to Galatia" (2 *Tim.* 4.10; R.V. marg., "to Gaul"); Peter mentions Galatia in the enumeration of the Roman Provinces of Asia Minor to which his First Epistle was addressed (1 *Pet.* 1.1). (2) The *inhabitants*, Galatians (*Gal.* 3.1, and in the title of the same Epistle). (3) In the references in Acts the *country* is not designated by the substantive Galatia, but by the adjective Galatian: the true rendering of *Acts* 16.6 is, "they went through the

Phrygian and Galatian region"; of 18.23, "he went through the Galatian region and Phrygia."

Now Galatia has a double meaning, earlier and later, ethnic and political, and it is uncertain in which sense Paul and Luke use the name, a question vitally affecting the recipients and the date of the Epistle to the Galatians. The original *country* Galatia was a strip of land south of Bithynia, so called because occupied (*c.* 280 B.C.) by Celts, Gauls or Galatians, who poured down upon Asia Minor from Gaul and North Italy. After a century of turbulence they were defeated by the Romans under Manlius, 189 B.C. They became faithful allies of Rome, retained a measure of independence, being governed by their own princes and receiving fresh grants of territory, till their last king, Amyntas, left by will to Rome a kingdom stretching south to the Mediterranean and east to Cilicia (25 B.C.). Out of this Augustus constituted the *Roman Province* of Galatia, and to this the "Galatia" of 1 *Pet.* 1.1 undoubtedly refers. To whom, then, did Paul address his Epistle—to the half-civilised Celtic population of Galatia proper (the North Galatian theory), or to churches founded in more accessible cities of the Roman province (the South Galatian theory)? The former is the traditional view, maintained by Bishop Lightfoot; the latter view has, in recent years, especially through the brilliant advocacy of Professor Ramsay, gained increasing support. The discussion turns in part upon a minute examination of the Lukan and Pauline designation of the countries of the apostle's missionary labours, whether by geographical or political names respectively. But the main difficulties of the older view are (1) that Paul should have so far deviated from his settled plan of evangelising along the main lines of communication in the Roman Empire, as to take a long and difficult journey to reach a half-savage people, and (2) that the only record in Acts of the founding of an important group of churches should be the bare reference of 16.6, 18.23.

It would appear from *Gal.* 4.13 that *two* visits had preceded the writing of the Epistle: in the North Galatian theory these would be the ones recorded in the passages just cited, on the second and third missionary journeys. But the Province Galatia included the towns of Pisidian Antioch, Iconium, Derbe, and Lystra, visited by Paul on his first journey (*Acts* 13.14), and again on his second (*Acts* 16.1-6). Thus an earlier date is made possible for the Epistle than on the older view, some recent investigations placing it shortly after, or even before, 1 and 2 *Thessalonians*. The controversy is not yet closed.

Galatians, Epistle to the.—The view taken of the *destination* and the *date* of this Epistle is dependent upon the meaning attached to the word Galatia. [GALATIA, GALATIANS.] On the *North Galatian theory* the two previous visits to the Galatian churches (*Gal.* 4.13) are those of the second and third journeys, and the Epistle falls within the later part of the third journey, dating probably from the latter period of the apostle's stay at Ephesus, or from some part of his tour in Macedonia (*Acts* 20.1, 2) on his way to Corinth, where he wrote the Epistle to the Romans. It is in fact an outline, or preliminary rough draft, of the argument in that great Epistle; while in its vindication of his own apostolic authority it resembles part of 2 *Cor.* Between these two Epistles, therefore, it may probably be placed. This chronological arrangement fully accords with the word *soon* (or "quickly," R.V.), 1.6.

If, however, the *South Galatian theory* be accepted, the two visits are those of the first and second journeys, and the letter comes *before* the visit recorded *Acts* 18.23. Professor Ramsay, impressed by Lightfoot's argument as to the affinity of thought with the Corinthian and Roman Epistles, and so desiring to place Galatians as late as possible, dates it from Antioch (*Acts* 18.22), immediately before the third journey. Mr. Rendall, on the other hand, finds traces of early date in the Epistle itself, and places it during the second journey, probably at Corinth before Paul was rejoined by Silas and Timothy, whose names are joined with the apostle's in 1 and 2 *Thess.*, but not in *Gal.* On this view the Epistle would be the *earliest* of Paul's letters.

The *occasion* of the Epistle is manifest from its contents. The Galatian churches consisted in part of Jewish, but probably chiefly of Gentile, converts (4.8); who appear, however, to have been familiar with the O.T. (see 4.21-31). They received the Gospel at first with readiness and joy, and for a time faithfully persevered (5.7). But not long after the apostle's second visit to the Galatian churches, some Judaising teachers (probably emissaries from the Pharisaic party at Jerusalem: see *Acts* 15.1, 2) visited the churches in Galatia, and taught them that converted Gentiles must submit to circumcision and the observance of the Mosaic ritual in order to salvation. They also attacked Paul's authority, representing it as inferior to that of Peter and the rest of the Twelve, whom they professed to follow (chaps. 1, 2); and they accused him of want of uprightness in observing the law himself whilst among the Jews, and yet persuading the Gentiles to renounce it (5.11).

By such representations they succeeded in sowing the seeds of discord and division (5.15); and in leading astray many of the Galatian Christians (1.6, 3.1, 4.9), who embraced the party of their new teachers with the same zeal which they had formerly shown for their father in the faith. Against these errors Paul had already testified in person (1.9, 4.16); but on learning that they were rapidly gaining ground, he wrote this Epistle.

In *character* and *aim*, the abruptness and severity with which this Epistle begins, and the earnest and tender appeals which it contains, show the apostle's sense of the urgency and greatness of the danger which he has to meet.

His principal object is to prove that the doctrine of the Judaisers did, in fact, destroy the very life and soul of Christianity; but he prepares the way for his main argument by first contradicting the falsehoods which his opponents had propagated respecting himself, and vindicating his apostolic office and authority.

The chief contrast between the method of this Epistle and that of the Epistle to the Romans, is that the great topic of justification is there introduced as part of a detailed argument, and without reference to any special circumstances; here all is treated controversially, with immediate reference to the Judaising teachers.

The apostle is contending, not against Gentiles who regarded good works as a title to a Divine reward; nor against unbelieving Jews who rejected Christianity, holding obedience to the law to be the only way of justification; but against Jews professing to embrace the Gospel, yet teaching that the observance of the ceremonial law, as well as faith in Christ, was necessary to salvation. He shows that it was never designed for that purpose, that it is now abrogated, and that those who observe its requirements with the object of securing God's favour, do thereby renounce the one only way of salvation.

The *errors condemned* as subversive of the Gospel were propagated by men who professed Christianity without understanding its first principles, and to whom he "would not give place for an hour." The mistaken views of the Mosaic law which he represents in *Rom.* 14, 15, as proper subjects of forbearance on the part of the better informed, are those of sincere but partially enlightened Christians, who looked to Christ alone for salvation, but were not yet satisfied as to the abolition of the Mosaic ritual.

The Epistle naturally divides itself into three portions, each comprising two chapters. The two former sections are mainly controversial, and the third practical and admonitory.

I. Paul asserts and proves his Divine calling and authority, as an apostle of Christ (1, 2).

II. He establishes his principal proposition, that justification is entirely by faith, not by the works of the law (3, 4).

III. He concludes with warnings and practical directions, and a brief review of the chief topics of the Epistle (5, 6).

Galba'num.—A bitter and resinous gum; an ingredient in the incense burned at the golden altar in the holy place (*Ex.* 30.34).

Ga'leed.—*Heap of witness*: the name given by Jacob to the cairn or heap made by Laban and himself on Mount Gilead as an evidence of the agreement between them (*Gen.* 31.47, 48). Laban called it Jegar-Sahadutha.

Galilæan.—An inhabitant of Galilee (*Mk.* 14.70).

Gal'ilee.—One of the divisions of Palestine. It contained the territory anciently apportioned to four tribes, viz. Issachar, Zebulun, Naphtali, and Asher, a part also of Dan, and of Perea beyond the river. The boundaries were Anti-Libanus on the north, Phœnicia on the west, Samaria on the south, the Sea of Galilee and the Jordan on the east. Upper Galilee was termed "Galilee of the Gentiles," its population including Egyptians, Arabians, and Phœnicians, as well as Jews. Galilee was populous, the inhabitants were industrious, and consequently the province was rich, paying 200 talents in tribute to its Roman governors. Christ is called Jesus of Galilee (*Matt.* 26.69) because He was brought up in that province, and there lived, taught, and called His first disciples (*Matt.* 4.13-23, 13.55; *Mk.* 1.39; *Lk.* 4.44, 8.1, 23.5; *John* 7.1). Galilee became a name of contempt both among Jews and Gentiles, because its inhabitants were a mixed race and used a corrupted dialect, which originated in the amalgamation of the Jews, who settled there after the Captivity, with the Gentile foreigners (*John* 1.46, 7.52; *Acts* 2.7). Peter's mode of speech at once proved the place of his nativity (*Matt.* 26.69, 73; *Mk.* 14.70). During the whole life of Christ the ruler or tetrarch of Galilee was Herod Antipas. Remains of splendid synagogues still exist in many of the old towns and villages, attesting the prosperity as well as the numbers of the Jews in former days.

Gal'ilee, Sea of (in *Lk.* 5.1, "Lake of Gennesaret"; in *John* 6.1, 21.1, "Sea of Tiberias"; in O.T., Sea of Chinnereth or Chinneroth).—This inland sea is 12½ miles from north to south and from 4 to 7½ miles in breadth. Its surface is 682 feet below the level of the Mediterranean: its depth from 80 to 100 feet. The Jordan enters in 26 miles from its source, and in that distance there is a fall in the river of 1682 feet, or more than 60 feet to the mile. It is 27 miles east of the Mediterranean and about 60 miles north-east of Jerusalem. The lake is surrounded by lofty country, on the east side the mountains coming close to the shore. Its surface is in general as smooth as that of the Dead Sea, but it is liable to sudden short-lived squalls, caused by gusts from the mountains, especially when the strong current formed by the Jordan is opposed by a wind from the south-east, sweeping from the mountains with the force of a hurricane. We must imagine the Sea of Galilee as in the time of Christ covered with ships and boats, and the beaches sparkling with the houses and palaces, the synagogues and the temples of the Jewish or Roman inhabitants. Much of our Lord's public life was spent on the shores of this inland sea.

Gall.—In the O.T. a plant and its fruit which were exceedingly bitter (*Deut.* 29.18, 32.32; *Ps.* 69.21; *Jer.* 8.14, 9.15, 23.15; *Lam.* 3.5, 19; *Amos* 6.12). The same Hebrew word is translated "hemlock" in *Hos.* 10.4. It was a quick-growing plant, possibly the poppy. The literal meaning, as the fluid secreted by the liver, is referred to in *Job* 16.13, 20.14, 25. The "vinegar mingled with gall" given to our Lord (*Matt.* 27.34) was a weak, acid wine, mingled with a drug called "myrrh" in

Mk. 15.23, and was used to stupefy sufferers.

Gallery.—In *Cant.* 7.5 R.V. has "the king is held captive in the tresses thereof." Elsewhere the word means "watering-troughs," and perhaps the tresses of hair are compared to the channels of running water seen in the pasture-grounds of Palestine. The words so rendered in *Ezek.* 41.15, 16, 42.3, 5, appear to mean colonnades in cloisters.

Galley.—A ship rowed with oars: only in *Isai.* 33.21, where Jerusalem is pictured as defended by broad waters, into which no enemy's "galley with oars" or "gallant (*i.e.* magnificent) ship" shall enter.

Gal'lim.—*Fountains*: a city of Benjamin (1 *Sam.* 25.44; *Isai.* 10.30).

Gal'lio.—Brother of Seneca, the Stoic philosopher, and made Proconsul of Achaia by the Emperor Claudius. St. Paul was brought before him for teaching "men to worship God contrary to the law" (*Acts* 18.12, 13); but Gallio cared for none of these things, meaning simply that he did not wish to interfere in religious controversies. It is an unkind stroke of fate that his name, as that of a person indifferent to religion, should have passed into a proverb of reproach. The conduct of Gallio shows the friendly, or at least impartial, attitude of the Roman authorities towards Christianity in its early days. Gallio was put to death by Nero.

Gama'liel.—*Reward of God*: an illustrious doctor of the Jewish law, a Pharisee, and St. Paul's tutor (*Acts* 22.3). The learned family to which he belonged enjoyed peculiar privileges, especially in relation to the study of Greek literature, which was generally prohibited among the Jews. When the apostles were brought before the rulers, Gamaliel advised the assembly to treat them with caution: and accordingly they were liberated (*Acts* 5.34).

Games.—There are several striking references in the N.T. to the public games so well known among the Greeks and Romans. The prizes for the winners were placed in a very conspicuous place near the course, so that the competitors might be stimulated by having them always in their sight. The "goal" was always clearly visible from one end of the stadium to the other, so that the runner could make straight for it. No doubt it was of these facts that St. Paul was thinking when he said, "I press on toward the goal, unto the prize of the high calling of God in Christ Jesus" (*Phil.* 3.14, R.V.). The competitors at these games formed quite a class, the *athletæ* or athletes. They submitted to very severe training preparatory to these contests, inuring their bodies to fatigue, living on very plain food (such as dried figs, nuts, soft cheese, and coarse bread), and drinking no wine. "Every man that striveth in the games is temperate in all things. . . . I buffet my body, and bring it into bondage" (1 *Cor.* 9.25-27, R.V.). There is also a reference to boxing in this passage: "So fight I, as not beating the air." The hands and arms were bound with a band of leather studded with nails, which very much increased the severity of the blow. The skill of the combatant was shown in so avoiding the blows of his adversary that they were expended on the air. The Greek word rendered "castaway" (R.V. rejected) in this passage is that which was applied to the rejected claimants for a prize. The athletes took care to disencumber their bodies of every article of clothing which could in any manner hinder or incommode them. In the race they were anxious to carry as little weight as possible. The Christian also must "lay aside every weight and the sin which doth so easily beset" him (*Heb.* 12.1). The words "a cloud of witnesses" liken the victorious heroes of faith of chap. 11 to the immense number of spectators who, from the tiers of seats, witnessed the games. The apostle exhorts Timothy to observe the precepts of the Gospel, without which he can no more hope to obtain the approbation of God, and the possession of the heavenly crown, than a competitor in the public games, who disregarded the established rules, could hope to receive from the hands of his judge the promised reward (2 *Tim.* 2.5). The rewards for the winners consisted of crowns or wreaths of various kinds—wild olive, pine, parsley, or laurel, according to the different places where the games were celebrated. After the judges had given their award, a public herald proclaimed the name of the victor; one of the judges put the crown upon his head and a branch of palm into his right hand. Then the herald conducted him through the stadium, proclaiming aloud his name and country; while the delighted multitudes at the sight of him redoubled their acclamation and applause. So the Christian will receive a crown of glory, but one which never fades, reserved in heaven (1 *Pet.* 1.4, 5.4). "I have finished the course," says St. Paul; . . . "there is laid up for me the crown of righteousness which the Lord, the righteous Judge, shall give to me at that day" (2 *Tim.* 4.8). Foot races, riding on horseback, and chariot races were the items in the programmes of the games. Reference is made to the Roman circus and its bloody sports in 1 *Cor.* 4.9 and 1 *Cor.* 15.32. The men who fought with wild beasts were sometimes professional performers, but more usually criminals, deprived of any means of defence.

The only children's sports mentioned in the Bible are keeping tame birds (*Job* 41.5) and playing at marriages and funerals (*Matt.* 11.16): but see *Zech.* 8.5.

Gamma'dim.—Mentioned among the defenders of Tyre: meaning uncertain (*Ezek.* 27.11; R.V. marg., valorous men).

Ga'mul.—*Weaned*: a priest; the leader of the twenty-second course in the service of the sanctuary (1 *Ch.* 24.17).

Garden.—The gardens of the Hebrews were chiefly devoted to fruit and shade trees, aromatic plants and herbs (1 *K.* 21.2; *Cant.* 4.12-16). Gardens of roses and olives are also referred to

in the Scriptures. Owing to the fierce heat of the summer season a supply of water was indispensable, either in the form of a fountain, well, or stream passing through (*Gen.* 2.10, 13.10; *Prov.* 21.1; *Eccles.* 2.5, 6; *Isai.* 58.11). A "well-watered garden" and a "garden having no water" are the symbols of blessing and curse. Gardens were used as burying-places (*John* 19.41) and as places of religious worship and retirement (*Isai.* 1.29, 65.3). Esculent vegetables were planted in some fertile spot in the garden. Watchmen were stationed to guard the harvest (*Job* 27.18; *Jer.* 4.16, 17), but these keepers were not allowed to prevent one from taking from the field enough for the supply of his immediate wants (*Deut.* 23.24). In the Garden of Gethsemane, on the slopes of Olivet, are eight aged olive trees marking the site which tradition has connected with the agony of our Lord. "Their gnarled stems and almost leafless branches," says Mr. W. A. Wright, "attest an antiquity as venerable as that which is claimed for them."

Ga'reb.—1. One of the heroes of David's army (2 *Sam.* 23.38). 2. A hill on the north side of Jerusalem (*Jer.* 31.39).

Garlick.—One of the good things of Egypt which the Israelites remembered with regret in the wilderness (*Num.* 11.5).

Garment.—[DRESS.]

Gar'mite, The.—The descendant of Gerem (1 *Ch.* 4.19).

Garrison.—A fortified post (1 *Sam.* 14). In *Ezek.* 26.11, for "thy strong garrisons," R.V. has "the pillars of thy strength," *i.e.* obelisks, the monoliths which were regarded as symbols of the presence of the deity.

Gash'mu.—(*Neh.* 6.6). [GESHEM.]

Ga'tam.—Son of Eliphaz and grandson of Esau (*Gen.* 36.11, 16; 1 *Ch.* 1.36).

Gate.—Gates of houses, as of cities, were of wood, iron, or brass (1 *Sam.* 4.18; *Acts* 12.10, 13). The gates of the cities were the places of greatest concourse for business, judicial proceedings, conversation, and idling (*Gen.* 19.1; *Deut.* 17.5, 25.7; *Ruth* 4.1-12; 2 *Sam.* 15.2; 2 *K.* 7.1; *Neh.* 8.1; *Job* 29.7; *Prov.* 22.22, 31.23; *Amos* 5.10, 12, 15). As a remnant of old Oriental custom and language, the court of Constantinople is still called the Sublime Porte. The gates of cities contained chambers over the gateway. The gates were two-leaved, closed with locks and fastened with metal bars. The Beautiful Gate of the Temple (*Acts* 3.2) was made entirely of Corinthian brass, and twenty men were required to close it.

Gath.—*Wine press*: one of the five Philistine strongholds, the native place of Goliath (1 *Sam.* 6.17, 17.4). In the times of the Hebrew kings it was always a thorn in the side of Israel. It has been identified as Tell es-Safi, 16 miles east of Ashdod. The inhabitants of Gath are called Gittites (*Josh.* 13.3).

Gath-Hepher or **Gittah-Hepher.**—*Wine-press of digging*: the birthplace of the prophet Jonah (2 *K.* 14.25). Joshua assigned the city to the tribe of Zebulun (*Josh.* 19.13; A.V. wrongly *Gittah-Hepher*). It has been identified with the present village of el Mesh-hed, 2½ miles east of Sepphoris (Seffurieh), with a population of a few Moslems. The supposed tomb of Jonah is still venerated there.

Gath-Rim'mon.—*Wine press of Rimmon*: 1. A city in the territory of Dan, north-east of Joppa (*Josh.* 19.45, 21.24; 1 *Ch.* 6.69). 2. A city of Manasseh, west of Jordan (*Josh.* 21.25).

Ga'za or **Azzah.**—*The strong place*: a city of the Philistines, made by Joshua part of the tribe of Judah. It was one of the five strongholds of the Philistines, situated towards the southern extremity of Palestine (1 *Sam.* 6.17), between Raphia and Askelon, 60 miles south-west of Jerusalem. Joshua was not able to subdue it; and though Judah did conquer it, it did not remain long in their hands. Its gates were carried away by Samson (*Judg.* 16.1-3). Here he was afterwards a prisoner and "did grind in the prison house." Here he also pulled down the temple of Dagon and slew "all the lords of the Philistines," himself also perishing in the ruin (*Judg.* 16.21-30). In the reigns of Jotham and Ahaz it recovered its independence, but was again subdued by Hezekiah (2 *K.* 18.8). It was afterwards subject to the Egyptians, Persians, and Chaldeans, and was captured by Alexander the Great after a five months' siege. It was afterwards taken by Alexander Jannæus, and frightful barbarities were inflicted on the inhabitants. Gabinius rebuilt it and placed it under Roman protection. Only a remnant of its former greatness remains. The modern Ghuzzeh stands on an elevation; the houses are built of stone, but of very mean appearance. The scenery around is beautiful, and the vegetable productions are luxuriant and fragrant.

Ga'zathi'tes, Gazites.—The inhabitants of Gaza (*Josh.* 13.3; *Judg.* 16.2).

Gazelle.—[ROE, DORCAS.]

Ga'zer.—(2 *Sam.* 5.25; 1 *Ch.* 14.16: R.V. *Gezer*, which see).

Ga'zez.—1. A son of Caleb by Ephah his concubine (1 *Ch.* 2.46). 2. Grandson of Caleb and of Ephah (1 *Ch.* 2.46).

Ga'zites.—[GAZATHITES.]

Gaz'zam.—The sons of Gazzam were among the families of the Nethinim who returned from the exile with Zerubbabel (*Ezra* 2.48; *Neh.* 7.51).

Geba (A.V. **Gaba**).—*Hill*: now Jeba, 6 miles north of Jerusalem on the top of a rocky ridge on the south edge of Wady es-Suweinit, which separates it from Michmash (1 *Sam.* 14.5) and commanding the pass. Town of Benjamin on the north boundary of the tribe and of the kingdom of Judah (*Josh.* 18.24; 1 *Sam.* 13.16; 2 *Sam.* 5.25; 2 *K.* 23.8; 1 *Ch.* 8.6); assigned to the priests (*Josh.* 21.17; 1 *Ch.* 6.60); scene of conflict between the Philistines and Jonathan (1 *Sam.* 13.3); and of victory of David over the Philistines (2 *Sam.* 5.25); fortified by Asa (1 *K.* 15.22; 2 *Ch.* 16.6); occupied by the Assyrian army on their way to Jerusalem

(*Isai.* 10.29), and by some who returned from the Captivity (*Ezra* 2.26; *Neh.* 7.30, 11.31, 12.29).

Ge'bal.—*Boundary*: town on coast of Phœnicia, unconquered by the Israelites (*Josh.* 13.5); the inhabitants (A.V. Giblites, R.V. Gebalites) were famed as masons and shipwrights (1 *K.* 5.18; *Ezek.* 27.9). Now called Jebeil, with ruins which indicate its former greatness and magnificence. Whether this Gebal is intended in *Ps.* 83.7, or another south of the Dead Sea, is doubtful.

Ge'ber (R.V. Ben-geber).—*Strong*: 1. See 1 *K.* 4.13. 2. A commissariat officer of Solomon whose district included the modern Belka, the great pasture-ground of the tribes east of the Jordan (1 *K.* 4.19).

Ge'bim.—*Cisterns, ditches*: a city of Benjamin (*Isai.* 10.31).

Gecko (*Lev.* 11.30 R.V.).—A.V. has "ferret." The gecko is a repulsive-looking lizard.

Gedali'ah.—*Jah is great*: he was appointed by Nebuchadnezzar to take charge of the people of Judah after he had subdued it and destroyed the temple and capital of the nation (2 *K.* 25.22). He was joined by Jeremiah, and took measures to resettle the scattered Jews, but after two months' beneficent rule he was assassinated by a party of the royal family of Judah, headed by Ishmael (*Jer.* 40, 41). He was a gentle, pious man, who governed the people well, and whose death is still commemorated in the Jewish calendar as a national calamity.

Ged'eon.—The Greek form of the Hebrew name Gideon (*Heb.* 11.32; R.V. *Gideon*).

Ge'der.—*Wall*: a city of the Canaanites, lying west of the Jordan (*Josh.* 12.13).

Gede'rah.—*Enclosed place*: a lowland city in Judah (*Josh.* 15.36; 1 *Ch.* 4.23 R.V.). It has been identified with Jedîreh, 9 miles south of Ludd. [LYDDA.]

Gede'rathite.—Either a native of Gederah, or of Gedor, in Benjamin (1 *Ch.* 12.4). [See GEDOR 1.]

Gede'rite.—An inhabitant of Geder (1 *Ch.* 27.28) or of Gederah.

Gede'roth.—*Walls*: a town in the low country of Judah (*Josh.* 15.41; 2 *Ch.* 28.18).

Gederotha'im.—*Two walls*: one of the fourteen cities in the low country of Judah (*Josh.* 15.36). As the fourteen are complete without it, perhaps an accidental repetition of Gederah.

Ge'dor.—*A wall*: 1. A town of Judah in its mountainous region (*Josh.* 15.58). Identified with Jedur, about 2 miles west of the road from Hebron to Bethlehem. Perhaps the same as the Gedor of 1 *Ch.* 12.7, which was a town of Benjamin. [GEDERATHITE.] 2. In 1 *Ch.* 4.39 (probably a mistake for Gerar), between the south of Judah and Mount Seir, *i.e.* Petra. 3. An ancestor of Saul (1 *Ch.* 8.31, 9.37). 4. A member of the tribe of Judah (1 *Ch.* 4.4, 18).

Ge-hara'shim (1 *Ch.* 4.14, R.V.).—[CHARASHIM, THE VALLEY OF.]

Geha'zi.—*Valley of vision*: the confidential servant of Elisha, prominent in the story of the Shunammite's son (2 *K.* 4 and 8). When the prophet cured Naaman of leprosy, the latter offered him a handsome gift, which he declined. Gehazi, however, by falsehood obtained a part of this gift. Elisha punished him by inflicting leprosy upon him and his posterity (5.15-27).

Gehen'na.—(The first syllable represents the Hebrew word for *valley*.) The Greek form in the N.T. (not used in the LXX) of the place known in Hebrew as the *Valley of Hinnom*, or more frequently *Valley of the Son of Hinnom* (*Children* in 2 *K.* 23.10, but see R.V. marg.). The first mention is in *Josh.* 15.8, as part of the boundary of Judah, separating that tribe from Benjamin (*Josh.* 18.16), and running west and south of Jerusalem. In the days of Ahaz and Manasseh the valley, and especially a place in it called Topheth, was the scene of the idolatrous worship of Molech, accompanied with human sacrifice by fire (2 *K.* 16.3, 21.6; 2 *Ch.* 28.3, 33.6; *Jer.* 7.31, 32.35). In consequence the valley was "defiled" by Josiah, "that no man might make his son or his daughter to pass through the fire to Molech" (2 *K.* 23.10). A revival of these abominations under Jehoiakim (*Jer.* 11.10-13; *Ezek.* 20.31) brought down the curse of Jeremiah upon the valley, and the prophecy that it should "no more be called Tophet, nor The Valley of the Son of Hinnom, but The Valley of Slaughter" (*Jer.* 7.32, 19.1-13). The use of the name to designate a place of punishment after death does not appear in the O.T., although the valley is probably referred to in *Isai.* 50.11, 66.24. This symbolism would be the more natural and striking if the late Jewish tradition (*c.* 1200 A.D.) is well founded, that the place was made the receptacle for the filth of the city and the bodies of criminals, fires being kept continually burning to consume and purify. At any rate, by N.T. times this figurative usage was established, and the name Gehenna is used in this sense by our Lord, and outside His words only in the Epistle of James (*Matt.* 5.22, 29, 30, 10.28, 18.9, 23.15, 33; *Mk.* 9.43, 45, 47; *Lk.* 12.5; *Jas.* 3.6: in each instance A.V. and R.V. "hell"). Compare also the symbolic language of *Matt.* 8.12, 13.42, etc., and *Rev.* 19.20, etc. Of course to recognise that our Lord spoke in symbols does not affect the solemn warning of His words. [HELL, HINNOM.]

Geli'loth.—*Circles* (perhaps stone circles, or rolling stones): a place on the south boundary line of Benjamin (*Josh.* 18.17), and so on the north boundary of Judah (*Josh.* 15.7, where it is called Gilgal). The Hebrew word occurs also *Josh.* 13.2, 22.10, 11; *Ezek.* 47.8; *Joel* 3.4 (A.V. borders, coasts, country; R.V. region).

Gemal'li.—*Camel owner*: father of Ammiel; one of the twelve spies sent to explore the land of Canaan (*Num.* 13.12).

Gemari'ah.—*Jehovah hath completed*: 1. A prince of Judah, from whose window Baruch read Jeremiah's alarming prophecy to the people. He begged Jehoiakim not to burn the roll (*Jer.* 36). 2. Zedekiah's ambassador to the

king of Babylon, by whom Jeremiah sent a letter to his countrymen in captivity, warning them against the indulgence of any false hopes of redemption (*Jer.* 29.3).

Genealogy.—No nation was ever more careful to preserve their genealogies than the Jews.

The genealogies, after the Captivity, had both a civil and a religious importance—as proving the rights of the different families to their respective inheritances, and as furnishing evidence of the descent of the Messiah. In *Ezra* (chap. 2) and *Neh.* (chap. 7), for instance, are two separate but parallel registers of the same number of people, though with differences of detail. The Jewish priests were obliged to produce an exact genealogy of their families before they were admitted to exercise their function. Wherever placed, the Jews kept tables of genealogy in their several families, the originals of which were lodged at Jerusalem, to be consulted occasionally. These authentic monuments, during all their wars and persecutions, were taken great care of, and from time to time renewed. But, since the last destruction of Jerusalem and the dispersion of the people, their ancient genealogies have been lost (1 *Ch.* 5.1, 17, 9.1; 2 *Ch.* 12.15; *Ezra* 2.62; *Heb.* 7.3, 14).

The genealogy of our Saviour is deduced by Matthew from Abraham, by Luke from Adam to Joseph, through a space of 4000 years and upwards. It is probable that both forms of His genealogy give the descent of Joseph, not of Mary, the reason being that in the public registers, from which we may assume that the genealogies were transcribed, Jesus, the son of Mary, the espoused wife of Joseph, could only appear as Joseph's son. Lord Arthur C. Harvey wrote: "The simple principle that one evangelist (Matthew) exhibits that genealogy which contained the successive heirs to David's and Solomon's throne, while the other (Luke) exhibits the paternal stem of him who was the heir, explains all the anomalies of the two pedigrees, their agreements as well as their discrepancies and the circumstance of there being two at all." Mary was in all probability the first cousin of Joseph, so that in point of fact, though not of form, both the genealogies are as much hers as her husband's. "Genealogies" in 1 *Tim.* 1.4; *Tit.* 3.9. refer to such fanciful enumerations as are found in the *Book of Jubilees.* [CHRONICLES, GENERATION.]

Generation.—The word is used in *Ps.* 24.6 to denote a particular class of people. It is practically equivalent to "genealogy" in *Matt.* 1.1 and to "history" in *Gen.* 2.4. In the long-lived patriarchal age a generation seems to have been computed at 100 years (*Gen.* 15.16); the later reckoning was from thirty to forty years (*Job* 42.16).

Genesis, Book of.—The critical questions associated with this book are discussed under PENTATEUCH, which see.

The *contents* of the book may be summarised as follows:—

1. *From the Creation to the Deluge*: including the creation of the world, the formation of Man in the image of God, the institution of the Sabbath and of marriage (chaps. 1, 2); the introduction of evil into the world, the sentence upon the Tempter and upon man, and God's gracious promise of a Saviour (3); the account of Cain and Abel, and of Cain's descendants; the beginning of human industrial occupations, of manufactures, and of the arts (4); the line of patriarchs from Adam to Noah (5); the universal prevalence of wickedness, the destruction of the ungodly world by the Flood, with the preservation of Noah and his family (6, 7).

2. *From the Deluge to the Call of Abraham*: comprising God's Covenant of mercy with the new world, and Noah's prophecy respecting his three sons (9); the re-peopling of the earth by Noah's descendants, the origin of national distinctions, and the commencement of the principal ancient empires (10); the confusion of tongues, and the dispersion of the human family over the earth (11).

3. *From the Call of Abraham to the Death of Joseph.* In this portion of the book the general affairs of mankind are only occasionally and incidentally noticed; and it is chiefly occupied with the patriarch and his descendants, whom God chose and separated from the rest of the world, that from their race the promised Saviour might come. We have the history of Abraham and his family, with notices of the origin and history of some of the most ancient kings and nations (12-25); of Isaac and his family (26, 27); of Jacob and his family (28-35); and more particularly of Joseph, leading to the introduction of the house of Israel into Egypt, where they were preserved from famine, and their training and consolidation into a great people were to be providentially accomplished (37-47); followed by Jacob's prophecy respecting his sons and their descendants, with a glimpse of the future Redemption (48, 49). The book concludes with Joseph's commandment concerning his remains, and his death (50).

References in the New Testament to the Book of Genesis are abundant. The following passages are cited with the usual formulas of quotation, as "It is written," "The Lord said," and the like:—

Gen. 1.27 . . .	*Matt.* 19.4
2.2 . . .	*Heb.* 4.4
2.7 . . .	1 *Cor.* 15.45
12.3 . . .	*Acts* 3.25; *Gal.* 3.8
17.7 . . .	*Gal.* 3.16, 19
21.10, 12 .	*Gal.* 4.30; *Heb.* 11.18
22.16, 17 .	*Heb.* 6.13, 14; *Jas.* 2.23
25.23 . . .	*Rom.* 9.12

Incidents and personages in Genesis are frequently referred to, as—*Gen.* 3.4, 5 Eve beguiled by the serpent, 2 *Cor.* 11.3; 1 *Tim.* 2.14.

4.4 Abel's sacrifice, *Heb.* 11.4.

5.24 Character and Translation of Enoch, *Heb.* 11.5, 6.

14.18-20 Melchizedek, *Heb.* 7 *passim.*
19.24-26 Destruction of Sodom and Gomorrah, *Lk.* 17.29, 32; 2 *Pet.* 2.6.
22.9 Abraham's offering of Isaac, *Jas.* 2.21.
25.33 Esau's sale of his birthright, *Heb.* 12.16.
47.31 Jacob's worship, leaning on his staff (*or* bed), *Heb.* 11.21 (see § 25).

Add a whole series of references in Stephen's address to the Sanhedrin, *Acts* 7.

The phrase "In the beginning" (1.1) is echoed with a deeper meaning in *John* 1.1. Man made in the likeness of God (5.1, 9.6) is a truth recognised in 1 *Cor.* 11.7; *Eph.* 4.24; *Col.* 3.10; *Jas.* 3.9. The sanctity of the marriage relation is enforced from *Gen.* 2.24 by our Lord, *Matt.* 19.5, and by Paul in 1 *Cor.* 6.16; *Eph.* 5.31. The faith of Abraham (15.5, 6) is repeatedly used as a foreshadowing of the Christian character, *Rom.* 4.3; *Gal.* 3.6; *Jas.* 2.23. "Paradise" carries the thought back to "the Garden," *Gen.* 2.8, 9; *Rev.* 2.7, 22.1, 2, and Jacob's ladder is taken as an expressive type, *Gen.* 28.12; *John* 1.51.

Many verbal accordances also show how this book was familiar to the inspired writers of the New Testament as authoritative and Divine.

Gennesaret, Lake of.—[GALILEE, SEA OF.]

Gennesaret, Land of.—After the miracle of feeding the 5000, our Lord and His disciples crossed over the Sea of Galilee and "came into the land of Gennesaret" (*Matt.* 14.34; *Mk.* 6.53). The district is so called from Chinnereth, the ancient name of a city (*Josh.* 19.35) and adjoining tract, extending 4 miles along the north-west shore of the Sea of Galilee. This district possessed a singular fertility, with a delightful climate and an abundance of many kinds of fruit. The shores of the lake at this part are strewn with shapeless ruins, marking the sites of some of those towns and villages in which Christ taught.

Gentiles (*i.e.* nations).—A term applied by the Hebrews to all peoples outside the pale of Israel.

Genu'bath.—The son of Hadad, an Edomite. His mother was an Egyptian princess. He was brought up like one of the sons of Pharaoh (1 *K.* 11.19, 20).

Ge'ra.—The son of Bela, and a descendant of Benjamin (*Gen.* 46.21; 1 *Ch.* 8.3).

Gerah.—A small weight, or coin, and a twentieth part of a shekel (*Ex.* 30.13). Translated as *obelos* in LXX.

Ge'rar.—Now Umm el-Jerar. Town and district in the country of the Philistines, south of Gaza (*Gen.* 10.19) and Beersheba, residence of Abimelech; of Abraham after the destruction of Sodom (*Gen.* 20.1, 2); and of Isaac when there was a famine in Canaan (*Gen.* 26.1-26); spoiled by Asa in his overthrow and pursuit of the Ethiopians under Zerah (2 *Ch.* 14.13, 14).

Gerasenes.—[GERGESENES.]

Gergese'nes.—The country of: according to A.V. of *Matt.* 8.28 the scene of the cure of the demoniac. The true reading, however, in *Matt.* is *Gadarenes*, and in *Mk.* and *Lk. Gerasenes* (but see R.V. marg. *Lk.* 8.26). The Gerasa of Gilead, some 30 miles south-east of the lake, cannot be intended: this Gerasa as well as "Gergesa" must be identified with the modern Kersa. [GADARENES.]

Geri'zim.—*Barren*: a mountain 2849 feet above the level of the sea, south of the entrance of the valley of Shechem, opposite Ebal; scene of reading the blessings and curses when the Israelites entered Canaan (*Deut.* 11.29, 27.12; *Josh.* 8.33); of Jotham's parable to the men of Shechem (*Judg.* 9.7); site of Samaritan temple (*John* 4.20) and worship to the present day. Now called Jebel et-Tor.

Gershom.—Explained as meaning "*a stranger there*": 1. The first-born son of Moses (*Ex.* 2.22, 18.3). Jonathan the son of Gershom was the first priest in the irregular worship of the tribe of Dan (*Judg.* 18.30). 2. A member of the family of Phinehas who accompanied Ezra from Babylon (*Ezra* 8.2).

Gershon.—The eldest of the sons of Levi (*Gen.* 46.11; 1 *Ch.* 6.1, etc.); called also Gershom in 1 *Ch.* 6.16, 17, 62, 71, 15.7. The line of Kohath, a younger son, rose to pre-eminence, for Aaron and the priests belonged to it. The most distinguished of the Gershonites was Asaph (1 *Ch.* 6.39-43). They had charge of the coverings, curtains, hangings, and cords of the Tabernacle (*Num.* 3.25, 26, 4.25, 26). Thirteen cities were apportioned to them among the northern tribes (*Josh.* 21.27-33; 1 *Ch.* 6.62, 71-76).

Gershonites.—[GERSHON.]

Geruth-Chimham (*Jer.* 41.17).—[CHIMHAM.]

Ge'sham (R.V. Geshan).—See 1 *Ch.* 2.47.

Ge'shem (in *Neh.* 6.6 **Gashmu**).—An Arabian, and one of those who opposed Nehemiah in the rebuilding of the walls of Jerusalem (*Neh.* 2.19, 6.1).

Ge'shur.—Small kingdom east of the Jordan, south of Mount Hermon, north of Bashan (*Josh.* 12.5); taken by Jair, son of Manasseh (*Deut.* 3.14; 1 *Ch.* 2.23), but inhabitants not expelled (*Josh.* 13.2, 11, 13); under the government of Talmai, whose daughter was married to David, and was the mother of Absalom (2 *Sam.* 3.3); Absalom's asylum after killing his brother Amnon (2 *Sam.* 13.37, 38, 14.23, 32, 15.8).

Geshu'ri, Geshurites.—1. The inhabitants of Geshur (*Deut.* 3.14; *Josh.* 12.5, 13.2, 11, 13; 1 *Ch.* 2.23). 2. A tribe mentioned in the south with the Amalekites (1 *Sam.* 27.8) and the Gezrites.

Ge'ther.—The third of the four sons of Aram (*Gen.* 10.23).

Gethsem'ane.—*Oil press*: garden just outside Jerusalem, across the Kedron, at the foot of the Mount of Olives, the frequent resort of our Lord, and the scene of His agony (*Matt.* 26.30, 36; *Mk.* 14.26, 32; *Lk.* 22.39; *John* 18.1, 2).

Geu'el.—*Greatness of God*: a son of Machi, a prince of Gad, and one of the spies sent by Moses to examine the land (*Num.* 13.15).

Ge'zer (see also *Gazer*).—*Steep*: a royal city of the Canaanites taken by Joshua (*Josh.* 10.33, 12.12); in the south boundary of Ephraim

(*Josh.* 16.3 ; 1 *Ch.* 7.28); assigned to the Kohathites, and made a city of refuge ; inhabitants not expelled (*Josh.* 16.10, 21.21 ; *Judg.* 1.29 ; 1 *Ch.* 6.67); limit of David's pursuit of the Philistines (2 *Sam.* 5.25 ; 1 *Ch.* 14.16); taken and burnt by Pharaoh, given to his daughter, the wife of Solomon, and rebuilt by him (1 *K.* 9.15-17). Now known as Tell Jezer, a few miles south of Ramleh. The investigation of the ruins shows that it was inhabited from 2500 B.C. continuously until recent times. Among the discoveries made were skeletons of children sacrificed at the building of new houses, a row of large standing stones used in connexion with the worship of the sun, and a tongue of gold, recalling Achan's theft (*Josh.* 7.21).

Gezrites (A.V. marg. *Gerzites*; R.V. *Girzites*, marg. *Gizrites*).—Apparently the inhabitants of Gezer, but possibly another tribe (1 *Sam.* 27.8).

Ghost (Anglo-Saxon *gast*, a spirit).—To "give up the ghost" (*Jer.* 15.9 ; *John* 19.30) is to die. [GOD, SPIRIT, TRINITY.]

Gi'ah.—*Fountainhead*: place near which Joab and Abishai pursued Abner (2 *Sam.* 2.24).

Giant.—For "giants" in *Gen.* 6.4, etc., see NEPHILIM ; in *Deut.* 2.11, etc., see REPHAIM. [ANAK, ZAMZUMMIM, ZUZIM.]

For "giant" in *Job* 16.14, the R.V. margin gives "mighty man," the word being elsewhere used of "mighty men," where the thought is rather of prowess than of size.

Giants, Valley of the.—[REPHAIM, VALLEY OF].

Gib'bar.—*Hero*: one who came up with Zerubbabel from Babylon (*Ezra* 2.20; in *Neh.* 7.25 Gibeon).

Gibbe'thon.—*Height*: Philistine town allotted to Dan ; assigned to Kohathites (*Josh.* 19.44, 21.23) ; recovered by Philistines and besieged by Nadab, king of Israel (1 *K.* 15.27, 16.15, 17). Now Kibbieh.

Gib'ea.—*Highlander*: there is little doubt that in 1 *Ch.* 2.49 a place, and not a person, is meant, namely, Gibeah in Judah.

Gib'eah.—*Hill*: 1. Town in the mountains of Judah (*Josh.* 15.57). 2. Gibeah of Benjamin. Scene of wrong which led to the almost entire extirpation of the tribe of Benjamin (*Judg.* 19 and 20) ; home of Saul (1 *Sam.* 10.26, etc.) ; whence Jonathan set out to dislodge the Philistines from Geba (1 *Sam.* 13.2, 3) ; where Saul's seven sons were hanged (2 *Sam.* 21.1-9) ; home of three of David's mighty men (2 *Sam.* 23.29 ; 1 *Ch.* 11.31, 12.3) ; of Uriel (2 *Ch.* 13.2); occupied by the Assyrian army on their way to Jerusalem (*Isai.* 10.29, a passage which shows that Gibeah and Geba are not the same); seat of idolatry (*Hos.* 5.8, 9.9, 10.9). Identified with the modern Tell el-Ful, a village on the main road running north from Jerusalem. [GIBEATH.] In 2 *Sam.* 6.3 R.V. has "the house of Abinadab that was in the hill" ; cf. 1 *Sam.* 7.1.

Gibeath (*Josh.* 18.28).—[GIBEAH 2.]

Gibeathite.—An inhabitant of Gibeath (1 *Ch.* 12.3).

Gib'eon.—Five miles north-west of Jerusalem, on the top of a low, isolated, oblong hill, in the midst of a rich upland plain, the "land of Benjamin." A chief city of the Hivites ; its inhabitants made a league with Joshua (*Josh.* 9.3-17). It was consequently assaulted by Canaanite kings, but relieved by Joshua (*Josh.* 10) ; allotted to Benjamin and assigned to the priests (*Josh.* 18.25, 21.17) ; was the scene of encounter between the men of David and of Ishbosheth under Joab and Abner, and of Asahel's death (2 *Sam.* 2.12-17, 24, 3.30); of Amasa's death by Joab (2 *Sam.* 20.5-10) and of Joab's death by Benaiah (1 *K.* 2.28-34). It was the site of the tabernacle of the congregation under David and Solomon (1 *Ch.* 16.39 ; 2 *Ch.* 1.3), the ark being at Jerusalem (2 *Ch.* 1.4) ; visited in state by Solomon at the beginning of his reign (1 *K.* 3.4-15, 9.2 ; 2 *Ch.* 1.3-13) ; and again for the removal of the tabernacle and its furniture to the temple (1 *K.* 8.4) ; occupied by some of those who returned from captivity (*Neh.* 3.7, 7.25). It was the residence of Hananiah, the false prophet (*Jer.* 28.1) ; scene of recovery of Ishmael's captives by Johanan (*Jer.* 41.12, 16). The modern name is El-Jib.

Gibeonites, The.—The inhabitants of Gibeon (2 *Sam.* 21).

Giblites, The.—The inhabitants of Gebal (*Josh.* 13.5 ; R.V. Gebalites). [GEBAL.]

Giddal'ti.—*I magnify God*: a son of Heman, the king's seer, and hence a Kohathite (1 *Ch.* 25.4, 29).

Gid'del.—*He hath magnified*: 1. Children of Giddel returned from the Captivity with Zerubbabel (*Ezra* 2.47 ; *Neh.* 7.49). 2. Sons of Giddel, amongst the "servants of Solomon" who returned to Judæa in the same caravan as 1 (*Ezra* 2.56).

Gid'eon.—*The hewer*: the son of Joash, of the tribe of Manasseh ; also called Jerubbaal (*Judg.* 6.32, etc.) and Jerubbesheth (2 *Sam.* 11.21). He dwelt in the city of Ophra, and was chosen by God in a very extraordinary manner to deliver the Israelites from the oppression of the Midianites, under which they had suffered for seven years. These cruel and rapacious hordes annually destroyed all the produce of Canaan, except such as could be concealed in mountain fastnesses. Gideon's stratagem was well calculated to throw consternation into the night camp of a vast undisciplined army. The flash of torches and the reverberating echoes of the shouting and the three hundred trumpets among the hills caused a panic which ended in the overwhelming defeat of the Midianites. He was the seventh judge of Israel, and judged for fifty years. He refused to be king of Israel. Unfortunately he allowed himself to be enticed into idolatry in the fabrication of an ephod which "became a snare to him and his house." Nevertheless he is honourably mentioned in *Heb.* 11.32. See *Judg.* 6.14-27, 8.1-24, etc.

Gideo'ni.—Father of Abidan (*Num.* 1.11, etc.).

Gid'om.—*A cutting off*: a place named as the limit to which the pursuit of Benjamin extended after the battle of Gibeah. Hence

it was between Gibeah and the cliff Rimmon (now called Rummon), about three miles east of Bethel (*Judg.* 20.45).

Gier Eagle.—This is one of the birds forbidden for food (*Lev.* 11.18; *Deut.* 14.17: R.V. vulture), identical with the modern Egyptian vulture, about the size of a raven, which feeds upon offal and carrion. On the wing it is a handsome creature, with a bold contrast of colours in the pure white and dark brown of its plumage. It has been described as the foulest feeder that lives; when it cannot obtain rotten fish, carrion, or excrementary matter, it preys upon rats, mice, small lizards, snakes, and insects. It is commonly called Pharaoh's hen in the East, and is everywhere protected on account of its great value as a scavenger.

Gift.—The practice of making presents is very common in Oriental countries; rulers and kings, realising the difficulties and dangers of collecting revenue by taxation, encouraged their subjects to offer them presents freely (1 *Sam.* 10.27). The practice and the expectation was that whoever approached the king or his officers should come with a gift (*Prov.* 18.16). The practice was liable to serious abuse, opening the door wide to bribery and corruption, which are strongly condemned in many passages of Scripture (*Ex.* 23.8; *Deut.* 10.17; *Ps.* 15.5; *Isai.* 1.23, and elsewhere). Sometimes the king when he made a feast presented vestments to all the guests that were invited, with which they clothed themselves before they sat down to it (*Gen.* 45.22; 2 *K.* 10.22; *Rev.* 3.5). The refusal of a present was regarded as a great insult. Yet giving is frequently only an Oriental move in a bargain (see *Gen.* 23: 2 *Sam.* 24.22).

Gi'hon.—*Stream*: 1. One of the rivers of Eden, which see (*Gen.* 2.13). 2. The scene of Solomon's anointing and proclamation as king (1 *K.* 1.33, 38, 45), in the valley of the Kedron, east of Jerusalem (2 *Ch.* 33.14), where was a spring whose waters were diverted into the city of David on the approach of the Assyrian army (2 *Ch.* 32.30).

Gila'lai.—A priest who was present at the dedication of the wall of Jerusalem (*Neh.* 12.36).

Gil'boa.—Mountain range in Issachar, west of the Jordan, where Saul and Jonathan were defeated by the Philistines and slain (1 *Sam.* 28.4, 31.1, 8; 2 *Sam.* 1.6, 21, 21.12; 1 *Ch.* 10.1, 8). At the village of Jelbon, on the southern part of the range, there is still a perennial spring of water, whence doubtless the name Gilboa was derived. The ridge itself is barren, but there are rich valleys on either side. There are nine villages on the slopes of Gilboa, the most important of which is Jezreel, now known as Zer'in.

Gil'ead.—*Hard, rocky region*: 1. A mountainous district east of the Jordan, occupied by Reuben, Gad, and half-tribe of Manasseh; occasionally the word signifies the whole region east of the Jordan (*Deut.* 34.1; *Josh.* 22.9; *Judg.* 20.1). The country was hilly, richly wooded, picturesque, affording rich pasturage (*Num.* 32.1), producing spices and aromatic gums (*Gen.* 37.25; *Jer.* 8.22, 46.11). It was the site of Jacob's encampment when overtaken by Laban (*Gen.* 31.21, 25); was taken by the Israelites (*Num.* 21.24, 25, 32-35; *Deut.* 2.32-36, 3.1-10); was the home of Jair (*Judg.* 10.3), of Jephthah (*Judg.* 10.1, 11.7-11), and of Elijah (1 *K.* 17.1); the refuge of Israelites from Philistines (1 *Sam.* 13.7), of Saul's sons (2 *Sam.* 2.8, 9), of David when fleeing from Absalom, who followed him thither (2 *Sam.* 17.24, 26); was taken by Hazael, king of Syria, in the reign of Jehu (2 *K.* 10.33). The "balm of Gilead" was the sap of a tree which grows in that region. It is a white, sticky substance, which quickly coagulates, and is valuable in the cure of inflammations. In the time of Alexander the Great it was estimated as worth twice its weight in silver. Mahanaim, the southern capital of Gilead, still exists as Mukhmah. The name of Jabesh-gilead, in the north, survives in that of Wady Yabis. Northwest of Rabbath-ammon, in the south, the ruins of Jubeihah mark the site of Jogbehah, to which Gideon pursued the Midianites (*Judg.* 8.11). Succoth, where Jacob went after Esau departed from him, is identified with Tell Der'ala, north of the Jabbok, and Mizpeh with Suf.

2. The word Gilead is also found as the name of persons (*Num.* 26.29; *Judg.* 11.1; 1 *Ch.* 5.14).

Gilead, Mount.—In *Judg.* 7.3 "depart from Mount Gilead" cannot be right, as Gilead is east of Jordan, and Gideon's army was encamped on Gilboa, west of Jordan. The choice seems to be between reading "Gilboa," or (with R.V. marg.) interpreting "go round about Mount Gilead," a long detour to avoid the enemy.

Gileadites, The.—A branch of the tribe of Manasseh, descended from Gilead or inhabiting Gilead (*Num.* 26.29; *Judg.* 12.4; 2 *Sam.* 17.27; 1 *K.* 2.7; *Ezra* 2.61; *Neh.* 7.63).

Gil'gal.—*A circle of stones*: 1. Site of first Israelite encampment after crossing the Jordan. Here the twelve stones taken from the river were set up, those born in the wilderness were circumcised, first passover kept in the land was observed, and an encampment remained during the early period of the conquest (*Josh.* 4.19, 20, 5.9, 10, 9.6, 10.6-43, 14.6). It was visited by Samuel as judge (1 *Sam.* 7.16). Here offerings were presented to Jehovah (1 *Sam.* 10.8, 11.14, 15, 13.4-15, 15.12, 21); Saul was proclaimed king (1 *Sam.* 11.14, 15); Agag the Amalekite was killed (1 *Sam.* 15.33). Thither the men of Judah came to welcome David on his return to Jerusalem after the death of Absalom (2 *Sam.* 19.15-40). It was occupied after the return from captivity (*Neh.* 12.29). The site of Gilgal is now occupied by Tell Jiljul, 4½ miles from the Jordan and 1½ miles from Er-Riha (Jericho). 2. A town 6 miles north of Bethel, whence Elijah and Elisha set out before the translation of the former, and whither Elisha returned (2 *K.* 2.1, 4.38). Now called Jiljilia. 3. The "king of the nations of Gilgal" was overthrown by Joshua (*Josh.* 12.23). This Gilgal is now a village called

Jiljuliah, north of Joppa, and 6 miles north of Antipatris. 4. Landmark in the north boundary of Judah, called also Geliloth, probably the same as Gilgal 1 (*Josh.* 15.7, 18.17).

Gi'loh.—Town in highlands of Judah (*Josh.* 15.51), the home of Ahithophel (2 *Sam.* 15.12, 23.34).

Gi'lonite.—A native of Giloh, only used with reference to Ahithophel (2 *Sam.* 15.12, 23.34).

Gim'zo.—Town in north-west of Judah taken by the Philistines in time of Ahaz (2 *Ch.* 28.18). Now called Jimzu, a large village between 2 and 3 miles south-west of Lydda, south of the road between Jerusalem and Jaffa.

Gi'nath.—The father of Tibni (1 *K.* 16.21, 22).

Ginne'thon.—One of those who sealed the covenant (*Neh.* 10.6, 12.16: in 12.4 A.V. Ginnetho, R.V. Ginnethoi).

Girdle.—An indispensable article in the dress of an Oriental, used to tuck up the long flowing vestments which otherwise would be an impediment in work or on a journey. It was commonly made of leather, wool, or linen, often woven into a variety of figures and made to fold several times about the body. One end of the girdle, being doubled back and sewn along the edges, served as a purse. This is the "purse" which is mentioned in *Matt.* 10.9 and *Mk.* 6.8. The girdle was sometimes put to a further use by fixing knives and daggers in it; while the writers and secretaries suspended in them their inkhorns (*Ezek.* 9,2). To loose the girdle and give it to another was a token of great confidence and affection. A girdle curiously and richly wrought was a mark of honour, and sometimes bestowed as a reward of merit (2 *Sam.* 18.11). "To gird up the loins" is to draw the girdle tighter, and so to prepare for a journey or for some vigorous enterprise.

Gir'gashites, The.—One of the tribes found in possession of Canaan at its invasion by the children of Israel (*Gen.* 10.16, 15.21; *Deut.* 7.1; *Josh.* 3.10, 24.11; 1 *Ch.* 1.14; *Neh.* 9.8). Their territory was on the west of the Jordan.

Gir'gasite, The (*Gen.* 10.16).—[GIRGASHITES.]

Girzites.—[GEZRITES.]

Gis'pa (R.V. **Gishpa**).—An overseer of the Nethinim after the Exile (*Neh.* 11.21).

Git'tah-He'pher (*Josh.* 19.13).—[GATH-HEPHER.]

Git'taim.—*Two winepresses* or *place of a winepress*: a town of Benjamin, refuge of Beerothites (2 *Sam.* 4.3); after the Captivity inhabited by Benjamites (*Neh.* 11.33).

Git'tites. — Inhabitants of Gath (2 *Sam.* 6.10, 11, 15.18, 19).

Git'tith.—The title of three of the Psalms—8, 81, and 84—contains the phrase "upon Gittith" (A.V.) or "set to the Gittith" (R.V.). The word may be connected with the city of Gath, in which case it would denote some Gittite instrument or melody, perhaps brought by David. More probably, however, it is derived from the Hebrew word for "winepress," and the three Psalms are "vintage-songs," sung, perhaps, at the autumn Feast of Tabernacles. So Thirtle (*Titles of the Psalms*), who, however, attaches the title to the preceding Psalms—7, 80, and 83.

Gi'zonite, The.—The sons of Hashem the Gizonite were among the warriors of David's guard (1 *Ch.* 11.34). The name appears as Jashen in 2 *Sam.* 23.32.

Gizrites.—[GEZRITES].

Glass.—The invention of glass dates from, at least, 2000 B.C., though the only reference in the O.T. is *Job* 28.17 (R.V.: A.V. crystal). The brightness and transparency of glass form part of the imagery of the Apocalypse (*Rev.* 4.6, 15.2, 21.18, 21). The art of making mirrors from glass, coated with quicksilver, was not known, or, at least, not practised. Mirrors were made of polished metal. In this sense must be understood *Ex.* 38.8; *Job* 37.18; *Isai.* 3.23; 1 *Cor.* 13.12; 2 *Cor.* 3.18; and *Jas.* 1.23. Such a mirror was liable to many imperfections; hence "now we see in a mirror darkly," *i.e.* obscurely, indistinctly.

Glean.—A special command was given to the Hebrews that they should leave some of the fruits of the fields for poor relations or the poor to gather (*Lev.* 19.9, 10; *Judg.* 8.2). [See also *Ruth* 2.]

Glede.—Enumerated among the unclean birds in *Deut.* 14.13 and distinguished from the kite. The bird intended is the buzzard, of which there are two varieties in the Holy Land—the common buzzard and the long-legged buzzard. The former, which is fairly well known in the British Islands, is a large, graceful bird, of the same tribe as the falcon, but not so swift. It does not, like the peregrine or merlin, chase its prey or strike at it on flight, but rather watches for it from a position of vantage, and pounces at it unexpectedly from its post.

Gnat.—Mentioned only in *Matt.* 23.24—A.V. "strain at a gnat"; R.V., correctly, "strain out the gnat." The commonest gnat of Palestine is the mosquito, whose sting is very painful.

Goad.—A long staff or wand for driving cattle, with a piece of sharply-pointed iron at one end (*Judg.* 3.31; 1 *Sam.* 13.21; *Eccles.* 12.11). For "to kick against the pricks" (*Acts* 26.14) R.V. has "to kick against the goad," a proverbial expression current both in Greek and Latin for the futility of resistance to overwhelming power.

Goah.—[GOATH.]

Goat.—The domestic goat was one of the clean beasts, to be used for food or for sacrifice. The kid was considered a delicacy (*Gen.* 38.17; *Judg.* 15.1; *Lk.* 15.29), and is still the constant dish at any feast or in the exercise of hospitality among the Arabs. The same shepherd who looks after the sheep also herds the goats, and they mingle in their pursuit of food. At night, or when being driven, they keep apart in separate droves. Usually, however, they are found in different localities, a hilly country being better adapted for the goat than the sheep. Syrian goats are usually black. The

milk of the goat is greatly esteemed, cheese and butter being made from it. The skin is used for water-bottles and wine-bottles. These bottles are the entire skin sewn up where necessary. In *Ps.* 119.83, "I am become like a bottle in the smoke," the reference is to the cracked appearance these skins acquire if allowed to become parched. Goats' hair is used for clothing, for curtains, and for tents. All herds of goats, however small, have as leader a he-goat, whose movements all the others follow. Hence he-goat is used metaphorically for leader in *Jer.* 50.8 and *Zech.* 10.3. Goats have done much to exterminate shrubby vegetation in southern Syria, and thus helped to keep the region in a desert condition. No animals are more destructive to growing young timber than goats.

Goat, Wild.—The ibex of southern Palestine is referred to in 1 *Sam.* 24.2; *Job* 39.1; and *Ps.* 104.18. Engedi (Ain Jiddy) or "the fountain of the goats," is named after the wild goats, which are still sometimes to be seen there. They go in small herds, are very shy, and dwell in the less accessible fastnesses among the mountains. The flesh is excellent eating, and it was no doubt this venison that Isaac sent his son to procure for him with quiver and bow (*Gen.* 27). The flesh of the gazelle, the only common species of deer in the country, is dry and inferior meat.

Go'ath (R.V. **Go'ah**).—An unknown place near Jerusalem (*Jer.* 31.39).

Gob.—*Cistern*: scene of conflict between David's forces and the Philistines (2 *Sam.* 21.18, 19). In 1 *Ch.* 20.4 the place is called Gezer.

God.—I. *The Names of God.*—Our English word God, which according to the Oxford Dictionary is perhaps derived from the Aryan *gheu*, invoke or sacrifice, represents more than one word in the Bible. (*a*) That which is in most frequent use is *elohim*, strictly speaking, a plural form, of, presumably, the word *eloah*. But though plural in form, when it refers to the one true God, the verb of which it is the subject, or the adjective which agrees with it, is almost invariably in the singular. The chief exceptions are when either the speaker, or the person addressed, is a heathen (*Gen.* 20.13; 1 *Sam.* 4.8). The cause of this strange use of a plural form to indicate God is not certain, but probably may be found in the fact that in Hebrew the plural sometimes has an intensive sense. The philological meaning of the words *eloah*, *elohim*, is unknown; of the many suggestions, "He who is the refuge from our fear," or "He who is feared," are the least improbable. (*b*) *El*, probably "the strong one," also occurs frequently. It is found with additions: *El-Elyon*, "God most high" (*Gen.* 14.18); *El-Shaddai*, "God Almighty" (*Gen.* 17.1); and enters into the composition of many Hebrew names (*e.g.* Eliab, Michael). (*c*) *Adonai*, Lord or Master. This and the two preceding words were used of God as the God of the world, without special reference to Israel. But (*d*) Jehovah (which see), or more properly Jahveh (the LORD, in the English versions), the self-existing One, who will ever prove sufficient for all the needs of His people, designates Him who was the covenant-God of Israel in a special sense. (*e*) Another name, or rather title, "*The Holy One of Israel*" (*Isa.* 30.11), deserves to be mentioned here, because it embodied the higher ethical teaching of the prophets, reminding the people that the God whom they worshipped was far removed from the ordinary ways of men, and therefore required His people to be like Him in hatred of sin. Under this title Jehovah is recognised as the touchstone, not only of ceremonial, but also of ethical, purity. (*f*) *Father.* In primitive Semitic religions the term as applied to the gods had a physical basis. Nations believed that they were the descendants of Divine beings. In the O.T., however, God is regarded as the Father of Israel because He formed it into a nation by His gracious acts (*Deut.* 32.6; *Hos.* 11.1; cf. *Ex.* 4.22). In much the same way He is called the Father of the Davidic line of kings, because He chose it and made it supreme (2 *Sam.* 7.14; *Ps.* 2.7, 12; 89.27). Later, God is said to pity those who fear Him (the reference is solely to Israelites and to those who accept the religion of Israel), as a father pities his children (*Ps.* 103.13; *Mal.* 3.17).

If we consider these names as a history of religion, we can trace advance. From primitive and physical conceits men are led to regard God as the object of fear (?); as the supreme strength (?); as lord and master; then as the source of life and giver of all; as the absolutely holy One who requires holiness in His people; and even to consider in some degree His moral and spiritual Fatherhood. The way is prepared for the perfect revelation in a Son (*Heb.* 1.1).

For in none of this O.T. teaching is there that fulness of meaning which we associate with the name Father. This is derived from the teaching of the N.T. Further, although in one sense God is the Father of all men, the N.T. teaches us to regard Him as the Father in a special degree of those who believe on Him. Speaking generally, the phrase, "The Fatherhood of God and the Brotherhood of man" comes short of the N.T. conception of the personal relation of God to true believers, and their ensuing relation to one another.

II. *The Doctrine of God.*—Certain considerations at once suggest themselves. (*a*) There is no attempt in the Bible to prove the existence of God. This is taken for granted. To primitive man, and to the human race in general, there has never been any doubt of His existence. And to-day, although philosophers assure us that it is impossible to prove that God is, with the same certainty with which (for example) we can prove that twice two are four, yet the probability in favour

of it is so overwhelming as to outweigh every other kind of moral certainty. Among the facts to be remembered in this connexion are causation, leading back to a Great First Cause; personality, the highest kind of existence that can be conceived, so that a First Cause lacking personality would be inferior to ourselves; the sense of beauty, of morality, of justice; the innate craving after more than earth, or even eternity, can satisfy, if there be not One to whom we can go. (*b*) God is one and only one (*Deut.* 6.4, fully accepted by the Lord Jesus, *Mark* 12.29). For if there were more than one Supreme Deity there might be conflict. Hence, as against the dualism of Zoroaster, according to which there are two supreme beings, one good, and one evil, the Bible rightly makes God supreme, even over evil (*Isai.* 45.6, 7). This fundamental fact of the Unity of God the Christian doctrine of the Trinity does not contradict, but, on the contrary, safeguards. (*c*) God is the Creator and Sustainer of all (*Gen.* 1.1; *Acts* 17.24; *Rev.* 4.11; so also *John* 1.3; *Col.* 1.16, where the immediate Agent is the Second Person in the Trinity). We are learning, with clearness of perception increasing every day, that there is no such thing as dead and motionless matter, that the very stones are quivering with energy and are only held together by tremendous and active forces; that there is no break visible in the various types of the vegetable and the animal kingdoms, or even in the transition between what is vegetable and what is animal; that by the principle of adaptation to environment primitive matter has become more and more differentiated into the marvellous forms and powers in which we now find it. Our ever-increasing knowledge of God's methods in creation leads us to ever-increasing praise. (*d*) We are learning also more of His relation to us as the *Sustainer* of all. In regard to this there are two truths, neither of which can be allowed to exclude the other. (i) He is Transcendent, *i.e.* apart from, and above, this universe (see *Isai.* 40.22, 42.5; 1 *Tim.* 6.16). As Browning says in "Pippa Passes," "God's in His heaven, all's right with the world." But if we insist on this alone we rapidly come to "Deism, with its distant God and mechanical universe." (ii) It is, therefore, equally important to remember that God is Immanent, *i.e.* in, with, and under, matter. "Speak to Him thou, for He hears, and Spirit with Spirit can meet—Closer is He than breathing, and nearer than hands and feet" (Tennyson, "The Higher Pantheism"). Thus we, with all creation, are in Him (*Acts* 17.28; cf. *John* 1.3, 4, R.V. margin), and He in us by the very fact that as spirit (*John* 4.24) He has omnipresence. It is the insistence on this truth alone that lies at the basis of the so-called New Theology, which is essentially the teaching of Emerson: "Behind nature, throughout nature, spirit is present, one and not compound, it does not act upon us from without, that is, in space and time, but spiritually, or through ourselves: therefore, that spirit, that is, the Supreme Being, does not build up nature around us, but puts it forth through us, as the life of the tree puts forth new branches and leaves through the pores of the old" (*Works*, 1884, i. 52). It will readily be understood that the doctrine of the Immanence of God (considered alone) easily leads to Pantheism, a danger which the leaders of the New Theology try to avoid by insisting on the personality of God, but to which many parts of their teaching lead.

III. *The Worship of God.*—If religion is a necessity of human nature, worship is its visible form. For although we can suppose *a priori* that the man may prostrate himself before the Divine without any external sign, yet this is so inconsistent with human nature, and so contrary to the demands of religion, requiring, as she does, the adoration of God by the whole of our complex personality, that it may be disregarded.

Hence from prehistoric times man appears to have used external means of worship. But in proportion as his culture became deeper and wider so did his sense of what was suitable to worship develop. Nothing was too good or valuable, whether inanimate or animate nature, even as far as human life itself, to be spared from dedication to God, and from age-long ministry. Neither has Christianity raised any demurrer against this. It is true that our Lord says, "God is a Spirit; and they that worship Him must worship in spirit and in truth" (*John* 4.24), and that in consequence some Christian congregations have endeavoured to reduce the accessories of worship to a minimum. But they have not attempted to discard them wholly, and a wider consideration of the interrelation of body and soul would lead them to use every means and form appealing to the body, as well as to the soul. Experience, however, has shown that for people in general there is a grave danger that the increase of ritual fixes attention on the ritual rather than on Him to whom it is addressed, and that external worship tends to become formal. Hence those churches act more prudently, and with a greater knowledge of human nature as we find it, who refuse to overload Divine worship with symbols, and trust chiefly to simplicity of prayers, and to faithfulness in reading and teaching the Bible, and in proclaiming the Gospel. [ALTAR, BAAL, CHURCH, CREATION, ELOI, HOLY SPIRIT, JEHOVAH, JESUS CHRIST, LORD, LORD OF HOSTS, TABERNACLE, TEMPLE, TRINITY, WORSHIP.]

Gog.—1. A Reubenite, son of Shemaiah (1 *Ch.* 5.4). 2. A chief from the land of Magog (*Ezek.* 38 and 39). In *Rev.* 20.8, Magog is a companion of Gog. [MAGOG.]

Goiim.—The Hebrew word for nations, and so rendered in the A.V. even in *Gen.* 14.1 and

Josh. 12.23, in both of which places the R.V. retains Goiim. In the former passage it seems to represent certain hordes on the north of Elam.

Go'lan.—*Naked, bare*: town and district in Bashan, allotted to east half-tribe of Manasseh; assigned to the Gershonites, and appointed as one of the cities of refuge (*Deut.* 4.43; *Josh.* 20.8, 21.27; 1 *Ch.* 6.71).

Gold.—The use of gold was common among the Hebrews. Several parts of the temple and of its furniture and utensils were overlaid with this precious metal (*Ex.* 36.34-38; 1 *K.* 7.48-50); and many of the vessels of the wealthy, as well as their personal ornaments and insignia of office, were of gold. Ophir (*Job* 28.16), Parvaim (2 *Ch.* 3.6), Sheba, and Raamah (*Ezek.* 27.22, 23) are mentioned as places producing gold. It was abundant in ancient times (1 *Ch.* 22.14; 2 *Ch.* 1.15, 9.9; *Dan.* 3.1; *Nah.* 2.9), and was neither coined nor used as a standard of value.

Goldsmith.—[Handicraft.]

Golgo'tha.—*Skull*: the Hebrew name of the spot at which Christ was crucified (*Matt.* 27.33; *Mk.* 15.22; *John* 19.17). [Calvary.]

Goli'ath.—A famous giant of Gath who defied the armies of Israel, but was slain and despoiled by David while a stripling (1 *Sam.* 17). His height was "six cubits and a span." With a cubit of 21 in., this would make him over 10½ ft.; taking the cubit at 18 in., it would make him over 9 ft. After the victory David cut off Goliath's head, which he brought to Jerusalem, while he hung the armour in his tent (1 *Sam.* 17.54).

Go'mer.—*Completion, heat*: 1. The son of Japheth and the father of Ashkenaz, Riphath, and Togarmah (*Gen.* 10.2, 3). His descendants are mentioned in *Ezek.* 38.6. 2. The wife or concubine of Hosea (*Hos.* 1.3).

Gomor'rah or **Gomorrha.**—*Submersion*: one of the five cities of the plain (*Gen.* 10.19, 13.10) which opposed the invasion of Chedorlaomer (*Gen.* 14.2-11); destroyed by fire and brimstone (*Gen.* 19.24, 28); its wickedness made proverbial (*Gen.* 18.20; *Deut.* 29.23, 32.32; *Isai.* 1.9, 10; *Jer.* 23.14, 49.18; *Rom.* 9.29); its fate a warning against sin (*Deut.* 29.23; *Matt.* 10.15; *Mk.* 6.11; 2 *Pet.* 2.6; *Jude* 7); supplying a precedent for the destruction of Babylon (*Isai.* 13.19; *Jer.* 50.40); of Edom (*Jer.* 49.18); of Moab (*Zeph.* 2.9); and of Israel (*Amos* 4.11). The cities of the plain were situated in the Jordan valley near the north end of the Dead Sea. They were all involved in the catastrophe except Zoar, which has been identified with the modern Tell esh-Shaghur, at the foot of the Moabite hills.

Gopher Wood.—The substance of which Noah's Ark was constructed (*Gen.* 6.14). The word nowhere else occurs in Scripture, and is generally taken to signify cypress, which is still found in the regions watered by the Euphrates and the Tigris.

Gorget.—A.V. marg. of 1 *Sam.* 17.6, for "a target" of brass; R.V. has "javelin of brass."

Go'shen.—1. Fertile district on the east border of Lower Egypt, where Jacob and his family settled, and where their descendants remained until the exodus (*Gen.* 45.10, 46.28-34, 47.1-6, 27, 50.8; *Ex.* 8.22, 9.26). When the Hebrews settled there it was not an organised province occupied by an agricultural population, but a large tract of marshland which might be given by the king to foreigners without injury to the native population. With the increase of the population, no doubt the name Goshen covered a large space of territory, and we may define its boundaries as extending from the Tanitic branch of the Nile in the eastern part of the delta to the desert of the Red Sea. 2. District in south Palestine taken by Joshua (*Josh.* 10.41, 11.16). 3. Town in the highlands of Judah (*Josh.* 15.51).

Gospel.—The word, meaning good news or good message, is applied to the four inspired histories of the life and teaching of Christ contained in the N.T. (*Matt.*, *Mk.*, *Lk.*, *John*); also to the revelation of the grace of God which Christ came to preach, and of which He, in His life and death and resurrection, is the contents, and which means for men salvation and peace. It is called the *Gospel of His grace*, because it flows from His free love (*Acts* 20.24); the *Gospel of the Kingdom*, as it treats of the Kingdom of grace and glory (*Matt.* 4.23); the *Gospel of Christ*, because He is the author and subject of it (*Rom.* 1.16); the *Gospel of peace* and salvation, as it promotes our present comfort and leads to eternal glory (*Eph.* 1.13, 6.15); the *glorious Gospel*, as in it the glorious perfections of God are displayed (2 *Cor.* 4.4); and the *everlasting Gospel*, as it was designed from eternity, is permanent in time and of eternal effect (*Rev.* 14.6). [See New Testament, and each Gospel under the name of its author.]

Gourd.—There has been much discussion as to the identity of the plant which afforded to the discouraged prophet Jonah a welcome shade and a salutary lesson. Opinion inclines to the castor-oil plant, the Palma Christi of marg. of A.V. and R.V. (*Jonah* 4.6-10).

The wild gourds put into the pottage of Elisha (2 *K.* 4.39) differ from the plant of Jonah. These were colocynths, from which a well-known medicine, bitter and drastic, is made; the flavour would at once excite alarm, and the plants, if eaten as food, are highly poisonous. The colocynth grows abundantly in the low flats around the Dead Sea. When fully ripe it has a rind of a bright orange colour and contains bitter seeds and dust (see 1 *K.* 6.18 marg.).

Go'zan.—District to which the Israelites were carried captive by the Assyrians (2 *K.* 17.6, 18.11, 19.12; 1 *Ch.* 5.26; and *Isai.* 37.12); probably that watered by the Habor (Khabour), which flows through Mesopotamia into the Euphrates, a region of remarkable fertility.

Grace.—In the O.T., favour, especially in the phrase to "find grace" (*Gen.* 6.8, etc.). In the N.T. (except *Jas.* 1.11, where "grace" equals "comeliness"), the free, unmerited favour of

God to man; sometimes contrasted with the Law (*Rom.* 6.14); and expressing the course of mercy by which man is "called" (*Gal.* 1.15), "saved" (*Eph.* 2.8), "justified" (*Rom.* 3.24), enabled to live aright (1 *Cor.* 15.10) and to find this "sufficient" for him (2 *Cor.* 12.9).

Grape.—[VINE.]

Grass.—The minor vegetation of field and meadow—in Bible phrase "the grass of the field"—springing forth so fair and abundant in the early spring and quickly withering in the summer's heat, is a frequent emblem of the frailty, brevity, and transitoriness of human life and fortune (*Job* 8.12; *Ps.* 37.2, 90.5; *Isai.* 40.6, 7). In winter the meadows of Palestine are simply colourless; all traces of the spring glory are gone.

Grasshopper.—[LOCUST.]

Grave.—[BURIAL.]

Greaves.—A piece of armour for the legs (1 *Sam.* 17.6).

Grecian.—[GREEK.]

Greece, or Grecia.—Country in south-east of Europe, but little known to the Hebrews; referred to in early Scriptures under the titles "Javan" (*i.e.* Ionia), "Chittim," etc. Its inhabitants purchased Israelites as slaves (*Ezek.* 27.13; *Joel* 3.6); its extension of empire foretold (*Dan.* 8.21, 10.20, 11.2), and opposition by Jews (*Zech.* 9.13). It was the sphere of labours of apostles and evangelists (*Acts* 20.2). The points of direct contact between Greece and Palestine are few and obscure. Alexander the Great visited Jerusalem after the siege of Tyre, treating the high-priest and the Jewish religion with great respect. A fact of the greatest importance, in view of the spread of the Gospel, was the existence of Greek as a means of general communication in western Asia during the period of our Lord's ministry and the apostolic labours.

Greeks.—In the N.T. this term (Hellenes) denotes either natives of Greece or, more generally, Gentiles, all who are not Jews (*Rom.* 1.14; 1 *Cor.* 1.24, etc.). It must be carefully distinguished from the term Hellenists, rendered "Grecians" in A.V. of *Acts* 6.1, 9.29, 11.20, R.V. "Grecian Jews." These were Greek-speaking Jews settled in various countries of the "dispersion." In *Acts* 11.20 the reading is uncertain as between "Greeks" and "Grecian Jews," a problem of great interest for the interpretation of the writer's narrative of the gradual extension of the Gospel to the Gentiles. [DISPERSION.]

Greyhound.—In *Prov.* 30.29-31 there is mention of "four things which are stately in going": of these one is represented by a Hebrew phase, "Well girt (or well knit) in the loins" (see R.V. marg.). Probably the greyhound is intended, though R.V. marg. has *war-horse* (other suggestions are a wrestler, a cock, etc.). The Persian greyhound is occasionally to be seen in the possession of Arab sheikhs, who keep it for hunting the gazelle. It is of a similar breed to our greyhound, but stronger built and more shaggy.

Grisled (*Gen.* 31.10, 12; *Zech.* 6.3, 6).—"Spotted."

Grove.—The word occurs some forty times in the A.V. of the O.T. as a feature in idolatrous worship, forbidden to Israel (*Ex.* 34.13; *Judg.* 6.25-30; 1 *K.* 16.33; 2 *K.* 18.4; *Isai.* 17.8, etc.). In every instance R.V. retains the Hebrew word Asherah or (plur.) Asherim, which seems to have been a sacred pile, planted in the ground either to mark the place of heathen worship or as some symbol of the deity worshipped.

The "grove" of A.V. *Gen.* 21.33; 1 *Sam.* 22.6 marg. is rightly rendered "tamarisk-tree" by R.V.

Gudgo'dah.—Site of Israelite encampment (*Deut.* 10.7); probably same as Hor Hagidgad (*Num.* 33.32, 33).

Guest.—[HOSPITALITY.]

Gu'ni.—*Protected*: 1. A son of Naphtali (*Gen.* 46.24; 1 *Ch.* 7.13), the founder of the family of the *Gunites*. 2. A descendant of Gad; father of Abdiel, a chief man in his tribe (1 *Ch.* 5.15).

Gur.—*Sojourning*: ascent from the plain of Jezreel where Ahaziah was fatally wounded when fleeing from Jehu (2 *K.* 9.27).

Gur-Ba'al.—*Sojourning of Baal*: residence of Arabians attacked by Uzziah (2 *Ch.* 26.7).

H

H.—This letter represents two different Hebrew letters, one answering to our *h*; the other to the Scotch *ch*. Hence words or syllables identical in English may have very different meanings.

Haahashta'ri.—Perhaps *Royal*: a man or family descended from Ashur, father of Tekoa (1 *Ch.* 4.6).

Habai'ah.—(?) *God conceals*: a priestly family that had lost its pedigree (*Ezra* 2.61), called Hobaiah in *Neh.* 7.63 (R.V.).

Habak'kuk.—(?) *Wrestler*: a prophet, the author of the book bearing his name. Little can be inferred with confidence as to his *personality* or *date*. Nothing is known as to his tribe or parentage, or occupation. From the fact that he makes no mention of Assyria, and speaks of the Chaldean power as growing with almost incredible rapidity, it is concluded that he prophesied in Judah during the reign of Jehoiakim, shortly before the invasion of Nebuchadnezzar (1.6; 2.3). This would make Habakkuk contem-

porary with Jeremiah. For an example of the Jewish legends about him, see *Bel and the Dragon*, vv. 33-39.

Habakkuk, Book of.—The *contents* of this book may be divided into two parts. Chaps. 1 and 2 depict the sins of Judah; and foretell the punishment of the people by the Chaldeans, which shall be followed by the overthrow of these enemies, announced in a fivefold series of "woes" against them (vv. 6-20). In chap. 3 the prophet concludes his book with a sublime song, both of praise and prayer. This psalm, which was evidently intended for use in public worship, was designed to afford consolation to pious Jews under their approaching calamities. God's deliverance in the future shall be as marked as the deliverance of old at Mount Sinai.

The prophecy of Habakkuk is especially distinguished for its declaration of the important truth adopted by the Apostle Paul as the groundwork of his greatest teachings: "The just shall live by faith" (*Hab.* 2.4; *Rom.* 1.17). [FAITH.] Besides the profound declaration in 2.4, two sentences by this prophet are also employed with evangelical meaning: the warning in 1.5 which is quoted by Paul at Antioch (*Acts* 13.40, 41), and the certain, although tarrying, vision (2.3), used in *Heb.* 10.37. There is also a resemblance between 2.11 and *Lk.* 19.40, and between 3.18 and *Lk.* 1.47.

Habazini'ah, Habazzini'ah.—The head of one of the families of the Rechabites (*Jer.* 35.3).

Habergeon.—A coat of mail to protect the upper part of the body (*Job* 41.26). In *Ex.* 28.32 a linen corselet. [BREASTPLATE.]

Ha'bor.—*Junction*: a river in ancient Gozan which, rising in the mountainous district of Mesopotamia, flows into the Euphrates. It watered the district to which the Israelites were carried captive by the Assyrians (2 *K.* 17.6, 18.11; 1 *Ch.* 5.26). The transportation of the ten tribes was begun by Tiglath-pileser and completed by Shalmanezer. Habor is now called Khabour. The country on both sides of the river is covered with the remains (shown only by mounds) of Assyrian cities.

Hacali'ah, Hachali'ah.—*Wait for Jehovah*: the father of Nehemiah (*Neh.* 1.1; 10.1).

Hachi'lah.—*Dark-coloured*: a mountain stronghold at the southern extremity of the wilderness of Judæa (1 *Sam.* 23.19, 26.1, 3). It was here that David hid himself from Saul. Its position is not known.

Hachmo'ni.—*The wise*: the father or ancestor of Jehiel (1 *Ch.* 27.32), who was tutor to David's sons.

Hachmo'nite (1 *Ch.* 11.11).—Perhaps to be transliterated Hachmoni and the same person as the preceding. [TACHMONITE and JASHOBEAM.]

Ha'dad (perhaps "the thunderer." The title of the weather-god of Palestine and Syria). **1.** A son of Ishmael, also called Hadar (*Gen.* 25.15; 1 *Ch.* 1.30).

2. A son of Bedad, king of Edom, whose capital was Avith (*Gen.* 36.35; 1 *Ch.* 1.46). [AVITH.]

3. Another, and the last of the "kings" of Edom. After his death the rulers of the country were called "dukes" (1 *Ch.* 1.51). He occupied Pai or Pau as his capital city (*Gen.* 36.39; 1 *Ch.* 1.50). Called Hadar *Gen.* 36.39.

4. The son of Bedad, king of Edom. He was carried into Egypt by his father's servants, when Joab, general of David's troops, extirpated the males of Edom. Hadad was then but a child. The king of Egypt gave him position, house, and lands, and married him to the sister of his own wife. After David's death Hadad desired to return to his own country. Pharaoh wished to detain him, for a strong friendship had grown up between the families, but at last consented.

Back in Edom, Hadad began to raise disturbances against Solomon, though we are not given particulars (1 *K.* 11.14-25).

Hadade'zer.—*Hadad is help*: a king of Zobah whom David defeated (2 *Sam.* 8.3; 1 *K.* 11.23). Called **Hadarezer** in Chronicles. The spoil, a thousand "shields of gold," etc., was taken to Jerusalem and devoted to the service of God (1 *Ch.* 18.3, 4, 7). Later on, at Helam, he was again defeated by David (2 *Sam.* 10.16; 1 *Ch.* 19.16), and his allies became subject to David. [ZOBAH.]

Ha'dadrim'mon.—*Hadad Rimmon*: if this is a place it is the scene of lamentation in the valley of Megiddo, where Josiah died from wounds received in battle with the Egyptians (*Zech.* 12.11; see 2 *K.* 23.29; 2 *Ch.* 35.22). It has been identified as Rummaneh. But perhaps the lamentation is for the god TAMMUZ (Adonis), who may have had this joint name of the two gods Hadad and Rimmon.

Hadar.—[See HADAD 1 and 3.]

Hadare'zer.—[HADADEZER.]

Hada'shah.—*New (city)*: a town in the lowlands of Judah (*Josh.* 15.37). It may be the modern town of Adasa.

Hadas'sah.—*Myrtle*: the earlier and Jewish name of Queen Esther (*Esth.* 2.7). [ESTHER.]

Hadat'tah.—*New*: one of the names of Hazor (*Josh.* 15.25). [HAZOR-HADATTAH.]

Hades.—[HELL.]

Ha'did.—*Pointed*: a town occupied after the return from captivity (*Ezra* 2.33; *Neh.* 7.37, 11.34). It is now Haditheb, 3 miles east of Lydda.

Had'lai.—*Lax*: an Ephraimite, father of Amasa, a chief of the tribe in the reign of Pekah (2 *Ch.* 28.12).

Hado'ram.—1. A son of Joktan the Shemite (*Gen.* 10.27). There is a district called Dauram in Yemen. 2. A son of Tou, the king of Hamath (1 *Ch.* 18.10). 3. See ADORAM and ADONIRAM.

Ha'drach.—A Syrian district in the vicinity of Damascus (*Zech.* 9.1).

Ha'gab.—*Locust*: the sons of Hagab were among the Nethinim who returned with Zerubbabel (*Ezra* 2.46). The name is not in Nehemiah's list.

Haga'ba, Haga'bah.—*Locust*: another of the

Nethinim who returned (*Ezra* 2.45; *Neh.* 7.48).

Hagar.—(?) *Wanderer*: an Egyptian slave belonging to Sarah, and by her given to Abraham that she might have children (*Gen.* 16). Hagar's delight when she found that she was with child while her mistress was childless provoked Sarah to such an extent that Hagar was compelled to flee the tents of Abraham and hide in the wilderness. There she was met by an angel, who persuaded her to return home and submit herself to Sarah. In commemoration of this vision (*Gen.* 16.14) the place was called Beer-lahai-roi. When her son Ishmael was fourteen, and Sarah was celebrating the weaning of her son Isaac with great rejoicing, Hagar again insulted her. Abraham, perceiving that the two women could not get on together, at the request of Sarah, sent Hagar away, this time finally (*Gen.* 21.14). In the desert Ishmael is miraculously saved from death.

The Arabians, who are the descendants of Ishmael, call Hagar "Mother Hagar," and maintain that she was Abraham's lawful wife.

The Apostle Paul takes Hagar as a type of the old covenant (*Gal.* 4.22 ff.), her offspring according to the old law being slaves with herself. Sarah was free, a type of the heavenly Jerusalem, and the Christian therefore is warned against being bound under the Mosaic Covenant, lest he finds himself bound and banned with Hagar and Ishmael. [ISHMAEL, ABRAHAM.]

Hagarites, Hagarenes, Hagerite. — Ishmaelites, or descendants of Hagar, who, in the time of Saul, were defeated by the Reubenites (1 *Ch.* 5.10, 19, 20). That they were nomads is shown by the fact that the spoil consisted chiefly of tents and camels (*Ps.* 83.6). The chief overseer of David's flocks was Jaziz the Hagerite (1 *Ch.* 27.31). [HAGGERI.] In later times the term Hagarenes was applied to Moslems, who, with the Arabians, are said to be descended from Hagar.

Haggai.—*Festal*: one of the three prophets of the Restoration. Little is known as to his *personality*, but his *date* appears from his book and that of *Ezra*. He was, very probably, born during the Captivity. He accompanied Zerubbabel and the other exiles to Jerusalem in 536 B.C. The rebuilding of the Temple was begun with great zeal, but, owing to the opposition of the Samaritans, was suspended for fourteen years. Then, Darius Hystaspes succeeding to the Babylonian throne, Haggai was inspired by God to exhort Zerubbabel and Joshua to recommence operations on the Temple. His pleadings were effective (*Hag.* 1.14, 2.1), and they resumed the rebuilding in 520, sixteen years after the return.

It is said that Haggai was buried at Jerusalem near the sepulchres of the priests.

Haggai, The Book of.—The *contents* of this book are divisible into four prophetic messages, all delivered in about four months (*Hag.* 1.1, 2.1, 10, 20). They are so brief that they are supposed to be only a summary of the original prophecies. In the first, Haggai reproves the Jews for neglecting the Temple, and promises that Divine favour shall attend its erection. Twenty-four days after this prophecy the work is resumed, and a gracious message from God received. But a short month afterwards the zeal of the people again slackened, and they began to doubt the expediency and possibility of the restoration. To remove their doubts and revive their flagging energies Haggai prophesies that the Lord is with them and that the glory of the new Temple shall be greater than that of the former (*Hag.* 2.1-9). The third prophecy was to rebuke their listlessness, and to further urge them to do their best (*Hag.* 2.10-19). The same day he delivered a fourth prophecy, addressed to Zerubbabel, the head and representative of the family of David, and the person with whom the genealogy of the Messiah (*Matt.* 1.12; *Lk.* 3.27) began after the Captivity, promising the preservation of the people of God, amidst the fall and ruin of the kingdoms of the world (2.20-23). Compare *Hag.* 2.6 with *Heb.* 12.26, 27.

In 2.7 "the desire of all nations" should doubtless be translated "the desirable things," etc., referring to the gifts of golden vessels, etc., which adorned the second Temple, and were presented by Gentiles. On the other hand, 2.9, "In this place will I give peace," no doubt was fulfilled by the presence of the Lord Jesus in the second Temple.

Hag'geri (R.V. **Hagri**).—*Wanderer* (1 *Ch.* 11.38). Father of one of David's warriors. Perhaps a Hagarite (which see).

Hag'gi.—*Festal*: a son of Gad. The founder of the Haggites (*Gen.* 46.16; *Num.* 26.15).

Haggi'ah.—*Feast of Jehovah*: a Levite (1 *Ch.* 6.30).

Hag'gites.—The posterity of Haggi (*Num.* 26.15).

Hag'gith.—*Festal*: a wife of David and mother of Adonijah (2 *Sam.* 3.4; 1 *K.* 1.5, 11, 2.13; 1 *Ch.* 3.2).

Hagri.—[HAGGERI.]

Hagrite.—[HAGARITES.]

Ha'i.—[AI.]

Hair.—Hebrew women wore their hair long, and divided into a number of tresses, which were generally braided together. Black hair was regarded by the Hebrews as most beautiful (*Cant.* 5.11). St. Paul's statement—"Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him? But if a woman have long hair, it is a glory to her: for her hair is given her for a covering" (1 *Cor.* 11.14, 15) — agrees with Oriental custom. Hebrew men wore their natural hair trimmed, but not shorn. That they took great pains to enhance its natural beauty is shown by such passages as *Ruth* 3.3; *Ps.* 23.5; *Eccles.* 9.8; *Matt.* 6.17, where the practice of cherishing and beautifying with perfumed ointments is shown to have been common. The Apostles noticed the excessive attention paid to the elaborate dressing of the hair by the women

of their day, and rebuked it (1 *Tim.* 2.9 ; 1 *Pet.* 3.3). Cutting off the hair was a sign of mourning (*Job* 1.20; *Jer.* 7.29); but sometimes for the same cause the hair was suffered to grow long and neglected. Plucking out the hair with the hands was a sign of great and sudden grief. One of the signs of leprosy was a change in the colour of the hair: hence the command to cut it off, as the seat of disease (*Lev.* 13.4, 10, 14.8, 9). The expression "hair like purple" in *Cant.* 7.5 is generally taken to mean the sheen of well-tended locks. The hair was considered the least valuable part of man (2 *Sam.* 14.11 ; *Matt.* 10.30), but the Arabs still swear by their beards, and perhaps the swearing by the head (*Matt.* 5.36) may have meant swearing by the hair upon it. [BARBER, BEARD, HEADDRESS, BALDNESS.]

Some of the earlier natives of the East were in the habit of shaving the head entirely, and then replacing their shorn locks with wigs of extravagant and often fantastic form. Among the Egyptians and the Greeks this practice was common, partly for the sake of cleanliness. Among the many forms of dressing hair, powdering was frequently resorted to, Solomon's guard, according to Josephus, sprinkling gold-dust upon their hair, which had been previously curled and perfumed. Among the Medes the wig was worn by the upper classes; but while the Assyrians wore their hair in long ringlets it is doubtful whether these were composed of their own hair or of false. The Hebrews never wore wigs. The favourite colour was black, and sometimes dyes and stains were resorted to, to give an extra sheen, or to conceal age.

Hajehudijah.—[JEHUDIJAH.]

Hakka'tan.—*The small*: the chief of the sons of Azgad (*Ezra* 8.12).

Hak'koz.—*The thorn* or *briar*: a priest appointed by David to the service of the Sanctuary (1 *Ch.* 24.10). The name is really Koz, the Ha being the definite article, which duplicates the first letter. The name occurs again, without the prefix, in *Ezra* 2.61. [Coz.]

Haku'pha.—Head of a family of Nethinim (*Ezra* 2.51).

Ha'lah.—A district to which some of the Israelites were carried captive by the Assyrians (2 *K.* 17.6; 1 *Ch.* 5.26). It probably lay in Mesopotamia.

Ha'lak.—*Bald* or *smooth mountain*: the southern limit of Joshua's conquests (*Josh.* 11.17, 12.7). Locality unknown. Perhaps the white cliffs 8 miles south of the Dead Sea.

Hal'hul.—A city in the hill country of Judah about 3½ miles north of Hebron (*Josh.* 15.58). It still bears its ancient name.

Ha'li.—(?) *Ornament*: a town on the boundary of Asher (*Josh.* 19.25). Nothing is known of its situation.

Hall.—[JUDGMENT HALL.]

Hallelujah.—[ALLELUIA.]

Hallohesh.—[HALOHESH.]

Hallow.—To render sacred, set apart, or consecrate. The English word is from the Saxon, and is properly to *holify*, to *make holy*: hence hallowed things, persons, and places: hence also the name, character, power, and dignity of God is to be hallowed—*i.e.* profoundly reverenced as holy (*Ex.* 20.11, 40.9; *Matt.* 6.9; *Lk.* 11.2). [HOLY.]

Halohesh, Hallohesh.—*The whisperer* or *magician*: a name that occurs in the two lists of returned exiles (*Neh.* 3.12, 10.24).

Ham.—1. One of Noah's sons, perhaps the youngest (*Gen.* 5.32). Possibly the name signifies *burnt* or *black*, which is peculiarly significant of the nations placed among his descendants—viz. of his eldest son Cush—the Assyrians and Babylonians, the Canaanites, Zidonians, Egyptians, Libyans (*Gen.* 10.6). The Hamites in general were often a seafaring race, and were sooner civilised than their pastoral brethren of the other two families. The early great empires of Assyria and Egypt were founded by them, and the republics of Tyre, Sidon, and Carthage were early distinguished for their commerce. But they also fell sooner to decay. Egypt, which was one of the first, became the last and "basest of the kingdoms" (*Ezek.* 29.15), and has been successively in subjection to the descendants of Shem and Japheth, as have also the settlements of the other branches of the Hamites. In the reference in *Ps.* 78.51, 105.23 to "the land of Ham," the country so designated is Egypt. In 1 *Ch.* 4.40 it probably signifies ancient Canaanites. [CUSH, CANAAN, MIZRAIM.]

2. *Hot*: site of the victory of Chedorlaomer over the Zuzim (*Gen.* 14.5).

Ha'man.—The son of Hammedatha the Agagite (*Esth.* 3.1), who was the vizier of King Ahasuerus. He attempted the destruction of all the Jews in the Persian Empire as a revenge for a slight put upon him by Mordecai, a Jew, and the uncle of Queen Esther. Mordecai urged the queen to intercede with Ahasuerus for their deliverance. But all the king could do, the decree having already been signed, was to hang Haman on the gallows that had been prepared for Mordecai, and issue another decree permitting the Jews to defend themselves. Modern Jews have a habit of calling any common enemy by this name. When Haman's name is mentioned in the Synagogue at Purim it is greeted in Russia with stamping and the rattle of clappers made for the purpose. [ESTHER, PURIM.]

Ha'math, He'math.—*Fortress* or *sacred enclosure*: a city and kingdom of upper Syria in the valley of the Orontes; the "entering in," being at the north extremity of Lebanon, is the opening between that mountain and the range of Bargylus (Nusairiyeh) on the north. It was the limit of territory assigned to the Israelites (*Num.* 13.21), although the actual possession of the country by them fell far short of this boundary. In the time of David the name comes up again when King Toi congratulated him upon his defeat of their common enemy, Hadadezer (2 *Sam.* 8.9, 10). That Hamath formed part of the dominions of Solomon is

seen from the fact that he built store-cities there (2 *Ch.* 8.4; see also 2 *K.* 14.28). It became a free state again, however, on the death of Solomon, and maintained its independence until Jeroboam seized it and destroyed its fortifications (2 *K.* 14.28). Later it got into the possession of Assyria (2 *K.* 18.34; *Isai.* 10.9), and was afterwards held by the Chaldeans in the time of Zedekiah (*Jer.* 39.5, 49.23, 52.9, 27). It was not only an important trading post, but was remarkable for its system of irrigation by means of large water-wheels, which raised water from the Orontes for the supply of the upper town. It is now known as Hama.

Hamathite.—The inhabitants of Hamath (*Gen.* 10.18). They were probably akin to the Hittites. Many inscriptions written in the Hittite language have been found at Hamath.

Ha'math-Zo'bah.—(?) *Fortress of Zobah*: a place taken by Solomon (2 *Ch.* 8.3). Probably identical with Hamath.

Ham'math.—*Hot springs*: 1. A fortified city, belonging to Naphtali, one mile south from Tiberias (*Josh.* 19.35). It is the same place as Hammoth-Dor (*Josh.* 21.32) and Hammon (1 *Ch.* 6.76). Its waters are hot and sulphureous, and still flow, at a temperature of 144°, from three springs at the extremity of the ancient city. 2. See HEMATH 2.

Hammeah.—[MEAH.]

Hammeda'tha.—*Double*: the father of Haman (*Esth.* 3.1). The origin of the name is Persian.

Hamme'lech (*Jer.* 36.26).—*The king*: R.V. correctly, "Jerahmeel the son of the king." So in 38.6.

Hammer.—One word for a hammer made of hard metal for beating or breaking through is found in 1 *K.* 6.7; *Isai.* 44.12; and *Jer.* 10.4, and in nearly the same form in *Judg.* 4.21. But in the ancient song of Deborah (*Judg.* 5.26) another word is employed, meaning a beater or mallet made of wood. The hammer used by Jael (*Judg.* 4.21) was a mallet or maul of wood used to drive the tent pegs into the ground. Goldbeaters and silversmiths had their special hammers (*Isai.* 41.7), as had also the quarryman and stonemason (*Jer.* 23.29). Metaphorically "hammer" is used for any smashing, annihilating force (*Jer.* 23.29, 50.23).

Hammole'keth.—*The queen*: daughter of Machir and sister of Gilead (1 *Ch.* 7.17, 18). She was an ancestress of Gideon, the judge. There is a Jewish tradition that "she used to reign over a portion of the land which belonged to Gilead."

Ham'mon (1 *Ch.* 6.76).—*Hot bath*: 1. See HAMMATH. 2. A city of Asher, not far from "Great Zidon" (*Josh.* 19.28, 35). It has been identified with Ain Hamul, near the coast, and about ten miles from Tyre. It was assigned to the Gershonites out of the possessions of Naphtali (1 *Ch.* 6.76).

Ham'moth-Dor.—*Hot springs of Dor*: a town of Naphtali, assigned to the Gershonites, and for a city of refuge. It is the same place as Hammath (*Josh.* 21.32).

Hammuel.—[HAMUEL.]

Hamo'nah.—*Multitude*: a city which is supposed to have got its name from the multitudes of Gog that were slaughtered and buried near there (*Ezek.* 39.16).

Ha'mon-Gog.—*Gog's multitude*: a glen previously known as the "glen of the passengers on the east of the sea," after the burial there of Gog and all his multitude (*Ezek.* 39.11, 15).

Hamor.—*He-ass*: a Hivite, from whom Jacob bought a piece of ground (*Gen.* 33.19; *Josh.* 24.32). He was the father of Shechem, who committed the calamitous offence against Dinah (*Gen.* 34).

Hamran.—[AMRAM.]

Hamu'el, Hammu'el.—*God is a sun*: a Simeonite (1 *Ch.* 4.26).

Ha'mul.—*Treated mercifully*: the head of the Hamulite family, and younger son of Pharez (Perez), son of Judah (*Gen.* 46.12; 1 *Ch.* 2.5).

Hamuli'tes.—*Belonging to Hamul* (*Num.* 26.21).

Hamu'tal.—(?) *Kin to the dew*: daughter of Jeremiah of Libnah. She was one of the wives of King Josiah and mother of the kings Jehoahaz and Zedekiah (2 *K.* 23.31, 24.18; *Jer.* 52.1).

Hanam'eel, Hana'mel.—(?) *Grace of God*, or *God is kind*: son of Shallum and cousin of Jeremiah the prophet. Jeremiah showed his faith by purchasing a field from Hanameel in a time of great disturbance and uncertainty, when Judæa was occupied and Jerusalem threatened by the Chaldeans (*Jer.* 32.7-12, 44).

Ha'nan.—*Gracious*: there were several different persons of this name, which is a shortened form of other longer names—compounded of one of the words for God, thus suggesting God's grace and mercy—such as Elhanan, Hananiah, etc. 1. A son of Shashak, a Benjamite (1 *Ch.* 8.23). 2. A descendant of Saul (1 *Ch.* 8.38, 9.44). 3. One of David's heroes (1 *Ch.* 11.43). 4. One of those who returned from captivity with Zerubbabel (*Ezra* 2.46; *Neh.* 7.49). 5. A Levite assisting when Ezra read the Law (*Neh.* 8.7). 6. A Levite who sealed the Covenant with Nehemiah and the people. Possibly identical with 5 (*Neh.* 10.10, 13.13). 7. A head of a family who signed the Covenant (*Neh.* 10.22). 8. Another head of a family who signed on the same occasion (*Neh.* 10.26). 9. The son of Igdaliah, apparently the head of a guild of prophets who had a chamber in the Temple (*Jer.* 35.4).

Hanan'eel, Hanan'el.—*God is gracious*: one of the towers on the wall of Jerusalem named after the man who built it (*Neh.* 3.1, 12.39; *Jer.* 31.38). Its position was between the sheep-gate and the fish-gate. It is mentioned once more in *Zech.* 14.10.

Hana'ni.—*Jehovah is gracious*: 1. David's seer and head of the eighteenth course in the service of the sanctuary (1 *Ch.* 25.4, 25). 2. He rebuked Asa for buying off Benhadad (2 *Ch.* 16.7-10). Probably the same as the next. 3. The father of Jehu, a seer who spoke against Baasha (1 *K.* 16.1), and Jehoshaphat (2 *Ch.* 19.2, 20.34).

4. A priest (*Ezra* 10.20). 5. A brother of Nehemiah, who made him governor of Jerusalem (*Neh.* 1.2, 7.2). 6. A priest and musician who assisted in the purification of the walls of Jerusalem (*Neh.* 12.36).

Hanani'ah.—*Jehovah is gracious*: this name is the original form of Ananias. 1. One of the three young men of the tribe of Judah and of the royal family, who, being carried captive to Babylon, were selected for instruction in the sciences of the Chaldeans, and for office in Nebuchadnezzar's palace. His name was changed to Shadrach. He refused to worship the golden image (*Dan.* 1.7, 3.12). [DANIEL, SHADRACH.] 2. The chief of the sixteenth course of musicians of the temple service. He was one of the fourteen sons of Heman the singer, who were employed to blow the horns (1 *Ch.* 25.4, 23). 3. A captain in Uzziah's army (2 *Ch.* 26.11). 4. Father of Zedekiah, a prince in the time of Jehoiakim (*Jer.* 36.12). 5. A false prophet of Gibeon, who in the reign of Zedekiah foretold before Jeremiah and all the people that within two years the captives and all the vessels used in the temple service, which Nebuchadnezzar had carried to Babylon, would be restored (*Jer.* 28.1-17). In reply, Jeremiah prophesied that instead of a wooden yoke one of iron would be put on the people for seventy years, and that Hananiah himself was to die within the year for rebelling against the Lord. 6. Grandfather of Irijah, a captain in charge of the gate of Benjamin. He arrested Jeremiah on a charge of deserting to the Chaldeans (*Jer.* 37.13). 7. A son of Shashak (1 *Ch.* 8.24). 8. A son of Zerubbabel (1 *Ch.* 3.19, 21). 9. One of those who had taken strange wives (*Ezra* 10.28). 10. One who united the offices of apothecary (*i.e.* he prepared the sacred oil and incense) and priest (*Neh.* 3.8). 11. One engaged on the repairs of the wall of Jerusalem (*Neh.* 3.30). Perhaps the same as 9. 12. One placed in charge of Jerusalem, "for he was a faithful man" (*Neh.* 7.2). 13. The name of a family whose chief sealed the covenant (*Neh.* 10.23). 14. A priest in the time of the high-priest Joiakim, about 480 B.C. (*Neh.* 12.12, 41).

Hand.—The hands were employed both figuratively and ceremonially. (*a*) To *kiss one's hand* was an act of adoration—thus (*Job* 31.27): "If I beheld the sun when it shined, and my mouth hath kissed my hand." See also 1 *K.* 19.18. (*b*) Oath-taking has been accompanied by the *lifting up of the hand* in all nations; (*c*) while the *giving the hand* has signified peace, friendship, security (2 *K.* 10.15). (*d*) To *seat one on the right hand* was a token of high favour (*Ps.* 16.11, 77.10), and the Son of God is often represented as sitting at the right hand of His Father (*Heb.* 1.13; cf. *Ps.* 110.1). Satan was at the right hand of the high-priest Joshua, as accuser (*Zech.* 3.1); but, on the other hand, the Psalmist says, "I have set the Lord always before me: because He is at my right hand, I shall not be moved" (*Ps.* 16.8). (*e*) The *laying on of hands* is understood in different ways both in the Old and New Testaments. It is often taken for ordination and consecration of priests and ministers, as well among the Jews as Christians (*Num.* 8.10; *Acts* 6.6, 13.3; 1 *Tim.* 4.14). God appointed Moses to lay his hands upon Joshua as his successor (*Num.* 27.18). Jacob laid his hands in blessing on Ephraim and Manasseh (*Gen.* 48.14). When the high-priest recited the blessing he held his hands out over the people (*Lev.* 9.22). Again, when the Israelites presented sin-offerings at the tabernacle, the priests laid their hands on them while they confessed their sins (*Lev.* 1.4). This testified that the person acknowledged himself worthy of death, that he laid his sins upon the sacrifice, and that he devoted himself to God. Witnesses took the lead in carrying the sentence of death into effect (*Deut.* 13.9, 17.7). Our Saviour laid His hands upon the children when He blessed them (*Mk.* 10.16); and the Holy Ghost was conferred on those who were baptized, by the laying on of the hands of the apostles (*Acts* 8.17, 19.6). Pilate washed his hands in token of innocence (*Matt.* 27.24).

Handbreadth.—The *handbreadth* or *palm* was the breadth of four fingers, about 3¼ inches, and was commonly used in rough and approximate estimates of length (1 *K.* 7.26).

Handicraft.—The preparation of skins for tent coverings or clothing or the weaving of the wool for garments would be the limit of mechanical skill in the nomadic period of Israel's history, and this art would be practised by the women. The hides of slaughtered animals would also be required for the formation of the skin-bottles, so largely employed in Oriental antiquity, to contain liquids (water, milk, and wine), and also in making girdles, sandals, and thongs. The references in *Isai.* 29.16 and *Jer.* 18.2 seq. show that the art of shaping vessels from clay was learned by the Hebrews during the period of the kings, and had become familiar. It seems probable that they derived their skill in the potter's art from Babylonian civilisation through their Canaanite neighbours. Specimens of pottery found in Jerusalem are fairly finished and graceful. In the clay vessels or jugs the mouldings run in parallel lines round the body or neck of the vessel. Geometric figures are used in ornamentation, parallel and crossing lines, meandering lines as well as zigzags, squares, rhombi, and triangles. Sometimes, in the larger Phœnician vases, we have different fields, separated by linear ornamentation, each field being filled with animal shapes, human figures, and hunting scenes. Not until the time of David and Solomon did the Hebrews engage much in workmanship in wood, stone, and metal. That before that date they knew the art of melting down the precious metals is shown by the making of the golden ephod at Gideon's shrine in Ophrah from the golden ear-rings, crescents, and pendants captured from the Midianites. At this time bronze was the prevalent metal in use, rather than iron. Cooking utensils and fetters (*Judg.* 16.21) were made from it, and also

armour, as helmet, shield, coat of mail, and greaves (1 *Sam.* 17.5, 6). Even spear and bow were made from the same metal (2 *Sam.* 21.16, 22.35). The material could be obtained from the mines of Sinai or from those owned by the Phœnicians in Cyprus. The use of iron was chiefly confined to the head or point of arms or implements (as the spear, ploughshare, or axe). Among the Canaanites chariots were plated with iron (*Judg.* 1.19).

The turning point in the history of Hebrew handicrafts was the introduction of Phœnician workmen into Israel's southern capital in the reigns of David and Solomon (2 *Sam.* 5.11; 1 *K.* 5.6). This very fact shows that the Hebrews at that time were indifferent workmen. But in the reign of Jehoash, about one hundred and twenty years later, when Solomon's temple was repaired, we have no hint of foreign workmen being required among the stone-masons, carpenters, and builders hired for the purpose (2 *K.* 12.7-13). When Jerusalem was captured by the Babylonian invader, as many as one thousand locksmiths and other skilled mechanics were deported from the city (2 *K.* 24.16). See Whitehouse's *Primer of Hebrew Antiquities.* [Also articles on METALS, POTTER, and WEAVING.]

Handkerchief (*Acts* 19.12 only).—This word is elsewhere translated *napkin.* [KERCHIEF.]

Handmaid.—A female slave, generally employed as a domestic servant (*Ex.* 23.12; *Lk.* 1.38). [SLAVERY.]

Handstaff, Handstave.—A weapon resembling a short throwing spear (*Ezek.* 39.9). [WEAPONS.]

Ha'nes.—In Egypt, probably on an island in the Nile, a little south of Memphis. It marks the southern limit of Lower Egypt, as Zoan (which see), mentioned in the same passage (*Isai.* 30.4), marks the northern.

Hang, Hanging.—Hanging in the early history of the Jews was more a mark of infamy (*Deut.* 21.22) than a punishment, and was generally inflicted on dead bodies. Later, however, it became a form of capital punishment, though not so general as strangulation, somewhat after the manner of the Spanish garotte. That it was used by suicides is shown in the deaths of Ahithophel (2 *Sam.* 17.23) and Judas (*Matt.* 27.5) In several places where hanging is mentioned some form of impalement or crucifixion is implied (*Josh.* 8.29; 2 *Sam.* 4.12). [CRUCIFIXION, CAPITAL PUNISHMENT.]

Hangings.—Curtains used as a door, and as hung before the door of the tabernacle (*Ex.* 26.36), and for covering the walls of the court of the tabernacle. The same word is used for the veil that hung before the Holy of Holies (*Ex.* 35.12, 39.34). The English word is also used to describe tents, or portable sanctuaries, for idolatrous worship, as in 2 *K.* 23.7. See for the thought *Ezek.* 16.16.

Haniel.—[HANNIEL.]

Hannah.—*Graciousness*: one of Elkanah's two wives. In answer to her prayers Samuel was born (1 *Sam.* 1). Her song of praise (1 *Sam.* 2.1-10) has a prophetic character. It may be compared with the Song of the Virgin Mary (*Lk.* 1.46-55).

Hanna'thon.—*Gracious*: a city on the northern boundary of Zebulun. It has not been identified (*Josh.* 19.14).

Han'niel.—*Favour of God*: 1. A prince of Manasseh who assisted in the division of the land (*Num.* 34.23). In the Hebrew text his name is identical with the next. 2. Haniel in A.V. A prince and hero of Asher (1 *Ch.* 7.39).

Ha'noch.—*Dedicated*: 1. The son of Jared, a descendant of Seth (1 *Ch.* 1.3). In the English versions of *Gen.* 5 he is called Enoch, as is also the son of Cain (*Gen.* 4.17, 18). 2. The third of the children of Midian and the grandson of Abraham (*Gen.* 25.4; 1 *Ch.* 1.33). 3. The eldest son of Reuben (*Gen.* 46.9; *Ex.* 6.14; *Num.* 26.5).

Ha'nochites.—The descendants of Hanoch, the eldest son of Reuben (*Num.* 26.5).

Ha'nun.—*Favoured*: son of Nahash, king of the Ammonites. David had received kindness from Nahash, and when the latter died he sent a comforting message to Hanun. Hanun, pretending to think the messengers spies, committed the deadly insult of shaving off half their beards, and cutting off their robes half-way up, thus rendering them doubly ridiculous. On their way home David, hearing their story, directed them to remain at Jericho until their beards were grown again, and prepared for war. In this war great numbers of the Ammonites were slain (2 *Sam.* 10.1-4; 1 *Ch.* 19.2-6). 2. A repairer of the valley gate (*Neh.* 3.13). 3. A repairer of the wall (*Neh.* 3.30).

Haphra'im, Haphara'im.—*Place of two wells*: a city of Issachar west of Shunem. Unidentified (*Josh.* 19.19).

Happizzez.—[APHSES.]

Hara.—Apparently a district in Assyria, but it has not been identified (1 *Ch.* 5.26). The parallel passages in 2 *K.* 17.6, 18.11 read "the cities of the Medes."

Hara'dah.—*Trembling*: a desert station, the twentieth encampment of the Israelites in the wilderness, and ninth from Sinai. Its position is unknown (*Num.* 33.24, 25).

Ha'ran.—1. A town of Padan-Aram, whither Abram migrated from Ur, and where Terah died (*Gen.* 11.31, 32). It was from Haran also that the patriarch set out for Canaan (*Gen.* 12.4, 5). Laban was living here when Jacob went to him (*Gen.* 27.43). From *Isai.* 37.12 we find that it was subject to the Assyrians; and from *Ezek.* 27.23 that it was a Tyrian mart. It is called Nahor in *Gen.* 24.10, and Charran in *Acts* 7.2, 4. It still bears its ancient name, Harran, and is to be found on a tributary of the Euphrates. In ancient times its chief deity was the moon-god. [ABRAHAM.] 2. A son of Caleb (1 *Ch.* 2.46). 3. *Mountaineer*: (a different word from the two preceding). Son of Terah, and father of Lot, Milcah (Nahor's wife), and Iscah (*Gen.* 11.27, 29, 31). 4. A Levite (1 *Ch.* 23.9)

Harar'ite.—(?) *The mountaineer*: a native of the hill-country of Judah or Ephraim. Three of the men of David's guard are spoken of as being Hararites (2 *Sam.* 23.11, 33; 1 *Ch.* 11.34, 35).

Harbo'na, Harbo'nah.—*An ass driver*: the third of the seven chamberlains or eunuchs who waited upon King Ahasuerus (*Esth.* 1.10). He it was who suggested that Haman might hang on the gallows built for Mordecai (*Esth.* 7.9).

Hare.—The hare is included among the unclean animals in the Mosaic law, because, although it was thought to chew the cud, it does not divide the hoof (*Lev.* 11.6; *Deut.* 14.7). The supposition that it chewed the cud was due, no doubt, to its habit of constantly moving its jaws about, a habit acquired to keep the incisor teeth down, as otherwise they would overlap. There can be no doubt that the hare is the animal intended, since the word in the Hebrew is the same as the present Arabic name for this animal.

The hare is common in the Holy Land, there being several varieties. The most ordinary species is like our English hare, only a little smaller, but does not extend beyond Syria. There are also the Egyptian and Sinaitic varieties, which abound in the southern districts of Judæa. The Egyptian variety is lighter in colour than the latter, which is smaller, darker, and has longer legs and ears than the other species. The last is an extraordinarily active little creature, but stupid. This hare is occasionally seen in the Arabah below the Dead Sea. Rabbits are not found in Palestine.

Ha'reph.—(?) *Born in harvest*: a son of Caleb the son of Hur (1 *Ch.* 2.51). Perhaps connected with Hariph 1.

Ha'reth, Hereth.—*Cutting*: the modern Kharas, on the Wady Arneba, at the head of the valley of Etah in south Judah. This is the place whither David fled from Saul (1 *Sam.* 22.5).

Harhai'ah.—Father of Uzziel, a repairer of the wall of Jerusalem (*Neh.* 3.8).

Harhas (Hasrah in 2 *Ch.* 34.22.)—Grandfather of Shallum, the husband of Huldah (2 *K.* 22.14).

Harhur.—Head of a family of returning exiles (*Ezra* 2.51; *Neh.* 7.53).

Ha'rim.—*Flat-nosed*: 1. A priest in charge of the third division of the sanctuary (1 *Ch.* 24.8). 2. One of whom 1017 descendants came up with Zerubbabel (*Ezra* 2.39; *Neh.* 7.42). Members of the same family are mentioned in *Ezra* 10.21 and *Neh.* 10.5. 3. They had married foreign wives (*Ezra* 10.31). Probably identical with Nos. 4, 6. 4. A family that sealed the covenant with Nehemiah (*Neh.* 10.27). Probably identical with Nos. 3, 6. 5. (*Neh.* 12.15). 6. A place (as it seems) in Judah called after a family of Bene-Ha'rim, which returned from captivity 320 in number (*Ezra* 2.32; *Neh.* 7.35), and were probably identical with Nos. 3, 4.

Ha'riph.—1. A place so called from a family numbering 112, who returned from captivity with Zerubbabel (*Neh.* 7.24). In *Ezra* 2.18 called Jorah. [HAREPH.] 2. The head of a family that sealed the covenant with Nehemiah (*Neh.* 10.19).

Harlot.—The deification of the reproductive forces of nature, widely spread in the East, made harlotry one of the gravest evils of O.T. and N.T. times. It cast a religious sanction over acts which, in the light of the Hebrew and the Christian faith, were acts of gross sin. Hence in the O.T. two classes of harlots are mentioned: (1) The harlot set aside for religious purposes. The word is used of Tamar (*Gen.* 38.21); and the licentiousness associated with these idolatrous practices is indicated in *Hos.* 4.12-14. (2) The ordinary offender, such as Rahab (*Josh.* 2.1). The frequency of the sin as well as its association with idolatry caused its use in a figurative sense (as in *Isai.* 1.21). In the N.T. the harlot is classed with the publican (*Matt.* 21.31, 32), as believing John the Baptist. St. Paul deals with the sin (1 *Cor.* 6.15, 16). In the N.T. also the sin of harlotry is used figuratively, as of "Babylon" in *Rev.* 17.

Har-mageddon.—[ARMAGEDDON.]

Harne'pher.—A chief in the tribe of Asher (1 *Ch.* 7.36).

Harness.—[ARMS, ARMOUR, HORSE.]

Ha'rod.—*Fear, trembling*: a spring where Gideon and his army encamped before attacking the Midianites (*Judg.* 7.1). Its modern name is Ain Jalud, west of the Jordan.

Ha'rodite.—An inhabitant of Harod (2 *Sam.* 23.25). In 1 *Ch.* 11.27 the name is Harorite.

Haro'eh.—*The seer*, if a proper name (1 *Ch.* 2.52). But probably it is descriptive of Shobal, "who provided for half the resting-places."

Har'orite.—[HARODITE.]

Haro'sheth.—A city in the north of Canaan, the home of Sisera, who was a general of the army of Jabin, king of Canaan. Sisera retreated to Harosheth after his defeat by Barak (*Judg.* 4.2, 13, 16). Its modern name is El-Harithiyeh, on the right bank of the lower Kishon, north-west of Megiddo.

Harp.—The earliest known musical instrument, dating from before the flood (*Gen.* 4.21). The Hebrew word *kinnor*, which is translated "harp" in our English versions, probably was a lyre. It was employed by the Hebrews, not only in their devotions, but also at their entertainments. In its earliest forms it appears to have been made of bone and tortoiseshell, and the strings plucked with a key. That it was light in construction is shown by the fact that David danced while he played, as also did the Levites (1 *Sam.* 16.23, 18.10). It was not used on sorrowful occasions (*Job* 30.31; *Ps.* 137.2).

Harrow.—The Jewish harrow was, and is, a rough heavy wooden plank, on the under side of which sharp flints or iron spikes have been inserted. This was drawn over the ploughed ground by oxen, the driver standing on it, to give extra weight and effectiveness to the operation of breaking up the hard clods of earth in preparation for the seed (*Isai.* 28.24). Sometimes a still more primitive harrow is used,

namely, a log of wood or a branch of a tree, which is dragged over the rough ground. The harrow was also used as an instrument of punishment or of torture (2 *Sam.* 12.31), if tortures are intended in that passage, and not merely forms of work.

Har'sha.—Head of a family of Nethinim (*Ezra* 2.52).

Harsith.—*Potsherds*: the name of a gate in Jerusalem (*Jer.* 19.2 R.V.), so called because they were thrown outside it, on the way to the valley of Hinnom. The A.V. text has "the east gate," deriving the word from *heres, sun* (see A.V. marg.).

Hart.—The hart is given among the animals permitted for food (*Deut.* 12.15, 14.5, 15.22. Solomon's provision for one day (1 *K.* 4.23) shows that it was in use as a regular article of diet by those who procured it. The word used in the Hebrew probably covered the various kinds of deer to be found in Palestine. The hind is even oftener mentioned than the hart, chiefly as a poetical image. The " loving hind " is spoken of in Proverbs (5.19), and its fleetness and agility are referred to in *Gen.* 49.21; 2 *Sam.* 22.34, and *Isai.* 35.6. Characteristic of the deer are care for their young and extreme timidity. The latter trait sometimes causes the hind to cast her young upon receiving a sudden alarm, contrary to the usual practice, which is to withdraw to hiding-places to give birth to her fawn. This knowledge of the hind's habits gives fresh force to such passages as *Job* 39.1 and *Ps.* 29.9.

Ha'rum.—A descendant of Judah (1 *Ch.* 4.8).

Haru'maph.—Father of a builder of the wall (*Neh.* 3.10).

Haruphite.—One of the Benjamites who went to David's aid when he was in distress (1 *Ch.* 12.5).

Ha'ruz.—*Diligent, industrious*: father of Meshullemeth, King Amon's mother (2 *K.* 21.19).

Harvest.—Harvest-time in Palestine begins in April and ends early in June. Three months intervene between the sowing and the first reaping, and a month between this and the full harvest. Barley is in full ear all over the Holy Land in the beginning of April; and about the middle of the same month it begins to turn yellow, particularly in the southern districts. It is as forward around Jericho then as it is a fortnight later in the plains of Acre. The reaping continues until the middle of Sivan, about the end of May.

The reapers in Palestine and Syria make use of the sickle in cutting down the corn when the crop is a full one; but when it is short then their custom is to pull it up by the roots with the hands. They do this that none of the straw, used to feed the cattle, may be lost. This practice is referred to in *Ps.* 129.7. The reapers go to the field very early in the morning, and return home in the afternoon. They carry provisions along with them, and water in leathern bottles or gourds. They are followed by their own children, or by others, who glean the considerable quantity their careless manner of harvesting leaves behind. There was therefore nothing unusual in Ruth's going herself to the harvest-field. The right of the gleaners was secured by positive law (*Lev.* 19.9).

The wheat harvest followed the barley harvest. After the reaping it was thrashed and winnowed in the open air. The wheat was put into granaries, and the chaff put aside for burning as fuel, it being used largely to heat the bread ovens.

Hasadi'ah.—*Jehovah is kind*: a son of Zerubbabel (1 *Ch.* 3.20).

Hasenu'ah, Hassenu'ah.—*Hated*: a Benjamite (1 *Ch.* 9.7).

Hashabi'ah.—*Jehovah has taken account*: a favourite name with the Levites. Several persons bearing it appear in Holy Scripture (see 1 *Ch.* 6.45, 9.14, 25.3, 26.30, 27.17; 2 *Ch.* 35.9; *Ezra* 8.19, 24; *Neh.* 3.17, 10.11, 11.15, 22, 12.21, 24).

Hashab'nah.—*Jehovah has taken account*: a chief who sealed the covenant with Nehemiah (*Neh.* 10.25).

Hashabni'ah, Hashabnei'ah (probably same meaning).—1. Father of a builder of the wall (*Neh.* 3.10). 2. A Levite (*Neh.* 9.5). The same as Hashabiah in *Ezra* 8.19, 24; *Neh.* 10.11, 11.22, 12.24.

Hashbada'na, Hashbadda'na. — Probably a Levite (*Neh.* 8.4).

Hash'em.— Father of some of David's heroes (1 *Ch.* 11.34). Called Jashen in 2 *Sam.* 23.32.

Hashmo'nah.—A site of Israelite encampment, near Mount Hor (*Num.* 33.29, 30).

Hashub, Hasshub.—*Considerate*: the correct form of this name is that given in 1 *Ch.* 9.14—Hasshub. There were several persons bearing this name. 1. In *Neh.* 11.15 is the same as mentioned in 1 *Ch.* 9.14; 2. (*Neh.* 3.11); 3. (*Neh.* 3.23); 4. (*Neh.* 10.23).

Hashu'bah.—*Consideration*: a son of Zerubbabel (1 *Ch.* 3.20).

Ha'shum.—1. Head of a family of Bene-Chashum who returned with Zerubbabel from captivity (*Ezra* 2.19, 10.33; *Neh.* 7.22). 2. Perhaps a Levite who supported Ezra (*Neh.* 8.4). 3. One who sealed the covenant with Nehemiah (*Neh.* 10.18).

Has'rah.—[HARHAS.]

Hassena'ah.—This is the same name as Senaah with the article. They rebuilt the fish-gate in the wall of Jerusalem (*Neh.* 3.3). See *Ezra* 2.35 and *Neh.* 7.38.

Hassenu'ah.—[HASENUAH.]

Hasshub.—[HASHUB.]

Hat.—[TURBAN.] (*Dan.* 3.21.)

Ha'thach (R.V. **Ha'thach**).—A chamberlain in attendance on Queen Esther (*Esth.* 4.5-10).

Ha'thath.—(?) *Bruised* or *terrified*: brother of Othniel (1 *Ch.* 4.13).

Hati'pha.—*Seized*: a family of Nethinim who returned with Zerubbabel (*Ezra* 2.54; *Neh.* 7.56).

Hati'ta.—Head of a Levitical family of returned exiles (*Ezra* 2.42; *Neh.* 7.45).

Hattil.—*Hesitating, wavering*: a group of Solomon's servants or slaves who came back with Zerubbabel (*Ezra* 2.57; *Neh.* 7.59).

Hat'tush.—1. A descendant of King David (1 *Ch.* 3.22; *Ezra* 8.2). 2. A priest who returned with Zerubbabel (*Neh.* 10.4, 12.2). 3. A builder of the wall (*Neh.* 3.10).

Hau'ran.—*The cave land* or *the black land*: this name is mentioned only twice in Scripture (*Ezek.* 47.16, 18). It was a tract of country of small extent in the time of the Jews, but was enlarged by the Romans, who called it Auranitis. It extends for about 20 miles south of Damascus to a little below Bozra. Within its limits are included, besides Trachonitis, Ituræa, now called Dejedour, and part of Bashan (which see). It is a volcanic region, with the remains of a crater on the Tel Shoba, on its eastern side. It produces luxuriant herbage and corn, and is much frequented by the Arabs for pasturage. Its surface is covered with the ruins of many cities, with Grecian inscriptions. The walls of the buildings are of remarkable thickness, and many of the doors are of stone, dating back to remote antiquity.

Havi'lah.—*A sandy desert*: 1. A son of Cush (*Gen.* 10.7; 1 *Ch.* 1.9). 2. A son of Joktan and descendant of Shem (*Gen.* 10.29; 1 *Ch.* 1.23). 3. The land compassed by the Pison after leaving Eden (*Gen.* 2.11). Perhaps the west of the Caspian Sea, or on the west coast of the Persian Gulf. [EDEN.] 4. Borderland of the Ishmaelites (*Gen.* 25.18), and the scene of Saul's war against the Amalekites (1 *Sam.* 15.7).

There must have been other, perhaps many, Havilahs besides the original one—districts inhabited by the numerous and widespread posterity of Cush.

Ha'voth-Jair, Hav'voth-Jair.—*Villages of Jair*: the Hebrew Havoth signifies cabins or huts, such as belong to the Arabians. A collection of these placed in a circle formed a village or hamlet. The district mentioned (*Num.* 32.41; *Deut.* 3.14; *Josh.* 13.30; *Judg.* 10.4) was beyond Jordan, but it is not clear whether in the land of Gilead (1 *K.* 4.13) or in Bashan (*Deut.* 3.14). Perhaps some were in each. They belonged to the half-tribe of Manasseh. This group of villages formed part of one of Solomon's commissariat districts (1 *K.* 4.13). [JAIR.]

Hawk.—The term expresses strong and rapid flight, and is used generally for falcons or the smaller birds of prey, among which the kestrel is perhaps the commonest. The hawk is mentioned among the unclean fowls, and not to be eaten, in *Lev.* 11.16 and *Deut.* 14.15. The reference in *Job* 39.26, "Doth the hawk fly by thy wisdom, and stretch her wings toward the south?" is clearly to the migratory instincts of most of the hawks found in Palestine, which fly south to a warmer climate on the approach of winter. Others reverse the process, and travel northwards away from the advance of summer. The red kite is of this order. The hobby, the lesser kestrel, the red-legged hobby, and the Levant sparrow-hawk are all summer visitants to Palestine, and fly southwards at the close of summer. In Egypt one species of hawk at least was considered so sacred that the penalty for killing one, even by accident, was death. It was the sacred bird of Horus, the sun-god, and it is to be noticed that solar deities are represented in their statues as having the heads of hawks. The connexion of the hawk with the sun lies in their supposed ability to gaze at the burning orb unharmed.

Hay.—Really *grass* or *greenness*. Hay is not made in Palestine as with us, but the grass is cut green for fodder as required (*Ps.* 72.6; *Prov.* 27.25). In *Isai.* 15.6 for "hay" read "grass" (R.V.), and for "grass" "tender grass" (R.V.).

Haza'el.—*Whom God sees*: the story of Hazael, king of Damascus, is one of deep tragedy. An officer of high rank under King Benhadad, he was sent by him to inquire of Elijah if he, Benhadad, would recover from his illness. Elisha, obeying the command of God given to Elijah, anointed Hazael king, and at the same time told him that Benhadad's illness was not fatal, yet that he would die, and Hazael reign in his stead. Hazael saw to it that the prophecy was fulfilled, for he killed Benhadad himself and seized the throne. He was a contemporary of Joram, Jehu, and Jehoahaz, kings of Israel. He is mentioned on the Black Obelisk in the British Museum as giving tribute (with Jehu) to Shalmaneser II., king of Assyria, in 842 B.C. His question to Elisha (2 *K.* 8.13), "Is thy servant a dog, that he should do this great thing?" should be translated, "But what is thy servant, which is but a dog, that he should?" etc., *i.e.* Hazael is not at all horrified, but hypocritically expresses himself as unworthy of the high position promised. The cruel barbarities he inflicted on Israel are narrated in 2 *K.* 8.12, 10.32 *sqq.*, 12, 17; cf. 1 *K.* 19.15-17; *Amos* 1.4.

Hazai'ah.—*The Lord sees*: a chief in the line of Shelah, son of Judah, see *Num.* 26.20 (*Neh.* 11.5). [SHILONITE.]

Ha'zar-addar.—*Village of Adar* (or *of a noble*): a place on the south boundary of the Promised Land, between Kadesh-Barnea and Azmon (*Num.* 34.4). The name appears as Adar in *Josh.* 15.3. Exact site unknown.

The word Hazar is prefixed to a number of place-names. It is employed generally to indicate that the places so designated are of a semi-permanent character, such as are erected by Arabs. These generally consist of stone walls surmounted by a roof of tent-cloth.

Ha'zar-enan, Hazar-enon.—*Village of fountains*: a landmark in the north-east boundary of the Promised Land (*Num.* 34.9, 10; *Ezek.* 47.17). It has been identified with the modern Kuryatein ("the two cities"), a village more than 60 miles E.N.E. of Damascus, where are large fountains, the only ones in the district.

Ha'zar-gaddah.—*Fold of the kid*: a town

in the south of Judah, between Moladah and Heshmon. It has not been identified (*Josh.* 15.27).

Ha'zar-hat'ticon.—*Middle Hazar*: a place specified by Ezekiel as on the ultimate north boundary of the Holy Land (*Ezek.* 47.16). Its position is not known.

Hazarma'veth.—This can hardly be a Hebrew name, and its meaning is unknown. The third in order of the sons of Joktan of the family of Shem. The name is preserved in the Arabic Hadramaut—the name of a province and ancient people of southern Arabia a little east of Aden (*Gen.* 10.26; 1 *Ch.* 1.20).

Hazar-shu'al.—*Fox-village*: **1.** A town in the south of Judah allotted to Simeon (*Josh.* 15.28; 1 *Ch.* 4.28). It was reoccupied after the return from the Captivity (*Neh.* 11.27). Site unknown. 2. A place in Simeon (*Josh.* 19.3).

Hazar-su'sah, Hazar-susim.—*Village of horses*: a city in the extreme south of Judah, near Beth-Marcaboth. Allotted to Simeon (*Josh.* 19.5; 1 *Ch.* 4.31). Not yet identified.

Haza'zon-tamar.—[HAZEZON-TAMAR.]

Hazel (*Gen.* 30.37 only).—The hazel does not grow in the neighbourhood indicated, and the word used probably denotes any nut-bearing tree. Many scholars, however, render the word almond tree (so the R.V.), which is such a well-known feature of English gardens. [ALMOND TREE.]

Hazelelpo'ni.—(?) *Give shade, thou that turnest to me!* the bearer of the name was a sister of the sons of Etam, of the tribe of Judah (1 *Ch.* 4.3).

Haze'rim.—*Villages*: a plural form of Hazar. A district in the south of Canaan near Gaza, inhabited in ancient times by the Avim or Avvim, a tribe that wandered over the south-west of Palestine and dwelt in villages (*Deut.* 2.23).

Haze'roth.—*Villages*: the site of an Israelite encampment where Miriam was stricken with leprosy (*Num.* 11.35, 12.16, 33.17). Its position is identified with 'Ain Hudherah, a few miles distant from Sinai on the road to Akabah.

Haze'zon-ta'mar (R.V. **Haza'zon-ta'mar**).—(? *Pruning of*) *palm trees*: the ancient name of Engedi, on the west of the Dead Sea. Here dwelt the Amorites who were vanquished by Chedorlaomer and his allies (*Gen.* 14.7). It was the site of the encampment of the allies who invaded Judah in the reign of Jehoshaphat (2 *Ch.* 20.2). Possibly this was the "city of palm trees" from whence the Kenites migrated to the wilderness of Judah (*Judg.* 1.16). When Balaam refers to the Kenites (*Num.* 24.21) he could view the western shore of the Dead Sea and the cliffs of Engedi in which the Kenites had their stronghold or "nest." But probably *Judg.* 1.16 refers to Jericho.

Hazi'el.—*Vision of God*: a Levite (1 *Ch.* 23.9).

Ha'zo.—(?) *Vision*: a son of Nahor by Milcah, his wife, and a native of Ur (*Gen.* 22.22).

Hazor.—*Enclosure*: 1. A fortified city taken by Joshua and allotted to Naphtali on the division of the land. It was the principal royal Canaanite city, and lay between Ramah and Kadesh on the high ground overlooking the Lake of Merom (*Josh.* 11.1, 10-13, 12.19, 19.36). It was the largest city of northern Palestine, and under its king, Jabin, oppressed the Israelites, but was vanquished by Deborah and Barak (*Judg.* 4.2, 17; 1 *Sam.* 12.9). The town was rebuilt by Solomon (1 *K.* 9.15). Afterwards its inhabitants were carried captive to Assyria by Tiglath-Pileser (2 *K.* 15.29). 2. A city in the south of Judah (*Josh.* 15.23). 3. Combined with Hadattah means New Hazor. Another town in the south of Judah (*Josh.* 15.25). The two parts of the name are improperly separated in A.V.—it should read Hazor-hadattah, as in R.V. 4. A place north of Jerusalem where some Benjamites resided after their return from captivity. Thought to be identical with Baal-Hazor (*Neh.* 11.33), and now called Hazzur. 5. An Arabian district conquered by Nebuchadnezzar (*Jer.* 49.28, 30, 33).

Hazor-hadattah.—[HAZOR 3.]

Head.—The word is often used figuratively in Holy Scripture. Christ is the head of the church (*Col.* 1.18), in respect both of eminence and of influence, communicating life, health, strength to every believer. Also the husband is the head of the wife (*Gen.* 3.16), in regard to pre-eminence of sex (1 *Pet.* 3.7) and excellency of knowledge (1 *Cor.* 14.35). The stone which the builders rejected was made the head (or capital) of the corner (*Ps.* 118.22).

Headbands.—*Isai.* 3.20 only; R.V. "sashes," worn by women.

Headstone.—[ARCHITECTURE, BUILDING.]

Heart.—The Hebrews used this word for the seat of all mental life—intellect, will, and emotion (*Ezek.* 13.2; *Hos.* 7.11; *Lk.* 8.15; *Acts* 16.14).

Hearth.—The hearth was the pan or brazier of fire. The top of the oven sunk in the floor was also called the hearth. When bread was wanted quickly a fire was lighted in the oven, and when sufficiently heated the ashes were swept away and the thin cakes of dough placed on it and covered with the hot ashes. This was Sarah's method of cooking when Abraham bid her prepare a hasty meal for the angels (*Gen.* 18.6; see also *Lev.* 6.9). [BREAD, ARIEL.]

Heath.—The word translated heath certainly does not indicate the plant that abounds in this country, which does not grow in Palestine. The word is used twice, in *Jer.* 17.6 and *Jer.* 48.6. In the former the prophet contrasts the godly man with him who trusts in his own strength; the one is likened to "a tree planted by the waters," the other, to "the heath in the desert," scrubby and scant of foliage. In the second passage Moab is denounced, and her citizens bidden to "flee . . . and be like the heath in the wilderness," practically worthless.

The reference in both instances is to shrubs growing in the barren and desolate districts common in the neighbourhood of the Dead Sea and the region farther south. These tracts of land support bare and naked shrubs, just able to

exist in the ungenial soil. There are weird and stunted shrubs in that "wilderness" which well illustrate the prophet's simile, "a naked bush in the desert."

Heathen.—The word translated heathen would more literally be "the nations," *i.e.* others than Hebrews (*Lev.* 25.44; 1 *Ch.* 16.24, etc.). Sometimes the word is used to describe unbelievers, as in *Jer.* 10.25. Generally, all who had not accepted God as revealed by Himself to the Jews, and who remained idolaters.

It was divinely foretold that in Abraham's seed all nations should be blessed; that the heathen should be gathered to the Saviour, and become His people (*Gen.* 22.18, 49.10; *Ps.* 2.8, 72; *Isai.* 42.6, 60). When Christ came, His answer to the Greeks implied that great numbers of the heathen should be brought into the Church (*John* 12.20, 24). Both under the old and the new dispensations God's people were forbidden to intermarry with the heathen. Even in its early days the nation of the Jews were essentially a separate people (*Lev.* 20.23), and were bound to maintain their separate character, moral, political and religious, under severe judgments (*Lev.* 26.14-38; *Deut.* 28). They were even forbidden to associate or intermarry with the remnant of the conquered nations remaining in Palestine (*Josh.* 23.7), lest the same fate should overtake them as had overtaken their predecessors (*Lev.* 18.24, 25). An Ammonite or a Moabite was shut out from the congregation of Jehovah even unto the tenth generation (*Deut.* 23.3), though an Edomite or an Egyptian was admitted in the third. The record of the recurring tendency of the Israelites to relapse into idolatry shows the necessity there was for this strictness.

Heave-offering.—This must not be confounded with the Wave-offering. It represents an offering "lifted up" from the rest of the offerings (*Ex.* 29.27; *Lev.* 7.14) or of the produce gained by one's exertions (*Deut.* 12.6). [Sacrifice.]

Heaven.—According to the Jews, there were at least three heavens: the first was the cloudy region of the air, where the birds fly, which are therefore called "the fowls of heaven" (*Job* 35.11). This is the heaven referred to in passages where we read of the dew of heaven, the clouds of heaven, and the wind of heaven. The second was that part of space in which are fixed the sun, moon, and stars, called "the firmament" or expanse "of heaven" (*Gen.* 1.8). The third heaven the Jews thought was typified by the Holy of Holies—it was the seat of God and of the holy angels. This it was whence Christ came, to which He ascended after His resurrection (*Acts* 1.11), whence He shall descend again (1 *Thess.* 4.16), and into which Paul was caught up (2 *Cor.* 12.2). It is not like the other heavens, perceptible to mortal view (*John* 3.12, 13; *Heb.* 8.1, 9.24). Some Jews distinguished seven heavens (*Testaments of the Twelve Patriarchs*, Levi, 2 and 3; *Book of the Secrets of Enoch*, 3-21).

Of heaven as *the eternal home of the redeemed*, we learn that it is a *place*, prepared for them by the Lord Jesus (*John* 14.2); a *place of happiness* (1 *Cor.* 2 9) and exaltation (2 *Tim.* 2.11); but also of *Sabbath-rest* from all trouble (*Heb.* 4.10, 11). It is called a "*kingdom*" (*Matt.* 25.34; *Jas.* 2.5; 2 *Pet.* 1.11); *Paradise* (*Lk.* 23.43; *Rev.* 2.7); an *inheritance* (1 *Pet.* 1.4); a *city* (*Heb.* 11.10); and a "*better country*" (*Heb.* 11.16). In this blessed home the redeemed serve before God, free from evil of soul or body (*Rev.* 7.15, 16), in complete joy and felicity (*Ps.* 16.11) past our understanding (1 *Cor.* 2.9).

He'ber.—(?) *From the other side* (*Lk.* 3.35). [Eber.] 1. A man of Asher (*Gen.* 46.17; *Num.* 26.45; 1 *Ch.* 7.31). 2. The husband of Jael, who killed Sisera. He was a Kenite, a nomadic tribe which had settled for a time in the debatable ground between the northern tribes and Jabin, the Canaanitish king (*Judg.* 4.11-24). 3. A descendant of Judah (1 *Ch.* 4.18). 4. A Benjamite (1 *Ch.* 8.17).

He'berites.—*Belonging to Heber*: a family descended from Heber 4 (*Num.* 26.45).

He'brew.—*From the other side*: the earliest occurrence of this title is in *Gen.* 14.13. It is the name by which the children of Israel were called by the surrounding nations, though both the terms Israel and Israelites were used as well. The word itself is derived from Eber (men from the other side—of the Euphrates), which is also the name of a place (*Num.* 24.24), and secondly, the name of an ancestor of the Hebrews (*Gen.* 10.21). Now Eber means the further bank of a river, and is derived from a root meaning to cross. It is usually supposed that Abraham, by this, became a Hebrew (one who crosses from the other side) when he migrated from Mesopotamia (*Gen.* 14.13), but it may have been given much earlier to his family by the Babylonians when they migrated from the Arabian peninsula eastwards across the Euphrates. [Abraham, Israel, Israelites, Jews, and the next article.]

Hebrew Language.—The Hebrew language was the language of the Israelites during their independence. It was considered by them "the sacred tongue," and in the O.T. it is called the "lip of Canaan," or the Jews' language (2 *K.* 18.26-28; *Isai.* 19.18, marg., 36.13). It was the common tongue of Canaan and Phœnicia. This is proved not only by inscriptions, but by the silence of Scripture as to any difference between the language of the Canaanites and Hebrews. They both dwelt in the land, and yet no difference of speech is noticed, though the difference between the language of Hebrew and Egyptian (*Ps.* 81.5, 114.1) is recognised, as is even the difference between Hebrew and cognate languages—such as the Aramaic used by the Assyrians (*Isai.* 36.11) and of the eastern Aramaic used by the Chaldees (*Jer.* 5.15).

Hebrew, then, may be regarded as the Israelitish dialect of the Canaanitish language. But in course of time so much was borrowed from the languages (closely akin) surrounding them—the

Aramaic, the language of Aram, Mesopotamia, Syria, and a large portion of Arabia—that about 722 B.C. Hebrew began to suffer a process of decay, which ended in its extinction as a spoken language. It was still the language of Jerusalem at the time of Nehemiah (*Neh.* 13.24), but long before the time of Christ it had been entirely superseded by Aramaic, and its literature was intelligible only to scholars. The Hebrew tongue, therefore, mentioned in the N.T. means the popular tongue, Aramaic. On the other hand, Hebrew, in contrast to "Grecian" or "Hellenist," means a Jew whose native language was Aramaic, not Greek, and who was brought up in strictly Jewish customs.

Hebrews, Epistle to the.—This epistle was apparently *addressed* to Hebrew Christians, inhabitants of some city or region (see 13.23), who had formed an organised society or church, having had pastors who had been removed by death (13.7), and having now teachers whom they are exhorted to obey. It has been generally assumed that they were resident in Palestine, either at Jerusalem or Cæsarea, but some favour the view that the epistle was addressed to the Jewish Christians at Alexandria; others, that it was intended for Jewish converts at Rome; and others, that at Antioch were the readers to whom it was originally sent.

Date and place of writing.—Where and when this epistle was written cannot definitely be determined. One doubtful indication of *place* is given (13.24), "They of Italy salute you." This may mean those among whom the writer was at Rome; or, Italians then with the writer. In reference to the *date* of the epistle it is generally agreed that it was written near but not after the destruction of Jerusalem. The writer speaks of the Levitical ritual as still in force.

As to the *authorship* of the epistle, great uncertainty has existed from the earliest times. It has been ascribed to St. Paul. (1) Those to whom the epistle was sent must have known the writer (see 10.34, 13.18, 19, 23); and in preserving and circulating it could hardly fail to communicate their knowledge. Now the *early* Fathers of the Eastern and Alexandrian Churches, in the second and third centuries, tell us that the "ancients," who must have been contemporary with those who received the original, if not the same persons, had handed it down to them as a writing of Paul. Clement of Alexandria, Origen, and Eusebius, though sensible of some difficulties, held this testimony to be conclusive. Origen is of opinion that "the thoughts are the thoughts of the Apostle, but the language and the composition are those of one who recalled from memory and, as it were, made notes of what was said by his master"; adding, "Who wrote the epistle God only knows with certainty." (2) The Pauline authorship is corroborated by the author's intimate acquaintance with the Jewish system; and by his sympathising interest in the salvation of the Jewish people (compare *Rom.* 9, 10, 11 and *Phil.* 3). (3) The few personal allusions found in the epistle are all compatible with what we know of Paul. (4) Nor is there anything in the peculiarities of style and treatment of the subject that cannot be reconciled with Paul's other epistles. If it differs in the rhetorical length of words and finish of sentences, it is only the more like his speeches recorded by Luke.

On the other hand, many hold that the difference in style and language in the Epistle to the Hebrews from that, for instance, of the Epistles to the Romans, Ephesians, and Philippians is such that they cannot have the same author. Fundamentally the doctrine is the same, but a different tinge is given to its expression: it is that of the Alexandrian rather than the Palestinian school; there is a marked difference in the spirit and the manner of the citations from the O.T.; of the twenty-nine direct quotations, all but three are from the Septuagint. Differences also may be noted in the method of argument and style of composition.

If the author were not St. Paul, who was he? The range of possibilities as to the authorship must, in any case, be limited to the Pauline circle; and the writer was one who could fittingly speak of Timothy as "brother." Luther's conjecture that it might be *Apollos*, based upon the description of him in *Acts* 18.24-28 as a Hellenist Jew, has many supporters. Others suggest *Barnabas*. Tradition as early as the days of Tertullian ascribed it to him. Certain resemblances in style and tone of the epistle to words and idioms occurring in the Third Gospel and the Acts have suggested *Luke* as the author, and to him it is attributed by Calvin and others. It has been surmised that *Priscilla* may have written it (*Acts* 18.26). Paul places her name first (*Rom.* 16.3; 2 *Tim.* 4.19), as though for some reason the more distinguished. Other authorities are content to attribute the epistle to some Alexandrian Christian of name unknown.

As to the community to which the epistle was primarily *addressed*, there are brief allusions which may direct, if they cannot wholly decide, the inquiry. They appear to have formed, as has already been pointed out, an organised society or church, which had existed for some time (13.7); they had recognised teachers to whom obedience was due (13.17). But these remarks would almost equally apply to Jewish Christians in Palestine (as in Jerusalem or Cæsarea) and to those of the Dispersion.

The *Contents* of the epistle are in two principal parts—the first chiefly *doctrinal* (1-10.18), and the second chiefly *practical* (10.19-13).

1. In the first part, the supreme authority and glory of the Christian dispensation is proved by the superiority of its Mediator, the Eternal Son of God, to the mediators of the old covenant—whether spiritual, as angels, or earthly, as Moses; and it is shown that His sufferings and death, so far from diminishing His media-

torial glory, were the very means of accomplishing His work of expiation and redemption (1-4.13). The comparison of Christ with Moses and with Joshua is then followed by another with Aaron. Christ is shown first to be, like Aaron, a true Priest, appointed by God, and a real representative of man—and then, far to surpass Aaron, as reproducing the older, nobler priesthood of the priest-king Melchizedek. The new economy, of which He is the Head, is proved from the O.T. itself to supersede and abrogate the old; and the intrinsic and perpetual efficacy of His one sacrifice, as a full and perfect propitiation for sin, is contrasted with the typical and ceremonial virtue of the oft-repeated sacrifices which were now passing away (4.14-10.18).

2. The course of the preceding argument has been interspersed with practical counsels and solemn warnings: and now the epistle is closed by stirring exhortations to a continuance in patient endurance and cheerful confidence, amidst present trials and sufferings. Faith is shown to be essential to a participation in God's promised blessings; its operation and triumphant efficacy are exhibited in a long line of heroes, martyrs, and confessors, ending in Jesus, the great exemplar; and the Hebrew Christians are encouraged to endure similar trials, as fatherly chastisement adapted to promote their highest good. The glorious privileges of the New Covenant are used to set forth the awful peril of apostasy (10.19-12). There follow some exhortations to special duties and virtues, precepts and rules of life, introduced with Pauline abruptness; and the whole ends after that apostle's manner with a doxology and benediction (13).

He'bron. — *Confederation, companionship*: 1. One of the most ancient cities in the world, originally called Kirjath-Arba, near to which were the terebinths of Mamre (*Gen.* 13.18; *Num.* 13.22; *Josh.* 20.7), and situated in an open valley [ESCHOL], about 18 miles south of Jerusalem (*Num.* 13.23). It was the favourite abode of Abraham, Isaac, and Jacob, and contained the family tomb (*Gen.* 23, 25.9, 49.29-31). The cave that Abraham bought is still there, surrounded by the walls of a Mohammedan mosque, and the modern name of Hebron, el-Khalil ("the friend"), is the name by which Abraham is known to the followers of Mohammed. Hebron was taken by Joshua from the Canaanites and given to Caleb (*Josh.* 10.36, 11.21, 12.10). It was afterwards allotted to Judah and to the priests and Kohathites, and was made a city of refuge (*Josh.* 15.54, 21.11, 20.7, 15.13; *Judg.* 1.10). It was here also that David set up his government when he was anointed king of Judah; where he reigned for seven and a half years (2 *Sam.* 5.5). Abner was buried at Hebron, as was also the head of Ishbosheth (2 *Sam.* 3.32, 4.1, 8, 12). Then it was the seat of Absalom's rebellion (2 *Sam.* 15.7-10), and was fortified by Rehoboam (2 *Ch.* 11.10). It was rebuilt and occupied by Jews after their return from captivity (*Neh.* 11.25).

Hebron, or rather el-Khalil, is still a place of considerable population and importance, occupying both slopes of the valley where the spies gathered the tempting clusters of grapes (*Num.* 13.23). Its slopes are still covered with vineyards, where are grown the finest grapes and olives in all Palestine. [KIRJATH-ARBA, MACHPELAH, MAMRE.] 2. A boundary town of Asher, near Rehob (*Josh.* 19.28). It is called also Abdon, which see. 3. Son of Kohath, son of Levi (*Ex.* 6.18; *Num.* 3.19; 1 *Ch.* 6.2). 4. In a list of persons whose names are identical with places in the south of Judah (1 *Ch.* 2.42, 43).

Hebronites.—Patronymic of the family of Hebron, the son of Kohath (*Num.* 3.27; 1 *Ch.* 26.23).

Hedge.—The words so translated sometimes mean simply enclosures, *e.g.* stone walls, but in Palestine the farmer and the shepherd still surmount the stone walls of their orchards and sheepfolds with a hedge of thorns or prickly-pear. God's protecting providence is called a hedge (*Job* 1.10; *Isai.* 5.2). Troubles and hindrances are called hedges because they obstruct the way (*Job* 19.8; *Lam.* 3.7; *Hos.* 2.6). See also *Prov.* 15.19. In *Isai.* 5.5 it is a thorn hedge planted to protect the vineyard. [WALLS, SHEEPFOLD.]

Heel.—To have the heels bare denoted shame, contempt, captivity, distress (*Jer.* 13.22). To lift up the heel, to kick, is to render evil for good to a superior; so Judas acted (*Ps.* 41.9; *John* 13.18). Men are taken by the heels in a snare when evil overtakes them (*Job* 18.9). The fulfilment of the prophecy of the "bruising of the heel" in *Gen.* 3.15 is probably to be seen in the suffering inflicted on our Lord.

He'gai, He'ge.—The chief chamberlain, or eunuch, of Ahasuerus (*Esth.* 2.3, 15). He had special charge of the harem (*Esth.* 2.8). Hege is the Persian form of the name.

Heifer.—A young cow, used in sacrifice (*Num.* 19.1-10). Moses and Aaron were instructed to deliver the Divine command to the children of Israel, that they should procure a "red heifer, without spot," and one that had never been worked, and so rendered unfit to be offered to God. It was not usual to put the young cows that had never calved to the yoke, either for ploughing or any other purpose, though they were sometimes employed in treading out the corn (*Hos.* 10.11). A red heifer was chosen because red was the symbol of life and energy, a fit sacrifice for sin. Its ashes were to be used in Purification (which see). The sportiveness, impetuosity, and wildness of the young cow are referred to in *Jer.* 46.20; *Hos.* 4.16. [SACRIFICES, BLOOD.]

Heir.—The principles of heirship in the East differ from those among us; so that children do not always wait until their parents are dead to receive their portions. Hence when Christ is called "heir of all things" (*Heb.* 1.2) it does

not imply the death of any former possessor of all things; and when saints are called heirs of the promise (*Heb.* 11.9), of righteousness, of the kingdom, of the world, of God, "joint heirs" with Christ (*Rom.* 8.17), it implies participants in such and such advantages, but no decease of any one in possession; though among ourselves there is no actual heirship till the parent, or proprietor, is departed (*Gen.* 15.3; 2 *Sam.* 14.7; *Jer.* 49.1, 2; *Matt.* 21.38; *Rom.* 4.13). [ADOPTION, SUCCEED, BIRTHRIGHT, CONCUBINES, INHERITANCE.]

He'lah.—A wife of Ashur (1 *Ch.* 4.5, 7).

He'lam.—(?) *Fortress*: the scene of the defeat of the Syrian forces by David. It is situated between the Jordan and the Euphrates (2 *Sam.* 10.16, 17); and is unidentified.

Hel'bah.—(?) *Fatness*: a town of Asher, not far from Sidon (*Judg.* 1.31). The Canaanites were not expelled from this city. It is unidentified.

Hel'bon.—(?) *Fatness*: this place, celebrated in ancient times for its wine, still bears its original name. It is now a village, Halbun, in a wild glen within a few miles of Damascus, and is still famous for the excellence of its grapes (*Ezek.* 27.18).

Hel'dai.—(?) *Vital, enduring*: 1. The twelfth captain for the monthly service in David's time, a descendant of Othniel, the same as Heled (1 *Ch.* 27.15). 2. An Israelite who returned from captivity and was one of a deputation who brought crowns to the High Priest, Joshua (*Zech.* 6.10). In ver. 14 he is called Helem.

He'leb.—*Fat*: one of David's valiant men. Perhaps the same as Heldai 1 (2 *Sam.* 23.29).

He'led.—(1 *Ch.* 11.30). [HELDAI 1.]

He'lek.—*Portion*: the second son of Gilead, descended from Joseph, through Manasseh. He founded the family of Helekites (*Num.* 26.30; *Josh.* 17.2).

He'lekites.—Descendants of Helek (*Num.* 26.30).

He'lem.—(?) *Hammer*: 1. A descendant of Asher (1 *Ch.* 7.35). 2. [HELDAI 2.]

He'leph.—*Exchange*: a boundary town of Naphtali (*Josh.* 19.33). It may be the modern Beit Lif, east of Ras Abyad and west of Kades.

He'lez.—*Strength*: 1. The Peltite or Pelonite (which see), and a member of David's guard of thirty (2 *Sam.* 23.26; 1 *Ch.* 11.27). 2. A son of Azariah (1 *Ch.* 2.39). He was a descendant of Jerahmeel of the family of Hezron of Judah.

He'li.—According to St. Luke's genealogy, Heli was the father of Joseph, the husband of Mary the mother of our Lord. The name in Hebrew is identical with Eli (*Lk.* 3.23). [GENEALOGY OF OUR LORD.]

Hel'kai.—(?) *My portion is the Lord*: a priest in the family of Meraioth, in the time of Joiakim, son of Jeshua (*Neh.* 12.15).

Hel'kath.—*Portion*: a boundary town of Asher, assigned to the Gershonites (*Josh.* 19.25, 21.31). It is called Hukok in the list of Levitical cities in 1 *Ch.* 6.75. Its site has not been discovered.

Hel'kath-haz'zurim.—*Field of swords*: a piece of level ground near the pool of Gibeon, the scene of the conflict between a party of Abner's men and a party of Joab's men, which ended in the deaths of all the combatants (2 *Sam.* 2.16). [JOAB, ABNER.]

Hell.—Three words are translated "Hell" in the A.V., a fourth, a verbal form, appearing in "cast . . . down to hell" (2 *Pet.* 2.4).

In the O.T. the word rendered "hell" is Sheol (as in *Deut.* 32.22), which is also translated in the A.V. thirty-one times as "grave" (as in *Gen.* 37.35), and thrice as "pit" (as in *Num.* 16.30). Sheol signifies the place of departed spirits, without in itself distinguishing good or bad, happiness or misery (compare *Ps.* 16.10 with *Num.* 16.30). The O.T. Sheol in *Ps.* 16.10 is represented in the N.T. by Hades (*Acts* 2.27, 31).

In the N.T. "hell" is in ten places a translation of the Greek *Hades*, which is also rendered "grave" in 1 *Cor.* 15.55. In its general meaning Hades corresponds to Sheol. The Rich Man (*Lk.* 16.23) was in Hades; and (*Acts* 2.27) our Lord. But a separation of good and evil is intimated (*Lk.* 16.23, 26), the evil finding it a place of torment, though not the final place. "Hell" is also, in twelve passages, a translation of *Gehenna*, which is compounded of two Hebrew words, Ge Hinnom, "the valley of Hinnom," a place near Jerusalem in which children were cruelly sacrificed by fire to Moloch, the idol of the Ammonites (2 *Ch.* 33.6), and afterwards a place for depositing refuse. It was also called Topheth (2 *K.* 23.10), which see. Gehenna appears in passages addressed to Jews, who would understand the reference. It is a place of lasting punishment (*Mk.* 9.43-48).

Hellenist.—[GREEK.]

Helmet.—The helmet worn by the Israelites was in the form of a cap, with hanging pieces covering the ears and neck. It was of bronze or brass. The helmets that Uzziah provided for his vast army (2 *Ch.* 26.14), and that Saul and Goliath wore, were of the same metal (1 *Sam.* 17.5, 38). These bronze helmets were worn only by the leaders, the ordinary soldier being, as it seems, supplied with quilted caps, strengthened with metal bars, or else of caps made of felt or leather. The Hittites wore helmets broader at the top than where they fitted the head, while the Assyrian officers wore them high and pointed.

He'lon.—*Strong*: father of Eliab, who represented Zebulon in the census (*Num.* 1.9).

Hem, of Garment.—[FRINGE.]

He'mam.—(?) *Moving noisily*: a son of Lotan (*Gen.* 36.22). The correct form of the name is Homam (1 *Ch.* 1.39).

He'man.—*Faithful*: 1. A son of Zerah, the son of Judah (1 *Ch.* 2.6), said also to be son of Mahol (1 *K.* 4.31), who may have been a nearer ancestor than Zerah. 2. A grandson of Samuel, a Kohathite. He was a singer in the house of the Lord (1 *Ch.* 6.33), and also one of the king's seers or wise men in religious matters (1 *Ch.*

25.5). Psalm 88 is ascribed to him. It is not clear whether there were one, two, or three persons of this name.

He'math.—*Fortress*: 1. Another form of Hamath, which see (*Amos* 6.14). 2. *Hammath*, R.V.—either a person, or a place (it is impossible to determine which), appearing in the genealogical lists of Judah as the founder of the house of the Kenites and the Rechabites (1 *Ch.* 2.55).

Hem'dan.—*Pleasant*: a descendant of Seir, the Horite. The eldest son of Dishon (*Gen.* 36.26). In the parallel list of 1 *Ch.* 1.41 the name is Hamran, which in the A.V. is Amram. In Hebrew the "d" and "r" are almost exactly alike, save that "d" has a "tittle" (which see).

Hemlock.—The word translated hemlock is a good example of a common name wrongly converted into a proper one. The Hebrew word is one of strong and intense significance, meaning venom or poison, and not the plant hemlock with which Socrates was slain. In *Deut.* 29.18, and elsewhere, it is rendered "gall" or "wormwood." In all cases it is used as the type of poisonous and bitter weeds that choke and hinder the growth of beneficial plants (*Hos.* 10.4; *Amos* 6.12).

Hen.—*Grace*: a son of Zephaniah (*Zech.* 6.14), called Josiah in ver. 10. Perhaps we should follow the Septuagint in translating "for the kindness of the son of Zephaniah."

He'na.—A city of Mesopotamia, captured by the Assyrians (2 *K.* 19.13; *Isai.* 37.13).

Hena'dad.—*The favour of Hadad*: a Levite and chief of a family who assisted in rebuilding the Temple under Jeshua (*Ezra* 3.9; *Neh.* 3.18).

He'pher.—*Pit or well*: 1. The youngest of the sons of Gilead (*Num.* 26.32). 2. A man of Judah (1 *Ch.* 4.6). 3. One of the leaders of David's guard (1 *Ch.* 11.36). 4. A royal city of the Canaanites on the west of the Jordan that was taken by Joshua (*Josh.* 12.17). 5. In Judah, part of one of Solomon's commissariat districts (1 *K.* 4.10).

He'pherites.—Men of Hepher 1 (*Num.* 26.32).

Hephzi'bah.—*My delight is in her*: 1. The wife of Hezekiah, and the mother of Manasseh (2 *K.* 21.1). 2. The name by which the restored Jerusalem was to be known (*Isai.* 62.4).

Herb.—This word is used for grass and any tender plant or vegetable (2 *K.* 4.39; *Prov.* 15.17; *Lk.* 11.42). It appears in the A.V. as a rendering of six Hebrew words.

Herd, Herdman.—The wealth of the patriarchs consisted chiefly in cattle and slaves, or servants, who were employed in tending the flocks and herds (*Gen.* 13.7). Abraham and Lot had such large herds of cattle that they were obliged to separate to find pasture for them. Later, when Lot became the victim of a raid, Abraham went to his rescue with 318 of his herdsmen (*Gen.* 14.14). The treatment of these slave herdsmen was often better than that of hired servants. They were all the more ready to defend their masters' property. Another class of herdsmen were the overseers or herd-masters. These were sometimes men of honourable position (*Gen.* 47.6; 1 *Sam.* 11.5, 21.7). The councillors of David were herdsmen, and so also was Doeg, one of Saul's officers, the same who slew the priests, and the prophet Amos in early life was a herdsman (*Amos* 1.1, 7.14). [CATTLE.]

He'res.—*Sun*: 1. The equivalent to the Greek Heliopolis, "City of the sun." Mount Heres was near Aijalon on the borders of Judah and Dan. It was inhabited by the Amorites, who were not expelled (*Judg.* 1.35). 2. In *Judg.* 8.13, "before the sun was up" should be translated "from the ascent of Heres." A place east of Jordan. [TIMNATH-HERES.]

Heresh.—(?) *Workman*: a Levite (1 *Ch.* 9.15).

Heresy.—The English word is a transliteration of a Greek word which meant, at first, a taking (*e.g.* of a town); then a choice or election; an inclination or preference; and so the thing chosen, and ultimately a philosophic principle or set of principles, and the persons holding them, a sect or school of thought. In the Acts of the Apostles the Greek word equivalent to heresy is translated "sect," as applied to the Sadducees (*Acts* 5.17), Pharisees (*Acts* 15.5, 26.5), Nazarenes (*Acts* 24.5), and Christians (*Acts* 28.22). Its use as applied to the Christian Church is also seen in *Acts* 24.14. St. Paul and St. Peter write of "heresies," divisions in, or opinions dividing, the Church (1 *Cor.* 11.19; *Gal.* 5.20; 2 *Pet.* 2.1).

By ecclesiastical writers, heresy is used to designate opinions deviating from the true faith. St. Augustine held (*De Hæret.*) that it was "altogether impossible, or at any rate most difficult," to define heresy. Philastrius, bishop of Brescia, counted twenty-eight heresies which existed amongst the Jews before our Lord's time, and one hundred and twenty-eight afterwards.

Hereth.—[HARETH.]

Heritage.—[INHERITANCE.]

Her'mas.—*Mercury*: the name of one greeted by Paul in *Rom.* 16.14. Though the origin of his name is Greek, he was a Christian and resident in Rome, and in fact the bulk of the early Christians in Rome appear to have spoken Greek. *The Shepherd of Hermas*, a writing of the middle of the second century, has been wrongly attributed to him. He is regarded as a saint in the Roman Church, his festal day being May 9.

Her'mes.—*Mercury*: a Christian Greek in Rome who was addressed by Paul. Both this man and Hermas were heads of Christian families, and of influence in the Church (*Rom.* 16.14).

Hermes was claimed by some as one of the seventy disciples, and afterwards bishop of Dalmatia. He is in the Greek calendar of saints, and his festival is celebrated on April 8. [MERCURIUS.]

Hermo'genes.—*Descendant of Mercury*: a renegade Christian Greek mentioned by Paul in 2 *Tim.* 1.15.

Hermon.—Probably *sacred, tabooed* (as with

many mountains—for example, Mount Fujiyama in Japan): Mount Hermon dominates the Holy Land, its diadem of snow and dome-like crest towering above the lesser heights that surround it. To the old Syrian this mountain was the holy place of his religion, the highest of all the high places of Baal; to Israel, warned against the idolatry practised on every high hill, it was little more than the natural northern frontier of the Land of Promise; but to the Christian something of its more antique sanctity returns in a far nobler and more divine sense as being the high mountain in the parts of Cæsarea Philippi to which our Lord withdrew for a short time, and where He was transfigured before His disciples.

Hermon was the great landmark of the Israelites. It is constantly spoken of as their northern border. They conquered all the land from the river Arnon, even unto Mount Sion, "which is Hermon" (*Deut.* 4.48). It was the point of the north, as Tabor was also; "Tabor and Hermon shall rejoice in Thy name" (*Ps.* 88.12). It was known by other names beside Hermon; of these the oldest was Sion (*Deut.* 4.48). Its dew is so copious that travellers' tents become as wet as though they had stood out in a heavy rain. The Phœnicians called it Sirion "the glittering," and it was known to the Amorites as Shenir (*Deut.* 3.9), a word of the same signification—names easily accounted for, because it is rarely seen without its snowy cap. On the highest of its three peaks can be traced the remains of the old temple of Baal, consisting of squared stones arranged nearly in a circle, within which are the ruins of a temple. Perhaps it was overthrown by the Israelites, obeying the command, "Ye shall utterly destroy all the places wherein the nations . . . served their gods upon the high mountains" (*Deut.* 12.2). From this height the priests of Baal could obtain an unobstructed view of the sun's course. So important a spot was this mountain to the ancient idolaters, that they surrounded its base with a circle of temples all facing the summit; to them it was a great sanctuary, just as Jerusalem was to the Jews and Mecca to the Moslems. It still retains its name Harmun or Hermun. [BAAL-HERMON.]

Hermonites.—Probably the peaks of Mount Hermon (*Ps.* 42.6).

Herod the Great.—His father, Antipater, had been appointed Procurator of Judæa by Julius Cæsar in 47 B.C., and he himself was made tetrarch by Antony in 40 B.C. When Antony was overthrown by Augustus at the battle of Actium, 31 B.C., Herod lost no time in seeking the conqueror, who confirmed him in the possession of the whole Maccabæan kingdom, in five districts—Judæa, Samaria, and Galilee, west of the Jordan; Peræa and Idumæa on the east. Herod, as an Idumæan, was a descendant of the Edomites. His reign was marked by strange contrasts. On the one hand he sought to propitiate the Jews by the enlargement, fortification, and adornment of their city. On the other, he manifested a desire to Romanise the people. He erected an amphitheatre in Jerusalem, instituted public games, rebuilt Samaria (Sebaste), erected sumptuous temples, both there and at Cæsarea Philippi (Panias), in honour of the emperor. When a famine broke out in Judæa and Samaria (25 B.C.) Herod spared no cost for the alleviation of its horrors, contributing the gold and silver ornaments of his palaces to equip corn-laden vessels from Egypt. At length, to crown his exertions on behalf of the people, he began, in the eighteenth year of his reign (20 B.C.), the reconstruction of the Temple on a most magnificent scale. "Forty and six years," it was said, long after his death, "was this Temple in building" (*John* 2.20), nor was it even then complete in all its details. With all this, the relentless ambition and jealous cruelty of the king have given him a place among the worst tyrants of all time. To clear an undisputed way to the throne he put to death the venerable Hyrcanus (31 B.C.). Mariamne, his wife, and her two sons afterwards fell victims to his insensate jealousy. The execution of Antipater, his son by another wife, he ordered from his death-bed. And from that death-bed also he directed that the elders of the chief Jewish cities should be shut up in the amphitheatre, and slain as soon as the breath was out of his body, "that there might at least be some tears shed at his funeral." This order was happily disobeyed. It was a short time before his death that our Lord Jesus Christ was born at Bethlehem, and the massacre of the innocents was but of a piece with the character of this jealous and passionate king. He died 4 B.C., the same year, as it seems, in which our Saviour was born (*Matt.* 2.1-22; *Lk.* 1.5). Great sums of money were expended at his funeral, and his sons, Archelaus, HEROD ANTIPAS, and Philip, succeeded to his dominions, his will being confirmed by Cæsar Augustus.

Herod Antipas.—On the death of Herod the Great, Antipas became ruler of Galilee and Peræa. His chief work was the building of Tiberias, on the Sea of Galilee, fashioned largely after Greek models. It was Antipas whom Christ spoke of as "fox," and it was to him that Jesus was sent for trial by Pilate. His marriage to Herodias, his brother Philip's wife, brought him nothing but trouble. He was defeated in battle by the father of his discarded and lawful wife, the daughter of Aretas, an Arabian king; and it was through the ambition of Herodias that he was finally deprived of his dominions and sent into exile. His dealings with John the Baptist are too well known to need mention here (*Matt.* 14.1-6; *Mk.* 6.14-22, 8.15; *Lk.* 3.1, 19, 8.3, 9.7, 9, 13.31, 23.7-15, *Acts* 4.27, 13.1). For other members of the Herodian family see HERODIAS, AGRIPPA, BERNICE, ARCHELAUS, DRUSILLA, SALOME.

Hero'dians.—A political party who favoured the rule of the Herods under the Romans. Its members showed decided hostility to our Lord on several occasions (*Matt.* 22.16; *Mk.* 3.6; 12.13).

In these encounters they were partisans of the Pharisees and the Sadducees. That this was but a chance coalition of parties, drawn together by what they deemed a common danger, seems to be shown by the infrequent mention of the Herodians. Their political aim was the founding of an independent Jewish empire under Herod, using for the present the power of Rome as a protection until they were strong enough to throw off the hated yoke.

Hero'dias.—Granddaughter of Herod the Great. Her first husband was her uncle Philip, by whom she had Salome; but he falling into disgrace, and being obliged to live in retirement, she left him, and married his half-brother, Herod Antipas, tetrarch of Galilee, who offered her a palace and a crown. As John the Baptist censured this incestuous marriage (*Matt.* 14.3, 4; *Mk.* 6.17), Antipas ordered him to be imprisoned, and afterwards, at the suggestion of Herodias, beheaded him. Another suggestion made by her, that Antipas should go to Rome and procure the title of king, had a disastrous ending. Refused a royal title, Antipas was banished to Lyons, whither he was accompanied by his ambitious and unscrupulous wife. [ANTIPAS, JOHN THE BAPTIST, SALOME.]

Hero'dion.—A "kinsman" of Paul, but it is not clear that this means more than that he was a Jew (see *Rom.* 16.7, 21), and a Christian living at Rome (ver. 11). This is all that is at present known of him, though early writers have made him bishop of more than one place.

Heron.—The word translated heron is amongst the unclean birds. But its meaning is uncertain (*Lev.* 11.19; *Deut.* 14.18).

He'sed.—*Kindness*: the father of one of Solomon's commissariat officers (1 *K.* 4.10), but "the son of Hesed" should probably be rendered as a proper name, Ben-hesed, with the R.V.

Hesh'bon.—*Stronghold*: the capital city of Sihon, king of the Amorites (*Num.* 21.26; *Deut.* 4.46), the ruins of which are still to be seen on a hill standing on the western edge of a high plain. It is 21 miles east of the north end of the Dead Sea, on the boundary between Reuben and Gad. It was taken by Moses (*Num.* 21.21-26) and allotted to Reuben (*Josh.* 13.17). It was rebuilt by Reuben (*Num.* 32.37), and assigned to the Merarite branch of the Levites (*Josh.* 21.39). Later the Moabites (*Num.* 21.26) repossessed it (*Isai.* 15.4), and also the Ammonites (*Jer.* 48.2). Cisterns and reservoirs of water are still found among the ruins of Heshbon (*Cant.* 7.4). Its present name is Husban.

Hesh'mon.—A town in the extreme south of Judah, between Moladah and Beersheba. Its exact position is unknown (*Josh.* 15.27).

Heth.—The founder of the Hittites (*Gen.* 10.15; 1 *Ch.* 1.13). He was the second son of Canaan, and dwelt south of the Promised Land. Hebron, in Abraham's time, was peopled by the children of Heth. [HITTITES.]

Heth'lon.—A place on the northern boundary of the Promised Land (*Ezek.* 47.15, 48.1). It has been identified with Heitela, nearly two hours from the seacoast.

He'zeki, Hizki.—*Jehovah is Strength*: a son of Elpaal. His name occurs in the genealogies of Benjamin (1 *Ch.* 8.17).

Hezeki'ah.—*Jehovah is Strength*: king of Judah (726–697 B.C.), who succeeded to the throne of his father, Ahaz, at the age of twenty-five, and ruled for twenty-nine years. He is generally accounted one of the wisest and best of the kings of Judah. He has been called "the virtuous king," and certainly the record of many acts of his reign bears evidence to his reverential and God-fearing character (2 *K.* 18.5). At the very beginning of his reign he entirely reversed the wicked policy of his father, and with zealous care destroyed the idols and heathen temples that had been set up in the land, and restored and purified the worship of Jehovah, summoning all the nation to a great Passover (2 *Ch.* 30.5). His reign is distinguished not only by this reformation in religion, but also by many public improvements he brought about. In his relations with foreign powers Hezekiah showed equal vigour and zeal. Strengthened by a successful war against the Philistines (2 *K.* 18.8), he prepared to shake off the hated yoke of Assyria. These preparations consisted partly in strengthening the defences of Jerusalem, both in the matter of fortifications and by leading in by an underground passage a copious supply of water (2 *K.* 20.20; 2 *Ch.* 32.5-30). [SILOAM.] But the capture of the "fenced cities" of Israel by Sennacherib determined Hezekiah to cease paying the tribute, which had been imposed by the Assyrian on his father. The direct consequence of this strong action was that the Assyrian army invaded Judah (*Isai.* 36), and demanded the surrender of Jerusalem. Both king and people felt that the time had come for resistance, and they prepared to stake all on the coming struggle. They were justified, for the judgment of God fell upon the Assyrian host, who were obliged, through a pestilence that broke out in their camp, to beat a hasty retreat.

The illness of Hezekiah and his recovery (2 *K.* 20.1-11; *Isai.* 38) led to the beautiful passage in *Isai.* 38.10-20, which is the only composition of his remaining to us. Yet this king, who could so exquisitely express his gratitude to God for His care over him, we find giving way to the flattery of Merodach Baladan, king of Babylon (who wished to enlist his help against the king of Assyria), and making a vain and pompous display before his ambassadors. This caused the prophet Isaiah to predict the Babylonian exile, which took place over a century afterwards. We have placed this incident in the order in which it is found in the Bible, but the Bible order is not always chronological. Many have therefore thought that Merodach Baladan's embassy took place early in his reign, before Sennacherib attacked Palestine at all. Hezekiah bowed submissively

to the will of God, and the remainder of his reign was passed in tranquillity, his country continuing prosperous. He appears to have been a patron of literature (*Prov.* 25.1). He was succeeded on the throne, 697 or 686 B.C., by his son Manasseh, a son in every way unworthy of such a father. [SENNACHERIB, ISAIAH.]

2. A son of Neariah, a descendant of the royal family of Judah (1 *Ch.* 3.23). 3. The same name, A.V. Hizkiah, is found in *Zeph.* 1.1. Perhaps Zephaniah was an descendant of the famous king. 4. An exile who returned from Babylon (*Ezra* 2.16). [ATER.]

Hezi'on.—*Vision*: a king of Aram and grandfather of Benhadad I. (1 *K.* 15.18).

He'zir.—*Pomegranate*: 1. A priest, and leader in the time of David of the seventeenth monthly course (1 *Ch.* 24.15). 2. A chief who sealed the covenant with Nehemiah (*Neh.* 10.20).

Hez'rai.—One of David's thirty heroes, and a native of Carmel (2 *Sam.* 23.35). [HEZRO.]

Hez'ro.—The same person as Hezrai (1 *Ch.* 11.37).

Hez'ron.—*Settlement*: 1. A son of Pharez, and ancestor of David (*Gen.* 46.12; *Num.* 26.21). 2. A son of Reuben, and founder of the family of the Hezronites (*Gen.* 46.9; *Ex.* 6.14; *Num.* 26.6; 1 *Ch.* 5.3). 3. A place on the south boundary of Judah (*Josh.* 15.3). 4. Another town in south Judah, also called Hazor (*Josh.* 15.25).

Hez'ronites.—1. Descendants of Hezron 1 (*Num.* 26.21). 2. Descendants of Hezron 2 (*Num.* 26.6).

Hid'dai.—*Mighty*: one of David's valiant men, dwelling on the hill of Gaash (2 *Sam.* 23.30), called Hurai in 1 *Ch.* 11.32.

Hiddek'el.—(?) *Rapid*: the river Tigris (*Gen.* 2.14; *Dan.* 10.4). One of the rivers of the Garden of Eden. "The great river" of Daniel, by the side of which he saw some of his most important visions. It has two chief sources in the mountains of Armenia. Its general direction is south-east to about 60 miles from the Persian Gulf, where it joins the Euphrates, after flowing for some 1146 miles. It was anciently connected with the Euphrates by a system of irrigating canals, rendering the intervening country very fertile. Its modern name of Digleh is derived directly from the ancient Hiddekel. [EDEN, TIGRIS.]

Hi'el.—*God is living*: a native of Bethel, who rebuilt Jericho, notwithstanding the curse uttered against him who should attempt to rebuild it after its destruction by Joshua (*Josh.* 6.26). Hiel, in the time of Ahab, realised the effects of the curse, laying the foundations at the cost of the life of his eldest son, Abiram, and hanging the gates at the cost of the life of his youngest son, Segub (1 *K.* 16.34). Possibly they were sacrificed in compliance with a custom of which traces are found in many lands. [JERICHO, ABIRAM.]

Hierap'olis.—*Sacred city*: mentioned only once (*Col.* 4.13) in connexion with Colossæ and Laodicea in Phrygia. It was 1100 feet above the sea, the seat of a Christian Church, perhaps formed by Epaphras, and was famous for its hot springs, which are still remarkable features of the place. At the present time it is represented by a village called Pambuk Kale.

Higgai'on.—*Sounding music* (see *Ps.* 92.3, A.V. marg.): it appears to be a musical direction (*Ps.* 9.16). [SELAH.]

High Place.—The tops of mountains and hills were the scenes of worship amongst many peoples. Noah's altar was doubtless on Mount Ararat (*Gen.* 8.20). Abraham built an altar on a mountain east of Bethel (*Gen.* 12.8). The altar built by Moses and called Jehovah-Nissi was doubtless on "the top of the hill" (*Ex.* 17.9, 15). On entering the Promised Land the Hebrews found high places associated with idolatrous worship. Moses was directed to command that the children should "quite pluck down" these "high places" (*Num.* 33.52); and the Deuteronomic Law bade the people look forward to "a place which the Lord your God shall choose," where alone sacrifice and offering were to be made (*Deut.* 12.10-14). If this law was given by Moses, it could not have been accepted as an immediate command to use only one place of sacrifice; for such acts as those of Gideon (*Judg.* 6.24, 26), David (1 *Ch.* 21.26), and Elijah (1 *K.* 18.30, and comp. 1 *K.* 19.10) do not suggest that the use of other altars was exceptional. Meanwhile the heathen worship at high places continued, and in some notable instances was encouraged, as by Solomon (1 *K.* 11.7) and Jeroboam, the son of Nebat (1 *K.* 12.28, 33). The worship paid at these "high places" was freely denounced by the prophets (*e.g. Hos.* 4.13, 10.8). It was attacked by Hezekiah (2 *K.* 18.4) and rigorously dealt with by Josiah (2 *K.* 23.4-20).

The title "high place" in time lost its physical meaning, and implied a shrine or worship-place, even in the valley of Hinnom (*Jer.* 7.31), in a gate of Jerusalem (2 *K.* 23.8), or in a street (*Ezek.* 16.24). Idolatrous high places had their priests (1 *K.* 12.31), their sacrifices—even human sacrifices at "the high places of Tophet" (*Jer.* 7.31), and licentious rites (*Hos.* 4.13).

High Priest.—The head of the Jewish priesthood. Aaron and his sons were solemnly set aside for the priest's office (*Ex.* 28.1, 40.12-15), with pre-eminence for Aaron. This pre-eminence was hereditary (*Ex.* 29.29, 30). The office was at first held for life, but Solomon deprived Abiathar of the office for treason (1 *K.* 2.27). When the sons of Eli met with death, the result of their own wickedness, the succession passed to the descendants of Ithamar, the second son of Aaron (1 *Sam.* 2.35, 36). It returned, however, to the family of Eleazar during the reign of Solomon (1 *K.* 2.35), and remained with that branch of the family until the captivity. After the Captivity the first high priest was Jeshua, the son of Jozadak (*Ezra* 3.2). The succession next passed into a private Levitical family. Afterwards the office was held by some of the

Maccabæan princes, and by them a triple crown of gold was added to the mitre. Under the Romans the dignity, honour, and sanctity of the office were almost done away with. Even at a still earlier date, after the Captivity, the office was frequently sold to the highest bidder, and sometimes to persons not of the priestly families. Often the high priest was changed every year, which explains why there could be several at once. Ananus, or Annas (*Lk.* 3.2; *John* 18.13, 24; *Acts* 4.6), was himself high priest for several years, and saw the office afterwards filled by five sons and several sons-in-law. This, of course, gave him considerable influence. [CAIAPHAS.]

The *robes* of the high priest, in addition to the ordinary priests' robe, were: 1. The coat, or robe of the ephod. This was made of blue wool, and the hem or border was ornamented with seventy-two golden bells, placed alternately with as many pomegranates of embroidered work. [FRINGES.] 2. The ephod, a vest which was fastened on the shoulders, reaching to the heels behind, but only a little below the waist in front. This garment was of fine twisted linen, wrought with gold and purple. On each shoulder was a clasp, in which was set a precious stone, engraved with the names of the tribes. [EPHOD.] 3. The breastplate of judgment was a piece of cloth like the ephod, eleven inches square, set with twelve precious stones, also engraved with the names of the twelve tribes. This had something to do with what is called the urim and thummin, two words meaning "lights" and "perfection," about which scholars have been very much puzzled. When the high priest sought counsel of Jehovah he wore this breastplate, and the act was called asking counsel after the judgment of urim (*Num.* 27.21). [BREASTPLATE.] 4. The high priest also wore a crown or mitre, on the point of which a plate of pure gold was fastened by a blue ribbon, engraved with Hebrew characters meaning "Holiness to the Lord" (*Ex.* 28 and 39).

The *special duties* of the high priest were more particularly concerned with the Day of Atonement (which see), as described in *Lev.* 16; and comp. *Heb.* 9. [PRIEST.]

Highway.—In the time of Christ six main arteries of intercourse and commerce traversed the country, the chief points to which they led being Cæsarea and Jerusalem, the one the military, the other the religious capital. First, there was the southern road, which led from Jerusalem by Bethlehem to Hebron, and thence westward to Gaza, and eastward into Arabia, whence also a direct road went northwards to Damascus. It was by this road St. Paul travelled into the solitudes of Arabia after his conversion (*Gal.* 1.17, 18). Secondly, there was the old highway along the seashore from Egypt up to Tyre, whence a straight, but not much frequented, road led by Cæsarea Philippi to Damascus. The seashore road was the most important military highway in the land. It was probably by this road that the Roman escort hurried off St. Paul (*Acts* 23.31). A third road ran from Jerusalem past Beth-horon and Lydda to Joppa. The fourth road led from Galilee to Jerusalem, through Samaria, branching at Sichem eastwards to Damascus. As a rule Jewish travellers avoided passing through Samaria, preferring the dangers of the fifth great road (*Matt.* 20.17, 29; *Lk.* 10.30, 19.1, 28). This fifth road went from Jerusalem, by Bethany to Jericho, where it crossed the Jordan by a ford, and led on to Gilead. The sixth great road was not all Jewish, but connected Damascus with Rome. Starting from Damascus it crossed the Jordan to Capernaum, Tiberias, and Nain to Nazareth, and thence to Ptolemais. Thus Nazareth was on the world's great highway, and what was spoken there quickly spread abroad. But a large number of secondary roads also traversed the country in all directions. "The king's highway" (*Num.* 20.17, 19) was one kept up for national purposes at the public expense. The roads to the cities of refuge were to be kept in good order (*Deut.* 19.3). From Jewish historians we learn that these were to be 48 feet wide, and provided with bridges and signposts. [TRAVELLING.]

Hi'len.—[HOLON 1.]

Hilki'ah.—*The Lord is my portion*: 1. The father of Eliakim, Hezekiah's officer (2 *K.* 18.18). 2. High priest in the time of Josiah, king of Judah (2 *K.* 22.4). The notable events that occurred in his high priesthood render him prominent above all others of the name. He assisted in the great reformation of Josiah, and the solemn passover kept by that king, and he discovered the book of the law of Moses in the Temple (1 *Ch.* 6.13; 2 *Ch.* 34.14; *Neh.* 11.11). 3. A Levite (1 *Ch.* 6.45). 4. A Levite (1 *Ch.* 26.11). 5. A priest contemporary of Ezra (*Neh.* 8.4, 12.7, 21). 6. Father of Jeremiah (*Jer.* 1.1). 7. Father of Gemariah (*Jer.* 29.3).

Hil'lel.—*He hath praised* (*Judg.* 12.13). [PHARISEE.]

Hin.—A liquid measure containing 12 *logs* or 280 cubic inches, equal to rather more than one gallon.

Hind.—[HART.]

Hinge.—In the east both ancient and modern doors turn upon pivots placed top and bottom of one side of the door, which pivots turn in sockets above and beneath (1 *K.* 7.50; *Prov.* 26.14). In the ruins in Syria are to be found many such stone doors, some of them very massive. The Temple doors had hinges of gold, *i.e.* presumably covered with gold (1 *K.* 7.50).

Hin'nom, Valley of.—A valley west and south of Jerusalem, about 1½ miles long. It begins west of the city, runs in a south-easterly direction towards the Jaffa Gate, bends to the south for 1¼ miles, then curves suddenly round the south-west brow of the city, runs east and joins the valley of Kedron, or Jehoshaphat, at Bir Eyub. Near this junction is an oblong plot, the site of Tophet. This valley is sometimes called the valley of the Son (Sons, 2 *K.*

23.10) of Hinnom. It marked the boundary between Judah and Benjamin (*Josh.* 15.8); was the scene of idol-worship, which included the sacrifice of young children in the rites of Moloch (1 *K.* 11.7; 2 *K.* 16.3; 2 *Ch.* 28.3, etc.). Finally it was used as a place for the deposit and destruction of all the refuse of the city; hence it came to be used as the symbol of the place of the future punishment of the wicked (*Matt.* 5.22, 29, 30, 18.8, 9; *Mk.* 9.43-48). [HELL, GEHENNA, TOPHET.]

Hi'rah.—An Adullamite, the friend of Judah (*Gen.* 38.1, 12).

Hi'ram.—Shortened for Ahiram, "*brother of the lofty one*": 1. A king of Tyre who lived in most friendly alliance with David and Solomon (2 *Sam.* 5.11, 12; 1 *K.* 9.14, 10.22). He assisted the latter in building the Temple, and also the fleet at Tarshish. His own city of Tyre was celebrated for its magnificence. The intercourse between Hiram and Solomon was close and continuous, and tradition relates that they were fond of propounding riddles one to the other. 2. The principal architect sent by king Hiram to Solomon to assist in building the Temple. In Chronicles his name is spelled Huram, which see (1 *K.* 7.13; 2 *Ch.* 2.13).

Hireling.—The hireling was the daily labourer, as distinguished from the permanent servant or slave. Special consideration was shown by the law to the feelings and wants of the poor (*Deut.* 24.10). They were to be paid daily (*Lev.* 19.13; *Deut.* 24.14, 15; *Job* 7.1, 2, 14.6; *Matt.* 20.8).

Hiss.—To call any one with hissing was a mark of power and authority (*Isai.* 5.26, 7.18). Zechariah (10.8), speaking of the return from Babylon, says that the Lord will hiss for and so gather the house of Judah and bring them back into their own country. Perhaps in all these cases the word should be rendered "whistle." But the word, or sound, usually expressed insult and contempt (1 *K.* 9.8; *Job* 27.23; *Jer.* 19.8, 49.17, 51.37; *Lam.* 2.15; *Ezek.* 27.36; *Zeph.* 2.15).

Hit'tites.—The descendants of Heth, the son of Canaan. Until within recent years little was known about the Hittites. Some critics denied the possibility of their having ever been more than a small and unimportant race, and spoke of the "unhistorical tone" of 2 *K.* 7.6, "Lo, the king of Israel hath hired against us the kings of the Hittites, and the kings of the Egyptians, to come upon us." But discoveries have amply vindicated the Bible narrative. The Hittites were, it is now known, a very real power. Not many centuries before the age of Elisha they had contested the empire of Western Asia with the Egyptians, and though their power had waned in the days of Jehoram they were still formidable enemies and useful allies, worthy of comparison with the divided kingdom of Egypt, and much more powerful than that of Judah. But we hear no more of them later in the O.T. They were at their greatest at an earlier date than the rise of the monarchy in Israel, earlier even than the Israelitish conquest of Canaan. The Hittites, whose cities and princes are referred to in the later historical books of the O.T., belonged to the north, Hamath and Kadesh on the Orontes being their most southerly points. But Genesis speaks of other Hittites—"the children of Heth" (*Gen.* 15.20). Abraham bought the cave of Machpelah from a Hittite (*Gen.* 23.10), and Esau's two wives were both of them Hittite women (*Gen.* 26.34). It must be to these Hittites of the south that the list in *Gen.* 10.15 refers, and in no other way can we explain *Ezek.* 16.3,45, that "the father" of Jerusalem "was an Amorite," and her "mother a Hittite." The prophet ascribes the foundation of Jerusalem to the Amorite as well as the Hittite. The Jebusites, accordingly, from whose hands the city was wrested by David, must have belonged to one or the other of these two great races, probably to both, for the two nations were closely interwoven.

The Hittites were an ugly people, with yellow skins, whose Mongoloid features are faithfully represented both on their own monuments and on those of Egypt. Their eyes were dark, and their black hair they wore in pigtails. They were squat and stout, unlike the Amorites, who were tall and handsome, having blue eyes and fair hair. The Hittite colony in Palestine was confined to a small district in the mountains of Judah; their strength lay far away in the north. The Amorites were the earlier population, among a part of whom the Hittites settled and intermarried, at what epoch is uncertain.

Outside the Bible record all that is known of this mysterious empire of the Hittites is gathered from the monuments of Egypt and Assyria, and also from inscriptions found among the ruins of Asia Minor, the centre of their northern power. From the Tel el-Amarna tablets we learn that, as Egypt weakened, the Hittites gradually absorbed their outposts, until at last the latter found themselves in the northern frontier of the later Palestine, and equal in power to the Egyptians, who were eventually forced to yield northern Syria to the Hittites, whose supremacy was acknowledged from the Euphrates in the east to the Ægean Sea in the west, from Cappadocia in the north to the tribes of Canaan in the south.

Towards the close of the twelfth century B.C. the Hittites were still strong enough to keep the Assyrian kings in check. But they were no longer under a single ruler. Then for more than 200 years the inscriptions are silent. This period witnessed the rise and fall of the kingdom of David and Solomon, as well as the rise into power of Damascus. They held Carchemish on the Euphrates until its capture by Sargon, king of Assyria, in 717 B.C.

The national symbol of the Hittites was the double-headed eagle, still to be seen carved on the monuments of Cappadocia. This symbol was adopted by the Turcoman princes,

and the Crusaders brought it with them to Europe in the fourteenth century. Here it became the emblem of the German emperors, who have passed it on to Russia and Austria. Scholars are now making strenuous efforts to read the inscriptions written in the Hittite language, but have made but little progress. There are some reasons for thinking that it is akin to ancient Armenian. [CARCHEMISH.]

The chief deity in the Hittite pantheon was the Earth-goddess, or "Great Mother," each city or state representing a special form of her.

Hi'vites.—(?) *Villagers*: the Hivites (descended from Canaan, *Gen.* 10.17) are specially associated with the Amorites. They represent the mixed population of Amorites and Canaanites who lived in the immediate vicinity of the great Amorite stronghold. [AMORITE.] We hear of the Hivites under Mount Hermon (*Josh.* 11.3) "that dwelt in Mount Lebanon, from Mount Baal-Hermon unto the entering in of Hamath" (*Judg.* 3.3). We also hear of them farther south, at Gibeon (*Josh.* 9.7), and Shechem (*Gen.* 34.2), which are called Amorite elsewhere (2 *Sam.* 21.2; *Gen.* 48.22). They may therefore be regarded as predominantly Amorite in race, and descendants of Canaan (*Gen.* 10.17). They occupied Shechem at the time of Jacob's return to Canaan, under their prince Hamor (*Gen.* 34.2), and fell victims to the cruel and vindictive sons of Jacob. The Gibeonites were also Hivites (*Josh.* 11.19). They followed the usual practice of the Canaanites in holding their conferences at the gates of the towns. They were a peaceful people in disposition and behaviour.

Hizki.—[HEZEKI.]

Hizki'ah.—[HEZEKIAH 3.]

Hizki'jah.—*God is Strength* (*Neh.* 10.17). No doubt the name should be taken with Ater, which precedes it, as Ater-Hizkijah.

Ho'bab.—*Beloved*: either the father-in-law of Moses or his brother-in-law. In *Num.* 10.29 he is called the son of Raguel, who is identified with Jethro in *Ex.* 2.18 compared with 3.1. The words of *Judg.* 4.11 are in favour of Hobab's identity with Jethro.

Ho'bah.—The place to which Abraham pursued Chedorlaomer and his allied kings after they had pillaged Sodom (*Gen.* 14.15). It is identified with Hoba, twenty hours north of Damascus.

Hobaiah.—[HABAIAH.]

Hod.—*Splendour, glory*: a man of Asher (1 *Ch.* 7.37).

Hodai'ah (R.V. **Hodavi'ah**).—*Praise Jehovah*: 1. A descendant of the royal house of Judah (1 *Ch.* 3.24). 2. A Manassite (1 *Ch.* 5.24). 3. A Benjamite (1 *Ch.* 9.7). 4. A Levite and founder of the family of Bene-hodaviah (*Ezra* 2.40). Called Judah in *Ezra* 3.9 and Hodevah in *Neh.* 7.43.

Ho'desh.—*The new moon*: wife of Shaharaim of Benjamin (1 *Ch.* 8.9).

Hode'vah.—[HODAIAH.]

Hodi'ah, Hodi'jah.—*Jehovah is my Glory*: 1. Mother of the founder of Keilah and Eshtemoa (1 *Ch.* 4.19). But according to the R.V. it is the name of her husband. 2. A Levite (*Neh.* 8.7). 3. A Levite (*Neh.* 10.10). 4. A chief of the people (*Neh.* 10.18).

Hog'lah.—*Partridge*: the third of the five daughters of Zelophehad, which see (*Num.* 26.33, 27.1, 36.11; *Josh.* 17.3).

Ho'ham.—An Amorite king of Hebron; one of the five kings put to death in the cave at Makkedah (*Josh.* 10.3).

Hold.—[STRONGHOLD.]

Holm-tree.—(*Isai.* 44.14 R.V.). [CYPRESS.]

Holon.—? *Fortress*: 1. A Levitical city of Judah (*Josh.* 15.51, 21.15); called Hilem in 1 *Ch.* 6.58. 2. A city of Moab near Heshbon (*Jer.* 48.21).

Holy Ghost.—[SPIRIT, HOLY.]

Holy of Holies.—[TABERNACLE, TEMPLE.]

Ho'mam.—(?) *Raging, destroying*: son of Seir, the Horite (1 *Ch.* 1.39); in *Gen.* 36.22, Hemam.

Ho'mer.—A dry measure containing 10 ephahs = about 76 gallons (*Lev.* 27.16). [COR.]

Honey.—The warm climate, the profusion of flowers, and the convenient crevices in the limestone rocks of the country (*Ps.* 81.16) make Palestine a land in which bees flourish—"a land flowing with . . . honey" (*Ex.* 3.8). Wild honey is now abundant, and, doubtless, was in the time of Samson (*Judg.* 14.8, 9), Jonathan (1 *Sam.* 14.25-27), and John the Baptist (*Matt.* 3.4). In later Hebrew times the word for honey was also used of a thick syrup made from grapes or dates. It is possible that this artificial honey or syrup may be referred to in 2 *Ch.* 31.5, and other passages. Honey was forbidden in any meat-offering (*Lev.* 2.11).

Hood.—Only in *Isai.* 3.23, where R.V. has "turban."

Hook.—A special word is used for the hooks of the Tabernacle (*Ex.* 26, 27, 36, 38). The hook of 2 *K.* 19.28; *Isai.* 37.29; *Ezek.* 29.4, and 38.4 no doubt refers to the ring placed in the nose of beasts, by which they could be led. [FISH-HOOK, FLESH-HOOK, PRUNING-HOOK.]

Hoopoe.—So the R.V. in *Lev.* 11.19; *Deut.* 14.18, in the lists of unclean birds. It is about the size of a thrush, and feeds on insects such as abound in dunghills. [LAPWING.]

Hoph'ni.—(?) *The hollow of the hand*: a son of Eli, the high-priest. With Phinehas his brother he is classed with the sons of Belial, that is, wicked and dissolute persons (1 *Sam.* 2.12). They disgraced their holy office by the most odious rapacity and lust. God announced by means of the child Samuel the destruction of Eli's house (1 *Sam.* 3.11, 12), and the brothers were slain in battle on the same day by the Philistines (1 *Sam.* 4.4, 11, 17).

Hophra.—[PHARAOH.]

Hor.—*Mountain*: 1. A mountain on the border of Edom, usually identified with the Jebel Nebi-Harun, south-west of Petra; though

some prefer the Jebel Madura, north-west of Edom. It was a halting-place of the Israelites in their wanderings, the scene of Aaron's death, and the place of his burial (*Num.* 20.22-29, 21.4, 33.37-41; *Deut.* 32.50). [PETRA.] 2. The north-eastern spur of Lebanon, and the limit of territory assigned to the Israelites, though not actually occupied (*Num.* 34.7, 8).

Ho'ram.—A king of Gezer who was overthrown and killed by Joshua (*Josh.* 10.33).

Ho'reb.—*A dry waste*: the same sacred mountain which is elsewhere called Sinai. Here the burning bush was seen by Moses (*Ex.* 3.1); here the rock was struck to provide water for the Israelites (*Ex.* 17.6); here they encamped for eleven months, and received the Law (*Deut.* 1.2 ff., 4.10-15, and following chapters); and here they aroused Divine indignation by making and worshipping the golden calf (*Ex.* 32.4, 33.6). Horeb is not used in the N.T. references. [SINAI.]

Ho'rem.—*Devoted, consecrated*: a fortified town of Naphtali (*Josh.* 19.38). It is named with two other places, Iron and Migdal-el, the former being identified with Yarun. This helps to fix the site of Horem at Hurah, an ancient site between Ras en-Nakhura and Lake Merom.

Hor-hagid'gad.—*Mount of Gidgad*: site of a desert encampment of the Israelites (*Num.* 33.32). It is thought to be the same place as Gudgodah (*Deut.* 10.7).

Hori.—*Cave-dweller*: 1. One of the children of Lotan (*Gen.* 36.22). 2. A Simeonite, father of Shaphat, who was one of the spies (*Num.* 13.5).

Ho'rim, Ho'rites.—*Cave-dwellers*: the original inhabitants of Mount Seir, and related to the Emim and Rephaim (*Gen.* 14.6). They had princes, and were powerful before Esau conquered their country. The Horites and Edomites seem afterwards to have composed one people (*Deut.* 2.12, 22; *Judg.* 5.4). Their cave-dwellings are still found in the sandstone cliffs and mountains of Edom.

Hor'mah.—*Consecrated*, or *asylum*: a royal Canaanite city taken by Joshua (*Num.* 21.3) and allotted to Simeon. It was originally called Zephath (*Judg.* 1.17), which see. It was the limit of the route of those Israelites who wanted prematurely to take the land (*Num.* 14.45; *Deut.* 1.44). Unidentified.

Horn.—The word has many senses in Holy Scripture. 1. The horns of a beast (as in *Gen.* 22.13), or an imitation of them (1 *K.* 22.11). 2. The horn used as a vessel, and so, probably, other vessels used for liquids or perfumes (1 *Sam.* 16.1). 3. The horn used as a trumpet (*Josh.* 6.5). 4. The horns, or four projections at the corners of the altar; deemed especially sacred, in certain rituals sprinkled with blood (*Ex.* 29.12; *Lev.* 4.7); laid hold of by refugees seeking sanctuary (1 *K.* 1.51, 2.28). 5. The horn as a symbol of power and glory (1 *Sam.* 2.1), which can be cut off (*Jer.* 48.25) and humbled in the dust (*Job* 16.15). For the "horn" in the Book of Daniel, see DANIEL, BOOK OF.

A horn or projection of silver is sometimes worn in the East, especially by women; and amongst some savages horns are worn upon the head in certain ceremonies.

Hornet.—In the three passages where the hornet is mentioned, it is spoken of as a weapon in the hands of the Lord with which to punish the Canaanites and drive them from their habitations, "I will send hornets before thee, which shall drive out the Hivite, the Canaanite, and the Hittite from before thee" (*Ex.* 23.28). See also *Deut.* 7.20; *Josh.* 24.12. The commonest species of hornet met with in Palestine is the *Vespa Orientalis*, a species distinct from the British wasp, having a long body and being less irritable until their nests are disturbed. Nearly fifty species of wasp and hornet have been obtained from Sinai and the surrounding parts of Egypt and Arabia.

Horona'im.—*Two caverns*: a Moabite town, the subject of prophetic denunciation (*Isai.* 15.5; *Jer.* 48.3, 5, 34).

Ho'ronite. — Sanballat, who obstructed Nehemiah in his work of restoration, is so called (*Neh.* 2.10). The term probably means that he was a native of Beth-Horon, which see.

Horse.—The references to the horse in Scripture are to the war-horse, with the exception, possibly, of *Isai.* 28.28, when horsemen (R.V. horses) are said to thresh grain. The fine poetic description in *Job* 39.19-25 applies solely to the war-horse. The early Hebrews had no horses. The prohibition to multiply them (*Deut.* 17.16) is aimed at seeking safety in foreign alliances (*Isai.* 31.1). The Canaanites had chariots, and therefore horses (*Josh.* 17.16), and chariots were conspicuous in the forces of Sisera (*Judg.* 4.3). David, when successful against Hadaezer, retained some of the captured chariots and their horses (2 *Sam.* 8.4); but Solomon was the first who regularly bred horses and trained a cavalry force. Solomon, having married a daughter of Pharaoh, procured horses from Egypt. So successful was he in his breeding that presently he had 400 stables, 40,000 horses, and 12,000 horsemen (1 *K.* 4.26; 2 *Ch.* 9.25). When the Israelites were disposed to place too much reliance upon the assistance of cavalry, the prophet remonstrated, "The Egyptians are men, and not God; and their horses flesh, and not spirit" (*Isai.* 31.3).

Josiah took away the horses which his predecessors had consecrated to the sun (2 *K.* 23.11). The sun was worshipped all over the East, and was represented as riding in a chariot, drawn by horses. Thus it came about that horses were sacrificed to the sun by the Persians. It is thought that those that Josiah removed from the court of the Temple were appointed for a similar purpose.

The bit and bridle of the horse are frequently mentioned (*Ps.* 32.9), and did not differ greatly from those in use at the present day, while the Assyrians decorated their horses with bells and hangings (*Ezek.* 27.20; *Zech.* 14.20). The

Romans sometimes shod their horses with leather or iron shoes, which were tied on. While at the present time horses are to be found everywhere in Palestine, and used for ordinary purposes of traction or carrying, yet in olden times the camel, the mule, and the ass were the animals made use of by those who wished to travel. *Zech.* 14.20 means that even horses, the symbol of worldliness, shall be consecrated to the Lord. [CHARIOT, TRAVELLING.]

Horse-leech.—*Sucker*: in *Prov.* 30.15 the horse-leech is adduced as a type of insatiable appetite. In Palestine the horse-leech, the medicinal leech, and several other varieties of the leech family are common.

Ho'sah.—*A refuge*: 1. A town of Asher on the boundary leading to Tyre (*Josh.* 19.29). 2. A Levite of the family of Merari. One of the first doorkeepers of the ark after its arrival at Jerusalem (1 *Ch.* 16.38, 26.10, 11, 16).

Hosai.—[HOZAI.]

Hosan'na.—"*Save, we pray*": the salutation of the multitude as they crowded towards our Saviour on His triumphal entry into Jerusalem. It was a well-known Jewish form of blessing (*Matt.* 21.9, 15; *Mk.* 11.9, 10; *John* 12.13). The psalm (118) from which the cry Hosanna! was taken was familiar to the people, even to the children, for verses 25 and 26 were recited at the Feast of Tabernacles. On that occasion, the Great Hallel (*Ps.* 113-118) was chanted by one of the priests, and at certain intervals the multitudes waved their branches of willow and palm, and shouted Hosanna or Hallelujah. In course of time the bundles of willows came to be called Hosannas, and the seventh day of the Feast as the great Hosanna.

Hosea.—*Salvation*: a prophet of Israel, and first in order of those called the Minor Prophets. The *name*, more properly written Hoshea, is identical with that first borne by Joshua (*Num.* 13.16; *Deut.* 32.44); that of a prince of the Ephraimites (1 *Ch.* 27.20); of the last king of Israel (2 *K.* 15.30); and of one of those who sealed with Nehemiah the Covenant (*Neh.* 10.23). It is written "Osee" (but R.V. has "Hosea") in *Rom.* 9.25. Of the prophet's *history* we know only what he has told us. He was the son of Beeri (1.1), and Christian tradition assigned him to the tribe of Issachar. His Book suggests by many details that he was a native of the Northern Kingdom. The personal narrative in chaps. 1-3 is doubtless to be interpreted as fact, and not only symbolically. Under Divine command (1.2) he married, taking as wife Gomer, the daughter of Diblaim, by whom he had three children, to whom the names of Jezreel, Loruhamah, and Lo-ammi were respectively given. Gomer proved an adulteress, and left him (2.5); but Hosea brought her back from slavery (3.1, 2), and took her again to his house, though not to the relations of a wife (3.3). For the symbolical interpretation of the narrative, see HOSEA, BOOK OF. The date of the prophet's ministerial life is given as the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah, and Jeroboam, the son of Joash, king of Israel (1.1). He was therefore contemporary with Isaiah, and lived through a period of great national anxiety. His own position seems to have been one of religious isolation, but of close communion with God.

Hosea, Book of.—The prophet's *message* has two main characteristics—passionate anger at the sin of Israel in falling from the worship of Jehovah into idolatry, and tender yearning for the return of the sinners to receive pardon from God. The *contents* may be summarised thus:—

1. Chaps. 1-3 contain a representation of Israel's relations with Jehovah, under the figure of a wife who has been faithless to her husband; but whom that husband, with unwearying love, has repurchased from her paramour, and admitted again to his home, there to await, in seclusion and repentant grief, the time of full restoration to favour. To make the delineation more vividly real, it is associated with the prophet's own experiences—either in his actual domestic history, or in successive visions, in which he himself sustains the part of the betrayed and injured husband.

2. Chaps. 4-14 consist of a series of prophetic discourses, delivered at different times, from the latter part of the reign of Jeroboam II. to a time preceding by a short interval the fall of Samaria. The main topics are repeated again and again—the calf-worship of Bethel and the polluting idolatries of the high places, the consequent moral corruption of the priests and people, the disloyal and faithless endeavours after heathen alliances, now with Assyria, now with Egypt. The stern reproof continually passes into tender upbraiding; and this again is followed by repeated and loving appeals, with promises of restoration, couched in most pathetic language. The whole concludes with a passage of great beauty, in which the gloom and apparent harshness of preceding portions are replaced by pictures of exquisite loveliness, which recall the Song of Solomon.

The *style* of the prophet is vehement and abrupt, with little of the formal parallelism characteristic of Hebrew poetry.

There are many references to events recorded in the Pentateuch, Joshua, Judges, and Samuel; and there are marked correspondences with passages in the Book of Amos. The N.T. quotations of Hosea are—

The Son of Jehovah called out of Egypt (11.1) in *Matt.* 2.15; rejection and restoration (1.10, 2.23) in *Rom.* 9.25, 26; 1 *Pet.* 2.10; the great declaration "mercy rather than sacrifice" (6.6) in *Matt.* 9.13, 12.7; and the promised destruction of death (13.14) in 1 *Cor.* 15.55, 56.

Hosen.—The word so translated in *Dan.* 3.21 probably means tunics or under-garments. The word itself is the Old English plural of hose.

Hosha'iah.—*Jehovah has saved*: 1. A prince of Judah who took part in the ceremony of the dedication of the wall of Jerusalem (*Neh.* 12.32).

2. The father of Jezaniah or Azariah, who was one of the leaders who carried Jeremiah to Egypt (*Jer.* 42.1, 43.2).

Hosha'ma.—*Jehovah hath heard*: one of the sons of Jeconiah or Jehoiachin, king of Judah (1 *Ch.* 3.18). Nothing is said about the sons in the account of the capture of his father by Nebuchadnezzar, though the mother and wives are mentioned. It should be noted that *Jer.* 22.30 is not a prediction that Jeconiah shall have no sons, but that none shall be king.

Hoshea.—*Salvation*: 1. Another form of the name Hosea. The original name of Joshua (*Num.* 13.8; *Deut.* 32.44). 2. An Ephraimite, the son of Azaziah, and a ruler of his people in the time of David (1 *Ch.* 27.20). 3. One of the heads of the people who, with Nehemiah, sealed the Covenant (*Neh.* 10.23). 4. The last king of Israel (734 to 722 B.C.). He had reached the throne by means of a conspiracy in which his predecessor was slain. He was a patriotic king, and sought the well-being of his people, by trying to free them from paying tribute to Assyria, but he made the fatal mistake of forming an alliance with a heathen power.

Pekah had sought the aid of Rezin, king of Syria, against Ahaz, and had at first prevailed. Ahaz, imitating his rival's policy, applied for help to the king of Assyria. He came and chastised the Israelites, carrying into Media the two and a half trans-Jordanic tribes, and making the rest tributary. This was the first captivity of Israel. Ten years later, Hoshea appealed to So, king of Egypt, to assist him in throwing off the tribute. Hezekiah unhappily joined in the confederacy. The revolt brought a large army of Assyrians upon the Israelites, and in the end resulted in the second captivity, completing the depopulation of the land. As for Hoshea himself, he was seized and treated as a rebellious vassal, shut up in prison, and deprived of his sight. Though a good and brave king, he came too late to save his people, among whom murder, idolatry, drunkenness, and lust had eaten like "an incurable wound" (*Mic.* 1.9) into the inmost heart of the national morality (2 *K.* 15.20, 17.1, 3, 4, 6, 18.1, 9, 10).

Hospitality.—To provide hospitality is a duty recognised both in the O.T. and the N.T. It was a patriarchal virtue (*Gen.* 18.3); was enjoined in the Law (*Lev.* 19.33, 34); implied responsibility for the guest's safety (*Gen.* 19.6-8); and its violation was more than a personal matter (*Judg.* 19. and 20). Its use is urged as a Christian duty (*Rom.* 12.13; *Heb.* 13.2; 1 *Pet.* 4.9), more especially in the case of a bishop, or overseer (1 *Tim.* 3.2). The circumstances of the Early Church made Christians peculiarly dependent upon such aid.

Hostage.—Conquered kings or nations often gave into the hands of the conqueror certain persons, generally people of consequence, as security against the fulfilment of a pledge or engagement. The Hebrew phrase thus translated reads "children of pledges" (2 *K.* 14.14; 2 *Ch.* 25.24).

Hosts, Lord of.—[SABAOTH.]

Ho'tham, Ho'than.—*A seal or signet ring*: 1. A son of Heber, an Asherite (1 *Ch.* 7.32). 2. The father of two of David's worthies (1 *Ch.* 11.44).

Ho'thir.—*Abundance*: one of the sons of Heman (1 *Ch.* 25.4).

Hough.—To hough a horse is to cut the important tendons and sinews worked by the muscles of the ham, to hamstring it, thus rendering it incapable of progression. The practice was common in war time (*Josh.* 11.6, 9; 2 *Sam.* 8.4; 1 *Ch.* 18.4). Hough is the same word as hock.

Hour.—The ancients reckoned time from sunrise to sunset. The day was divided into twelve hours, which differed in length according to the season: thus the twelve midsummer hours were each longer than the twelve mid-winter hours, the sixth hour being always at noon. A still earlier division of the day was into morning, heat of the day (*i.e.* midday), and evening (*Ps.* 55.17). Among the Hebrews the night was divided into the first, second, and third watches (*Judg.* 7.19), but among the Romans into four, and this is found in the N.T. (*Mk.* 13.35). In the N.T. we have also the division of the day into twelve hours or periods (*Matt.* 20.1-10; *John* 11.9; *Acts* 23.23), beginning at sunrise. [TIME, DAY, DIALS.]

In many passages hour is used to express a short duration of time, or even a point of time (*Dan.* 3.6, 15, 4.33; *Matt.* 8.13, 10.19). The frequent phrase "in the same hour" means "immediately" (*Dan.* 5.5; *Acts* 16.18).

House.—The word *bayith* (*beth-*) is used very widely of any dwelling, fixed or movable. It may have been formed from a root meaning to *spend the night*. The tabernacle of God also, though only a tent, is sometimes called the house, the residence of God.

There has been very little change in the style or method of house-building in the East. In the towns we find the streets usually narrow, with perhaps rows of shops on either side. Behind these are the dwellings. If we enter into one of the principal houses we shall first pass through a gateway, with benches on each side, where the master of the house receives visitors and conducts his business, few persons being allowed to penetrate further. Beyond this entrance the privileged visitor is received into the court, or quadrangle, which is generally paved with marble or other hard substance, and lies open to the weather. This courtyard gives light and air to the various chambers which open upon it. For the accommodation of guests the pavement is covered with mats or carpets; and, as it is secure from interruption from without, is well adapted for entertainments. Some have supposed that, because it is the middle of the house, it is "the midst" (*Lk.* 5.19), into which the man was let down through the ceiling, but the term doubtless means "the midst" of those present. It has also been thought that the roof there mentioned was the

awning stretched across to protect from sun or rain, but the term used for digging through it implies that it was a part where the roof was more solid. The court is generally surrounded with a cloister, over which, when the house has more than one storey, a gallery is erected for each storey of the same dimensions with the cloister, having a balustrade, to prevent people from falling off. The windows which look upon the street are small and placed high up, being covered with pierced and carved woodwork instead of glass. This plan effectually conceals the inmate while permitting him to obtain a view of what is going on outside. The windows to the upper stories, however, are frequently of considerable size, and built projecting beyond the house wall. This was the sort of window through which Jezebel was thrown by command of Jehu.

In the houses of the rich the lower part of the walls is adorned with hangings of velvet or damask suspended on hooks, and capable of being taken down or put up at pleasure (*Esth.* 1.6). The upper part of the walls is adorned in a more permanent fashion, while the ceilings are sometimes made of fragrant and costly wood (*Jer.* 22.14). The floors of these splendid apartments are covered with painted tiles, or slabs of marble. Sometimes they were of plaster, covered with rich carpets. Round the rooms, which all open out on the central courtyard, is built a raised platform, a seat by day, and a bed by night, when thick rugs or mattresses are produced from recesses and spread for sleeping. [BEDS.] In all cases the apartments of the women are secluded, though the seclusion was not so strict among the Hebrews as to-day. In each house of any pretention a guest-chamber was provided.

The roof of the Eastern house is almost always flat. It is composed of beams of wood covered with stone or plaster, to protect from the weather, and also to provide an airy promenade in fine weather. This roof is surrounded with a low parapet as a protection from falling off (*Deut.* 22.8). In Palestine the people sleep upon the tops of their houses during the summer heat in arbours made of branches or rushes (*Neh.* 8.16). The guest-chamber is sometimes built on the roof, and as the latter is reached by an outside staircase the guests can enter or leave without communicating with the family. Various household occupations are also carried on on the flat roof-tops, such as drying the linen, curing figs, raisins, etc. They were also sometimes used for idolatrous worship (2 *K.* 23.12; *Jer.* 32.29). The booths or tabernacles used during the Feast of Tabernacles were, in the towns, erected on these flat roofs, which were also chosen as wailing-places for the expression of great grief.

Fireplaces did not exist in Eastern houses, braziers serving instead [OVENS], or else the fire was lighted in the open courtyard. The kitchen, however, had a raised platform of brick with hollow places, in which a fire might be placed. These were the boiling-places of *Ezek.* 46.23. Besides the arbours for summer use on the roofs, there were specially protected apartments which were used in the cold weather.

The houses of the indigent in the East are very poor constructions, consisting of mud walls, reeds, and rushes (cf. *Job* 4.19). The thief can therefore easily dig through them (*Job* 24.16; *Matt.* 24.43). Sometimes these mud, and even the brick, dwellings consisted of one room only, a portion of which would be divided off for the cattle. The exterior view of all houses, whether of the poor or of the wealthy, presented rather a mean appearance. Usually nothing is seen but a bare blank wall, pierced high up with small windows, sometimes with projecting lattices and with a single door. [TENT, TABERNACLE, DWELLING.]

House, Draught.—A public latrine (2 *K.* 10.27).

House, His.—His family as distinguished from his household, which included all under his roof (*Gen.* 7.1).

House, Treasure.—[TREASURE.]

Hozai.—*Seers*: a proper name in the R.V. 2 *Ch.* 33.19 (Hosai, A.V. marg.), but translated "the seers" in A.V. and R.V. marg.

Huk'kok.—*A ditch*: a spot on the border of Naphtali, thought to have been discovered in Yakuk, a village 7 miles south-west of Safed, and 4 north-west of the sea of Galilee. Jewish tradition places the tomb of Habakkuk here (*Josh.* 19.34).

Hu'kok.—A city of Asher (1 *Ch.* 6.75). [HELKATH.]

Hul.—*Circle*: grandson of Shem, the son of Noah (*Gen.* 10.23). In 1 *Ch.*1.17 he is called the son of Shem.

Hul'dah.—*Weasel*: a prophetess consulted by King Josiah (2 *K.* 22.14; 2 *Ch.* 34.22). [HILKIAH.]

Humility.—A lowly disposition of mind. Heathenism had no word to express the full grace and beauty of humility; the corresponding terms rather meant meanness and baseness of mind. Humility is well-pleasing to God (1 *Pet.* 3.4); indicates that more grace shall be given (*Ps.* 25.9; *Jas.* 4.6); preserves the soul in tranquillity and contentment (*Ps.* 69.32, 33), and ensures patience and resignation under affliction (*Job* 1.21).

Our Lord set the example of humility (*Phil.* 2.6-8). The greatest promises of good are made to the humble (*Ps.* 147.6; *Isai.* 57.15; *Matt.* 5.5; 1 *Pet.* 5.5). [LOWLY.]

Hum'tah.—*Lizard*: a city of Judah in the mountain district near Hebron (*Josh.* 15.54).

Hungry.—[FAMINE.]

Hunt, Hunter, Hunting.—The Assyrian monuments freely depict their monarchs in pursuit of game. The patriarchal life was rather that of the flock-owner than that of the hunter; but Nimrod (*Gen.* 10.9) and Esau (*Gen.* 25.27) have their skill as hunters recorded. Wild beasts appear to have abounded in Pales-

tine when the Hebrews reached it (*Ex.* 23.29); and continued sources of danger to the people and to their flocks (*Judg.* 14.5; 1 *Sam.* 17.34). Beasts and birds were caught in pitfalls, traps, snares, or nets; and the operations were sufficiently familiar to be used figuratively (*Josh.* 23.13; *Job* 18.10; *Jer.* 5.26).

Hu'pham.—A Benjamite and founder of the family of the Huphamites (*Num.* 26.39). In *Gen.* 46.21 and 1 *Ch.* 7.12 the name is spelled Huppim.

Hup'pah.—*Covering, protection*: priest of the thirteenth course (1 *Ch.* 24.13).

Hup'pim.—*Coverings*: head of a Benjamite family and grandson of Bela; the same name as Hupham (*Gen.* 46.21; *Num.* 26.39; 1 *Ch.* 7.12, 15).

Hur.—Meaning unknown, possibly *white*: 1. A man who, with Aaron, held up the hands of Moses at Rephidim (*Ex.* 17.10). With Aaron also he was left in charge of the people while Moses was on Mount Sinai (*Ex.* 24.14). According to Jewish tradition, he was the husband of Miriam. 2. A son of Caleb and Ephrath (1 *Ch.* 2.19, 20). He belonged to the great family of Pharez, and had three sons, who founded the three cities Kirjath-jearim, Bethlehem, and Beth-gader. Hur was followed in the direct line by Salma or Salmon (*Ruth* 4.20), called the "Father of Bethlehem," whose son was Boaz, the direct progenitor of David (1 *Ch.* 2.51, 54; *Ruth* 4.21). But Hur himself is sometimes called the father of Bethlehem, "Abi-Bethlehem" (*Ex.* 31.2, 35.30; 1 *Ch.* 2.19, 50, 4.1, 4). 3. A king of Midian, who was killed with Balaam (*Num.* 31.8). 4. One of Solomon's officers of the commissariat in Mount Ephraim (1 *K.* 4.8). [Ben-Hur.] 5. The father of Rephaiah, who helped to repair the wall of Jerusalem under Nehemiah (*Neh.* 3.9).

Hu'rai.—(?) *White*: one of David's guard (1 *Ch.* 11.32). Called Hiddai in 2 *Sam.* 23.30.

Hu'ram.—1. The son of Bela in the genealogy of Benjamin (1 *Ch.* 8.5). 2. King of Tyre (2 *Ch.* 2.3, 12). [Hiram.] 3. The artificer sent from Tyre to Solomon to aid him in his building schemes (2 *Ch.* 2.13, 4.11, 16). [Hiram.]

Hu'ri.—(?) *White*: a Gileadite of Gad (1 *Ch.* 5.14).

Husband.—Adam was the first husband (*Gen.* 2.22, 3.6), and the fundamental law as to the relations of man and wife is first stated in regard to Adam and Eve (*Gen.* 2.24, 25). According to Jewish law, there were ten obligations which the husband was bound to observe towards his wife. Of these, three are referred to in *Ex.* 21.9, 10. The other seven included her settlement, medical treatment in case of sickness, redemption from captivity, funeral, provision in his house so long as she remained a widow and had not been paid her dowry, the support of her daughters till they were married, and a provision that her sons should, besides receiving their portion of their father's inheritance, also share in what was settled upon her. To the husband belonged all his wife's gains, and also all that came to her after marriage by inheritance. But while the husband could profit by gains from the administration of his wife's dowry, he was also responsible for any loss. He was his wife's heir-at-law. The duties of the husband are frequently stated in the Epistles, *e.g.* 1 *Cor.* 7.3; *Eph.* 5.25; *Col.* 3.19; 1 *Pet.* 3.7. [Betrothal, Marriage.]

Husbandman. — The Hebrews were an agricultural people. Husbandry appears from the first in Holy Scripture, Adam being placed in the garden of Eden to till and dress it. Noah became an husbandman (*Gen.* 9.20). God is compared to a husbandman (*John* 15.1; 1 *Cor.* 3.9), and the simile of land carefully cultivated or of a vineyard carefully dressed is often used in the Scriptures. [Agriculture, Land.]

Husband's Brother.—(*Deut.* 25.5). [Family, Relations.]

Hu'shah.—*Haste*: the son of Ezer, of Judah (1 *Ch.* 4.4). It may also be the name of a place. [Hushathite.]

Hu'shai.—*Speeding*: 1. An inhabitant of Archi (2 *Sam.* 15.32 ff.), and one of David's friends. He assisted David against the counsels of Ahithophel (2 *Sam.* 16.16; 1 *Ch.* 27.33). 2. Father of one of Solomon's twelve officers (1 *K.* 4.16).

Hush'am.—(?) *Hasting*: a king of Edom (*Gen.* 36.34, 35). [Temanite.]

Hu'shathite.—An inhabitant of Hushah, founded by Hushah (2 *Sam.* 21.18).

Hu'shim.—*Hasting*: 1. The children or sons of Dan (*Gen.* 46.23). In *Num.* 26.42 the name appears as Shuham. 2. A man placed at the end of the list of the tribe of Benjamin, called the son of Aher (=another) (1 *Ch.* 7.12). Probably there is some corruption in the text, and he is identical with Hushim 1. 3. One of the two wives of Shaharaim, a Benjamite (1 *Ch.* 8.8).

Husks.—By this term is designated the pod of the carob or locust tree. It has dark and shining leaves, and bears long brown pods, the beans being ground up for cattle and swine. The poor make use of them also, and find them most nourishing. They represent the "husks" of the parable (*Lk.* 15.16). The term "locust" is due to an erroneous idea that St. John ate these pods and wild honey (*Mk.* 1.6). It has been suggested that in 2 *K.* 6.25 carob-pods should be read instead of "doves' dung," but this is improbable.

Huz or **Uz.** — The eldest son of Nahor (*Gen.* 22.21).

Huz'zab. — According to the Rabbis the queen of Nineveh, but sometimes thought to be the country adjacent to, and including, Nineveh (*Nah.* 2.7). Its meaning is, however, quite uncertain; it may be a verb, "it is decreed."

Hyæna.—[Zeboim, Valley of.]

Hymenæ'us—*Nuptial*: an early convert to

Christianity, through the ministrations of Paul. He afterwards fell into the heresy that denied the resurrection, holding it to be already accomplished (2 *Tim.* 2.17). He was "delivered to Satan," *i.e.*, as it seems, excommunicated by Paul (1 *Tim.* 1.20).

Hymn.—The Christian Church inherited the Psalms, and was familiar with their use in public worship and in private devotions. The hymn sung by our Lord and His disciples (*Matt.* 26.30) was the great Hallel [ALLELUIA] (*Ps.* 113-118). Paul encourages the use of hymns (*Eph.* 5.19; *Col.* 3.16). Luke gives us three Christian hymns in the *Magnificat* (*Lk.* 1.46-55), the *Benedictus* (*Lk.* 1.68-79), and the *Nunc Dimittis* (*Lk.* 2.29-32), and possibly also a fourth in the *Gloria in Excelsis* (*Lk.* 2.14). *Eph.* 5.14 and 1 *Tim.* 3.16 may be fragments of Christian hymns.

Hypocrisy, Hypocrite. — The words are derived from the Greek, and a hypocrite means one who plays a part as an actor. In the O.T. references, however, the Hebrew words imply profanation and a profane person; and the R.V. renders accordingly. In the N.T. the word is used sometimes of conscious (*Matt.* 6.16) and sometimes of unconscious (*Matt.* 7.5) hypocrisy. In our Lord's denunciations of the Pharisees it generally has the latter sense. [PHARISEE.]

Hyssop.—The word "hyssop" was adopted by the Greeks directly from the Hebrew, and it has been naturalised in our own language with but slight alteration. The hyssop is probably marjoram, a bushy plant about 18 in. high, with straight, slender, leafy stalks, and large spikes of small blossoms. It has a pungent and aromatic scent, and grows in many places, even on the walls (1 *K.* 4.33). The aromatic scent of the herb, which would tend to refresh the dying Saviour, may have been the reason for its employment by the Roman soldiers (*Ex.* 12.22; *Lev.* 14.4; *John* 19.29; *Heb.* 9.19). It should be added that Tristram thinks it is not the marjoram, but the caper plant. Others hold that the word is used rather vaguely, and includes more than one species, or even family, of plants. As the stalks of the marjoram (and much more of the caper) are pliant, it has been suggested that in *John* 19.29 the Greek word "hyssop" is an error for "hyssos," the Roman javelin or short spear.

I

I Am, I Am That I Am.—The Divine name announced to Moses (*Ex.* 3.14), implying that the name Jehovah (Yahweh) means "He will be," expressing God's self-existence, faithfulness, and unchangeableness. See R.V. marg. [JEHOVAH.]

Ib'har.—(*God*) *chooses*: one of David's sons, born in Jerusalem (2 *Sam.* 5.15; 1 *Ch.* 3.6, 14.5).

Ible'am.—A town of Issachar (*Josh.* 17.11) allotted to Manasseh, from which the inhabitants were not expelled (*Judg.* 1.27); probably identical with Bileam (1 *Ch.* 6.70). It was near Ibleam that Ahaziah was wounded when fleeing from Jehu (2 *K.* 9.27).

Ibnei'ah.—*Jehovah is builder*: the chief of a Benjamite family at Jerusalem at the time of the first settlement (1 *Ch.* 9.8).

Ibni'jah.—*Jehovah is builder*: a Benjamite (1 *Ch.* 9.8).

Ib'ri.—*Hebrew*: a Merarite Levite (1 *Ch.* 24.27).

Ibsam.—[JIBSAM.]

Ib'zan.—A judge of Israel for seven years. He was a native of Bethlehem in Zebulun, and had thirty sons and thirty daughters (*Judg.* 12.8, 10).

Ice.—Though the sight of snow is familiar enough in Palestine, especially upon the mountains, ice is a rare thing (*Job* 6.16, 38.29; *Ps.* 147.17).

Ich'abod.—*No glory*: the son of Phinehas, and grandson of Eli, the high priest. He was so named by his mother because at the time of his birth she heard the dreadful tidings of the loss of the ark, and the death of her husband and her father-in-law. The shock caused her own death (1 *Sam.* 4.19-22, 14.3).

Iconium.—The capital of Lycaonia; visited by St. Paul (*Acts* 13, 14, 16.2; 2 *Tim.* 3.11). Lycaonia was the name given to the high tableland in central Asia Minor, and the importance of Iconium lay in the fact that it was in the direct line of communication between Ephesus, Antioch, and the Euphrates. It was this fine position, intersected as it was by Roman military roads, that rendered Iconium a good place for missionary operations. It is the modern Konia. [PAUL, BARNABAS, ANTIOCH.]

Ida'lah.—A town of Zebulun (*Josh.* 19.15). Its modern name is El-Huwarah, south of Beit Lahm.

Id'bash.—One of the three sons of Abi-Etam (1 *Ch.* 4.3).

Id'do.—*Beloved*: 1. A commissariat officer of Solomon (1 *K.* 4.14). 2. A descendant of Gershom, the Levite (1 *Ch.* 6.21). In ver. 41 Adaiah. 3. A son of Zechariah, of the tribe of Manasseh (1 *Ch.* 27.21). 4. A prophet and seer who denounced Jeroboam, the son of Nebat (2 *Ch.* 9.29). Josephus considers him to have been the person who was slain by a lion (1 *K.* 13). The works of Iddo, of which now no trace remains, were but a part of the mass of historical and prophetical literature in the hands of the chronicler. See 1 *Ch.* 27.21,

29.29; 2 *Ch.* 12.15, 13.22, etc. 5, 6, 7. (See *Ezra* 5.1, 8.17; *Neh.* 12.4, 16).

Idol (from the Greek *eidōlon, image*).—An image or representation of a deity, made an object of worship, and so any object which usurps the place of God and receives the worship or service due to Him.

In the *O.T.* the words most frequently rendered in the A.V. by "idol" or "image," or by these words with others are—(1) *Tselem*, image; compare *Gen.* 1.26 with *Ezek.* 16.17, and *Dan.* 3.1. (2) *Pesel*, graven image (*Ex.* 20.4). (3) *Massekah*, an image cast in a mould, as the golden calf of Aaron (*Ex.* 32.4). (4) *Matstsebah*, the sacred stone; compare *Ex.* 23.24 and 2 *K.* 3.2 with *Gen.* 28.18. (5) *Gillulim*, meaning uncertain, but probably a term of contempt, the word so freely used of "idols" by Ezekiel (see *Ezek.* 6.4 and onward). (6) *Elil*, a term of contempt, probably implying powerlessness (as in *Ps.* 96.5). (7) *Atsab*, either a figure (cf. *Ps.* 115.4) or a cause of grief. (8) *Teraphim*, household or personal gods (*Gen.* 31.19; *Judg.* 17.5). Idols were in some cases made, wholly or in part, of silver or gold (*Ex.* 32.3, 4; *Isai.* 2.20). There were regular idol-makers (*Hab.* 2.18, 19). Idols were installed in temples or "houses" (*Judg.* 17.5; 1 *Sam.* 5.2). Sacrifices (*Hos.* 4.13) and offerings (*Hos.* 2.8) were made to them.

In the *N.T.* idols were a familiar feature in the religious life of the Gentile world. Converts forsook them (1 *Thess.* 1.9); and had to observe care against contamination through idolatrous customs (*Acts* 15.29). By some early Christian teachers to make idols for gain was deemed equal to worshipping them (Tertullian, *De Idol. c.* 6). [IDOLATER, IDOLATRY, IMAGE.]

Idolater, Idolatry.—A worshipper, the worship, of idols. In the *O.T.* the sin was explicitly condemned in the first and second of the Commandments (*Ex.* 20.3-5), and its punishment in the case of national transgression clearly stated (*Deut.* 4.15-28). It appeared in the patriarchal age (*Gen.* 31.19, 35.2); it surrounded Israel in Egypt (*Ex.* 12.12; and see *Josh.* 24.14); it was taken up in the desert journey (*Ex.* 32.1-4); it confronted the people on entering the Promised Land (*Judg.* 2.3); it grew in evil under the kings, especially Ahab (1 *K.* 16.33); it was the cause of the judgment of God upon His chosen people (*Amos* 5.26, 27); and was the frequent object of denunciation by the prophets. The sin of the idolater was, under the Law, punished by death, in the individual (*Ex.* 22.20), and in the case of a community (*Deut.* 13.12-16); and the tempter to idolatry was dealt with in equal severity (*Deut.* 13.6-11). In the *N.T* covetousness is spoken of as "idolatry" (*Col.* 3.5, and cf. *Matt.* 6.24); but the literal form of idolatry everywhere confronted Christian converts (*Acts* 15.20, 17.16). They had to be guided as to intercourse with idolaters (1 *Cor.* 5.10) and as to eating foods, exposed for sale, which had been offered to idols (*Acts* 15.29; 1 *Cor.* 8.1). When Christianity became dominant in Europe, idolatry was forbidden by law, as by Constantine in 324 A.D. and Theodosius 392 A.D.

Idumea.—Greek form of Edom (which see) (*Mk.* 3.8).

Iezer.—[JEEZER.]

I'gal.—*God delivers*: 1. One of the spies sent into the Promised Land (*Num.* 13.7). 2. One of David's heroes (2 *Sam.* 23.36). He is also called Joel, the brother of Nathan (1 *Ch.* 11.38).

Igdali'ah.—*God is great*: a prophet mentioned only once (*Jer.* 35.4). It was in the house of this man that Jeremiah conferred with the Rechabites.

Ige'al.—*Deliverer*: a son of Shemaiah (1 *Ch.* 3.22). The name is the same as IGAL.

I'im (R.V. **Iyim**).—*Heaps*: 1. The thirty-seventh encampment of the Israelites. The site is unknown (*Num.* 33.45). 2. A town in the south of Judah (*Josh.* 15.29).

Ije-Aba'rim (R.V. **Iye**).—*Ruins of Abarim*: site of an encampment of the Israelites as they were approaching the Promised Land. It was on the south-east boundary of Moab (*Num.* 21.11, 33.44, 45). See IIM, which is a shortened form of the same name.

I'jon.—*A ruin*: a town in the north of Palestine, belonging to Naphtali (1 *K.* 15.20; 2 *Ch.* 16.4). The remains of this ancient fortification, which was taken and plundered by Benhadad, have been located in the little place at the upper end of the Merj 'Ayan, in the valley of the Hasbany.

Ik'kesh.—*Subtle*: one of David's valiant men (2 *Sam.* 23.26).

I'lai.—One of David's guard, an Ahohite (1 *Ch.* 11.29). The same man is called Zalmon in 2 *Sam.* 23.28.

Illyricum.—A Roman province on the east shore of the Adriatic, separating Greece from Italy. It lies north-west of Macedonia, and was the scene of the labours of Paul and Titus (*Rom.* 15.19). It was divided by the river Drilo, the part lying to the north being called Illyris Barbara, the southern portion being Illyris Græca. This country included Dalmatia (2 *Tim.* 4.10), which eventually gave its name to the whole country stretching from Epirus to the boundary of Italy.

Image.—An artificial representation of some person or thing used as an object of adoration. In this connection it is synonymous with idol. Micah, an Ephraimite, made images of consecrated silver (*Judg.* 17.3, 4). Moreover, he persuaded a Levite to become its priest. This image was consulted as an oracle, and publicly set up by the Danites. The grandson of Moses became its priest, and the office descended in his family (*Judg.* 18.4-6, 14-31). Gideon also made an image of the Deity of gold plundered from the enemy, and set it up in Ophrah (*Judg.* 8.24-27).

Images are not forbidden in the Bible, unless they are made to represent gods and worshipped as such. God Himself commanded Moses to make a brazen serpent, and there

were also various images (*e.g.* the cherubim) used in connection with the Tabernacle and Temple worship. [IDOL, IDOLATRY.]

Im'la, Im'lah.—*Fulfilling*: ancestor of Michaiah (1 *K.* 22.8, 9; 2 *Ch.* 18.7, 8).

Im'manu'el.—*God with us*: the symbolic name to be given to the child whose birth Isaiah predicts as part of the sign to Ahaz, king of Judah (*Isai.* 7.14). The name occurs again only in *Isai.* 8.8 (cf. ver. 10) and in St. Matthew's application of the prophecy to the birth of Jesus (*Matt.* 1.23; A.V. *Emmanuel*).

Detailed interpretation of the prophecy of *Isai.* 7 is beset with many difficulties, and expositors differ widely in their conclusions. The main features, however, seem clear. Ahaz was faced by a hostile coalition of the kings of Syria and of Israel, "and his heart was moved, and the heart of his people, as the trees of the forest are moved with the wind." Isaiah exhorted him to "be quiet and fear not," declaring that the threatened disaster should not come to pass, and bidding him for confirmation ask of God what sign he would. But the king, already set on his worldly-wise policy of an alliance with Assyria, refused. Then the prophet, moved to indignation, forces a sign upon him whether he will or no, but a sign of very different omen. Within a short year a son should be born, and called by his mother Immanuel. Before that child reached the age of intelligence the power of Assyria would have devastated not only the two northern kingdoms, but Judah herself, so transient was the gathering cloud, so futile the looked-for protection. The richly cultivated land would be laid waste by war: only pasture would remain, affording to the remnant of its inhabitants and to the child Immanuel the primitive fare of curdled milk and wild honey (*Isai.* 7.15–8.8).

This expected child, then, with his name symbolic of courageous and triumphant trust, does not at first sight appear to present himself to the prophet's thought as a personal deliverer. We see him sharing the disasters that befall his countrymen, and then we see him no more. What, then, does his name signify? It certainly represents in the first place the prophet's own unwavering faith in God and in the strength for the nation that lay in patient reliance upon Him. Isaiah came to the interview with Ahaz accompanied by his son, Shearjashub, "a remnant will return." The conviction of that symbolic name runs through all his prophecies of doom. Trust in God, deep planted in the heart of the faithful few and of that young mother who in face of national peril would bravely name her son "God with us," will triumph in the end. The king of Assyria will sweep down upon Judah, and "the stretching out of his wings shall fill the breadth of the land." But it is "thy land, O Immanuel" (8.8). The mother is right: the child's name is true, and at the renewed mention of it the prophet's vision changes from overthrow to victory and the ruin of Judah's enemies, for "God is with us" (8.9-11).

But this interpretation, valid so far as it goes, seems to run short. For the present disaster no deliverer was raised up, but the reference to Immanuel is too concrete to be regarded simply as a parabolic expression of a faith in God which no disaster would be able to crush. There must surely be on the horizon of the prophet's outlook an actual deliverer, a Divine Person in whom the unquenchable faith of "God with us" would find its realisation. In this prophecy of Immanuel the Figure is shadowy, hidden as soon as seen by the sweeping clouds of war and desolation: it is human, for it is doubtful whether Isaiah regards the birth of the child as in any way supernatural (R.V. *text*, "A virgin shall conceive, and bear a son," but *marg.*, "The maiden is with child, and beareth a son"). But we can hardly dissociate the prophecy from the glowing Messianic utterance of 9.6, 7, "Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace." And a reasonable interpretation of the nature of the prophetic gift (1 *Pet.* 1.10-12) will not hesitate so to fill in the vague outlines of this fleeting vision of Immanuel as to discern in it a real promise and anticipation of the Christ. [JESUS CHRIST.]

Immer.—1. Founder of a family of priests who composed the sixteenth course of the Temple service (1 *Ch.* 9.12; *Ezra* 2.37, 10.20; *Neh.* 7.40, 11.13). 2. A priest named by Jeremiah (*Jer.* 20.1). 3. Either a place or a person named in *Ezra* 2.59 and *Neh.* 7.61.

Immortality of the Soul.—1. *In non-Christian Writings.*—Herodotus, the Greek historian, who lived some centuries before Christ, tells us that the Egyptians were the first to teach that the soul of man is immortal. Soon afterwards Plato taught the Greek world the same truth, and he is said to have learnt it from another philosopher, Pythagoras. Plato based a good deal of his moral teaching upon this belief. Good and evil determine the future of the soul, the torments of the evil are graphically depicted, and the happiness of the good. Plato's teaching influenced the learned world, and perhaps, centuries afterwards, tended to influence the Christian Church, especially through the great Christian philosopher and theologian, Augustine, Bishop of Hippo. Pagan teaching is important, because it has been sometimes contended that the Christian Church has taken her doctrine as to the immortality of the soul from Plato rather than from the N.T. There is, however, one important difference between Plato and N.T. doctrine, viz. that while Plato speaks of eternal life for both good and bad, the Bible never speaks of an eternity of life for the evil; it is always punishment or death.

2. *In Holy Scripture* little, if anything, is

said of the origin or permanence of the human soul. "God breathed into his nostrils the breath of life; and man became a living soul" (*Gen.* 2.7). The soul comes from God, whether created or given. To discuss the question of its origin or its pre-existence is futile. Scripture says nothing, and we have no other guide. If it could be proved that the soul is eternally pre-existent, it would be strong argument for its immortality in the future. It cannot be proved, and we must turn elsewhere for our arguments. As to that future, Scripture clearly indicates that the soul of man lives after the death of the body, or, to use language less capable of being misunderstood, that human consciousness survives the parting of body and soul. Man is a person; perhaps personality is that which makes it possible to say of man that he is created in the image of God. In Scripture it seems to be taken for granted that "moral personality is mysteriously permanent" (Bishop Moule). Abraham, Isaac, and Jacob are dead, but their personality endures, so our Lord seems to argue (*Matt.* 22.31, 32) in proof of the resurrection. Eternal life and eternal death seem always to imply conscious states. Never a word is said that suggests unconsciousness. Death, that is, death of the body, is spoken of as a sleep, but death means "being with Christ," and communion demands conscious personality. We do not read that man was created immortal, that apart from sin he would have lived for ever; but with frequent reiteration we have depicted a future state in which both good and bad have conscious part, and which lasts for ever. The most casual acquaintance with the N.T. makes this clear, and it is impossible to quote more than typical passages, *e.g.* the parable of Dives and Lazarus, the King and the wedding feast (*Matt.* 22.1), the Talents (*Matt.* 25.14), and such passages as *Matt.* 10.22, 32, 26.64; *Lk.* 9.26, etc. [See also article on ETERNAL LIFE.]

Two modern theories, professing to base themselves on Scripture, have tried to solve the final problem of the soul, one, of which the most famous advocate was the late Dean Farrar, called "the larger hope," teaches, in a way very far removed from the Roman vagaries concerning Purgatory, that the punishment of hell will serve its purpose, that the mercy of God will find its all-victorious way, and all the lost shall at last be perfected in a glorious Kingdom where universal happiness shall prevail. This view is sometimes, for this reason, called Universalism. The second theory is called the theory of Annihilation. The soul is not naturally immortal; the soul in the converted man is given life in Christ and becomes immortal. The unconverted dies without the gift of immortality, and his soul is annihilated. But in this we dare not go beyond the witness of Holy Scripture, or accept views which find no support in the words of Christ or of His disciples as recorded in the New Testament. The recorded facts are few, roughly summed up in the idea of a conscious life beyond the grave for all, an existence to which Scripture admits no limits, and which is called for some "life," for others "death" or "punishment." The words, "The soul that sinneth, it shall die" (*Ezek.* 18.4), cannot legitimately be used in favour of ultimate annihilation, because it has first to be decided what is meant by "die." Moreover, the emphasis of the sentence is on "sinneth," not "die." [PUNISHMENT, FUTURE.]

Im'na.—*God keeps back* (1 *Ch.* 7.35).

Im'nah.—1. The first-born of Asher (*Gen.* 46.17, A.V. *Jimnah*; *Num.* 26.44, A.V. *Jimna*; 1 *Ch.* 7.30). 2. A Levite who served Hezekiah (2 *Ch.* 31.14).

Imnites, Jimnites.—Descendants of Imnah 1 (*Num.* 26.44).

Imrah.—*Stubborn*: an Asherite chief (1 *Ch.* 7.36).

Imri.—1. A Judahite (1 *Ch.* 9.4). 2. The father of Zaccur, who assisted Nehemiah in rebuilding the wall of Jerusalem (*Neh.* 3.2).

Incarnation.—[JESUS CHRIST.]

Incense.—A compound of aromatic substances, or the smoke given off by their combustion. Of the two words rendered "incense" in the *O.T.*, one, *lebōnah*, is also rendered as "frankincense" (as in *Ex.* 30.34), and is the name of a species of gum. The other, *ketōreth*, refers to the smoke of the offering as well as to the incense-compound. Incense was offered either in conjunction with other oblations (as in *Lev.* 2.1), or alone upon the altar of incense (*Ex.* 30.1-9), or in a censer (*Lev.* 16.12; *Num.* 16.17). The preparation of the incense is described in *Ex.* 30.34-38, and the ceremonial times for burning incense in *Ex.* 30.7, 8; and on the Day of Atonement in *Lev.* 16.12, 13.

In the *N.T.* incense is only mentioned in connexion with the Temple worship (*Lk.* 1.10, 11), and in *Revelation* (8.3, 4, and R.V. of 5.8, 18.13). The sweet fumes of the incense were regarded as symbolical of ascending prayer (*Ps.* 141.2; *Rev.* 5.8, 8.3, 4); as suggesting, by its various ingredients, the perfection of God; and as typical of the intercession of Christ. During the first four centuries of the Christian Church there is no trace of the use of incense in Christian worship, though it was familiar in the services of Paganism. A fumigatory use of incense arose later, and subsequently a ritual use.

India.—Though India is mentioned but twice in the Bible, and that in the late Book of Esther (1.1, 8.9), yet there is other evidence that even in very early times the Jews had some knowledge of the country, or at least of certain commodities brought from thence. The Tyrian merchants had established a trade in ivory, silks, embroidery, spices and perfumes, and also in monkeys and peacocks (*Ezek.* 27.15, 24). These goods were brought in camel trains across Arabia, and by sea along the coasts of the Indian Ocean. Solomon's foreign trade was largely in Indian productions, and it is said that even tin was brought to Palestine

from India. The statement in *Esth.* 1.1 that Ahasuerus reigned from India to Ethiopia fixes the extent of the Persian dominions eastward to the river Indus. The Hebrew name *Hoddu* is an abbreviation of Honadu, itself identical with the original and local name of the Indus-Hindu, or Sindhu, the great river, and "Hapta Hendu." The India of the Bible was the modern Punjâb, not the whole of the peninsula, and formed part of the territory conquered by Alexander the Great. [SHIPS OF TARSHISH.]

Ingathering, Feast of.—[TABERNACLES, FEAST OF.]

Inheritance.—The Mosaic law of succession to the land was by no means intricate. With the exception of the elder son, who had a double portion, the father's property was divided equally between his sons (*Deut.* 21.17). Only in the case of there being no sons did the daughters share in it, and then only on condition that they married in their own tribe (*Num.* 36.6 ff.). Failing sons or daughters, the property of the deceased went to his brother, then paternal uncle, and finally next-of-kin (*Num.* 27.9-11). An interesting feature of the Mosaic law of inheritance provided that if a woman was left a widow without children, the next-of-kin on her late husband's side had the right of marrying her; if he failed her, then the next nearest had the same right (*Ruth* 3.12, 13, 4). In such a case the new husband was obliged by the "right of inheritance" to redeem her property if it had gone out of her keeping (*Jer.* 32.7). It must be remembered that all laws relating to property in land were established to prevent the land from passing out of the possession of the family (*Deut.* 21.15-17). The laws relating to the year of Jubilee were ordained to have the same effect, *i.e.* of strictly entailing landed property. Thus succession was a matter of right, not of choice. Indeed, the sons had the right of demanding their inheritance before the death of their father, provided they were all agreed. This was with respect to personal property, which the owner could dispose of as he willed. The custom is referred to in the parable of the prodigal son (*Lk.* 15).

Ink.—Mentioned once only in the O.T. (*Jer.* 36.18). This may imply that the prophecies were written indelibly. On the other hand, it has been inferred from *Ex.* 32.33, *Num.* 5.23 that the ink used by the Hebrews would wash off. The papyri show that the ink used in Egypt, of various colours, contained acid and was of permanent character. In the N.T. there are three references to ink (2 *Cor.* 3.3; 2 *John* 12; 3 *John* 13); the word means lit. "black."

Inkhorn.—This was a receptacle worn at the girdle by merchants and letter-writers (*Ezek.* 9.2-11). It was constructed not only to contain the ink but also to carry the pens. [PEN, WRITING.]

Inn.—The proverbial hospitality of the East made the inn in ancient days unnecessary and unthought of. It was only in later times that on the unfrequented roads in Palestine, where the distance between village and village was considerable, or even outside towns (*Lk.* 2.7), regular inns, or khans, were built in which to lodge strangers. The forerunners of these inns were simply the springs of water, which formed convenient camping-places for travellers (*Gen.* 42.27, 43.21; *Ex.* 4.24; R.V. lodging-place). In course of time these springs were either enclosed with walls, or a walled space was built near by, in which the caravan animals were secured for the night. Then they were further developed by a wall being built all round, inside compartments being provided, to which families could retire with some degree of privacy (*Jer.* 9.2, 41.17).

Like the modern khans, these places were open squares, the space in the middle being intended for the beasts of burden or vehicles. Some were in two storeys, the rooms above opening upon galleries running all round. Neither the upper nor lower apartments had any sort of furniture, unless a raised platform for sleeping on could be so called, nor was food prepared for travellers. But a sort of caretaker was sometimes attached to the inn, who would for payment provide necessaries. An instance of this occurs in the story of the Good Samaritan (*Lk.* 10.35). It was at such an inn that Moses stopped when on his way back to Egypt from Midian (*Ex.* 4.24); Joseph's brethren also had halted at such a place, making final preparations for their long caravan journey home, when they discovered that the purchase-money had been placed in their sacks (*Gen.* 42.27).

In the larger inns the arched openings gave access to suites of two rooms, the inner one serving the double purpose of greater privacy and the safer storage of goods. Many inns also had stabling apart from the central enclosure, and it was in some such place that Mary gave birth to our Lord (*Lk.* 2.7).

Inspiration.—From *in spiro*, to "breathe in," applied in Scripture (1) to God as the Author of man's intelligence (*Job* 32.8) and (2) to Scripture itself, as "inspired of God" (2 *Tim.* 3.16, R.V.). In the latter passage, it clearly denotes some action of God in the provision and conveyance of His revelation to man. While primarily spoken of the O.T. the term may rightly be extended to the N.T. also as part of the literature which is regarded as Scripture. The word means "God-breathed," and indicates that primary and fundamental quality which gives Scripture its character of authoritativeness over spiritual life, and makes it profitable for the various aspects of human need.

What inspiration is can best be gathered from *the claim of Scripture itself.* O.T. prophets claim to speak as God gave them their messages. The N.T. claims this quality of Divine authority for the O.T. In harmony with this, Scripture is everywhere spoken of as "the Word of God."

Such titles as "the Scriptures" and "the oracles of God" (*Rom.* 3.2), with such phrases as "it is written," clearly involve this. Then again the words of Scripture are attributed to God as their Author (*Matt.* 1.22; *Acts* 13.34), or to the Holy Spirit (*Acts* 1.16; *Heb.* 3.7), and the writers are said to have spoken in or through the Holy Spirit (*Matt.* 2.15); and so the very words of Scripture are regarded as Divinely authoritative (*John* 10.34, 35; *Gal.* 3.16), and its contents designed for the spiritual use and guidance of mankind in all ages (*Rom.* 15.4; 2 *Tim.* 3.16). The Apostle Paul claims for his words an authority equal to that of the O.T., and as given from God, while the author of the Apocalypse quite evidently places his message on a level with the older scriptures (Sanday, *Inspiration*, pp. 332, 375). The warrant for this doctrine of a Divine authority enshrined in the Scripture lies in the teaching about the Holy Spirit, who is promised as Teacher and Guide of the disciples of Christ (*John* 14.26, 16.13).

It is best to use the term "revelation" of the subject-matter of the message, and the word "inspiration" of the method by which the message was conveyed. By the inspiration of Scripture we understand the communication of Divine truth in some way unique in degree and kind. As the apostles were inspired to teach orally, we cannot think their inspiration left them when they had to write. We may therefore regard inspiration as a special gift of the Holy Spirit by which the prophets of the O.T. and the apostles and their companions in the N.T. transmitted the revelation of God as they received it. All the available facts go to show that there was a unique manifestation of the Holy Spirit in the Apostolic age. A comparison of the works of the second century with the Books of the N.T. reveals the fundamental difference between the work of the Spirit of God in each age, between the Spirit of *Inspiration* and the Spirit of *Illumination*.

The fact of a unique inspiration in Scripture is clear. But *how far* did this inspiration extend? Revelation is the record of God's thoughts for man's life. If the Divine will is to be known and handed down to generations, it must be embodied in words, and, to be sure of the thoughts, we ought to be sure of the words. Inspiration must therefore extend to language. In 2 *Pet.* 1.21, the *men*, and in 2 *Tim.* 3.16, the *writings*, are said to be inspired, and we cannot be content to say the men, and not the writings, are inspired, for the personal inspiration must necessarily express itself in writing, if it is to be perpetuated. Life extends to every part of the body, and we cannot really distinguish between spirit and form, between substance and mould.

And yet the term "Verbal Inspiration" needs to be carefully stated and guarded from misconception. The possibility of misunderstanding makes many Christians prefer the term "Plenary Inspiration." Verbal Inspiration does not mean mechanical dictation, as if the writers were only passive; dictation is not inspiration. Verbal Inspiration states *how far* inspiration has gone, that it extends to form as well as to substance. It tells the "what," not the "how," and gives no theory as to the method of the Spirit's working, but only defines the result. Inspiration is a combination of Divine power and human instrumentality. God made use of the natural characteristics of individual writers, and by a special work of the Holy Spirit enabled them to communicate in writing His will for man. We observe this association of the Divine and human in such passages as *Matt.* 1.22, 2.15; *Acts* 1.16, 3.18, 4.25, where the Divine source and the human channel are clearly distinguished. The true view of human inspiration implies a concurrence of the Divine and human elements. The operation of the Holy Spirit was joined with the mental activity of the writer, working through it and guiding it. Though we cannot explain the mode, we know its results. This view of inspiration, of course, refers only to the books as they came from the hands of the original writers. The original manuscripts have not been preserved, and hence we need the help of minute textual criticism, so as to reach back as near as possible to the time and circumstances of the originals.

This view of inspiration may be justified by the following considerations:—(*a*) The use of the Bible to-day in the life and work of the Christian Church, with its authoritative emphasis on verbal teaching. (*b*) Scholarly minute exegesis in all ages, and more especially to-day. (*c*) The appeal to the Bible in all matters of controversy. (*d*) The belief on this point in the apostolic and sub-apostolic ages (Westcott, *Introduction to Gospels*, Appendix B.). (*e*) The use of the O.T. by N.T. writers; *e.g.* 284 quotations and phrases like "it is written." (*f*) Our Lord's endorsement of the O.T., *e.g. John* 10.30-36. (*g*) The claim of prophets and apostles to inspiration, 2 *Sam.* 23.2; *Jer.* 36.4-8; 1 *Cor.* 2.13, 14.37. It is impossible to limit inspiration to doctrine, and to regard the history as subject to ordinary circumstances, for doctrine and history are so joined as to be inseparable. Christ's own revelation is that of a historical Person, and the facts and doctrines concerning Him are inseparable, the latter arising out of the former. And the N.T. says that the O.T. history is inspired, and written for our learning (*Rom.* 4.23, 24, 15.4; 1 *Cor.* 10.6, 11).

But we must be very careful in our use of the word "inspiration," for it is capable of several distinct meanings:—(*a*) There is the inspiration involved in a direct communication of truth from God (1 *Cor.* 11.23). (*b*) There is the inspiration involved in a selection out of wider and fuller materials (*Lk.* 1.1-4; *John* 20.30, 31). (*c*) There is the inspiration which guarantees merely an accurate record, without

any endorsement of what is recorded, *e.g.* the arguments of Job's friends and the sins of God's people are recorded, but not justified; inspiration here only applies to accuracy of record. (*d*) There is the inspiration of progressive revelation. From our Christian standpoint not every part of the O.T. is of equal importance, though everything is necessary in its place and for its purpose. Revelation was progressive, and while perfect at each stage for that period, the perfection did not necessarily extend beyond the particular stage. So that O.T. morality must be judged from the standpoint of each stage, and not from ours to-day; we only accept if it can be justified from the N.T. level.

All this shows the need of careful discrimination in our use of Scripture and of the idea of inspiration. If we say that all Scripture is inspired, we do not mean that every word is true in itself, for the sentiment may be human, while the record is Divine. The Bible *is* inspired, but it *contains* a revelation. All is not revealed, but all is inspired. The supreme question in regard to the Bible is not a particular theory of its inspiration, but the fact of its Divine authority. If the Bible is authoritative for us, it is so, whatever may have been the method of inspiration; for the fact of authority is really independent of all particular theories of the way in which it came to be. It is a real assistance in the study of inspiration to note the analogy between the Incarnate Word and the Written Word: both are Divine and also human, though in each case it is impossible to say where the Divine ends and the human begins. Both are there, real and inseparable, so that, whether of Christ or of the Bible, it may be said that all is perfectly human and all is absolutely Divine.

Iob.—[JOB 2.]

Iphedei'ah.—*Jehovah redeems*: a chief of the tribe of Benjamin, who lived in Jerusalem (1 *Ch.* 8.25).

Iphtah.—[JIPHTAH.]

Iphtah-el.—[JIPHTHAH-EL.]

Ir.—*Watchman*: a Benjamite named in 1 *Ch.* 7.12. [IRI.]

I'ra.—*Watcher*: 1. A priest who was also one of David's officers (2 *Sam.* 20.26). 2. One of David's guard (2 *Sam.* 23.38). 3. Another of David's guard (2 *Sam.* 23.26; 1 *Ch.* 11.28, 27.9).

I'rad.—The son of Enoch and grandson of Cain (*Gen.* 4.18).

I'ram.—A chief man or duke of Edom (*Gen.* 36.40-43). [EDOM.]

I'ri.—*My watcher*: a Benjamite, son of Bela (1 *Ch.* 7.7). In ver. 12, *Ir.*

Iri'jah.—*Whom Jehovah sees*: a captain of the guard who accused Jeremiah of the intention to desert to the Chaldeans (*Jer.* 37.13, 14).

Ir-na'hash.—The name either of a descendant of Chelub, or of a city (1 *Ch.* 4.12; see marg.).

I'ron.—A town of Naphtali, mentioned in *Josh.* 19.38, between Enhazor and Migdalel: the modern *Yarûn.*

Iron.—The first mention of iron in the Bible is in *Gen.* 4.22, where Tubal-cain is cited as the forger of cutting instruments of brass and iron. That the Assyrians used the metal to a large extent has been shown by the explorer Layard, who found saws and knives in the ruins of Nineveh. Also the smelting of iron has been found pictured on Egyptian sculptures, and the use of the bellows shown to have been known at least 1500 B.C. In addition, iron bands have been found binding the inner courses of the Pyramids. Thus the knowledge of working in iron is very ancient, though we do not find that Moses made use of it in erecting the Tabernacle, or Solomon in any part of the Temple at Jerusalem. Yet in the Pentateuch we find references to its great hardness (*Lev.* 26.19; *Deut.* 28.23, 48); to the iron bedstead of Og, king of Bashan (*Deut.* 3.11); to mines of iron (*Deut.* 8.9); while the severity of the servitude of the Israelites in Egypt is compared to the heat of a furnace for melting iron (*Deut.* 4.20). We find also that swords (*Num.* 35.16), axes (*Deut.* 19.5), and stone-dressing tools (*Deut.* 27.5) were made of iron. The "northern iron" (*Jer.* 15.12) was perhaps the hardened iron produced in the borders of the Euxine Sea by the people there, who are said to have discovered the art of tempering steel.

Iron is used figuratively, as a symbol of strength (*Job* 40.18), of affliction (*Ps.* 107.10), etc.

Irpe'el.—*God heals*: a city of Benjamin, of which no trace remains (*Josh.* 18.27).

Ir-she'mesh.—*City of the sun*: a town of Dan (*Josh.* 19.41), the same as Bethshemesh, which see.

I'ru.—The eldest son of Caleb, son of Jephunneh (1 *Ch.* 4.15).

Isaac.—*Laughter*: the son of Abraham and Sarah. His name was given to him by his mother, because when it was told her by an angel sent from God that she should have a son, although she had long passed the usual age of child-bearing, she laughed to herself (*Gen.* 18.10-12). When the child was born, she said, "God hath made me to laugh" (*Gen.* 21.6). The birth of Isaac was the subject of various prophecies and promises. It was delayed by God until Abraham and Sarah were both old, to try their faith and to make it more evident that the child was the gift of God, the child of promise (*Gen.* 17.19). Isaac was born at Gerar (which see) when his father was 100 years of age. At the age of twelve he was subjected to ridicule by his half-brother, Ishmael (*Gen.* 21.9), and later was about to be sacrificed by his father when God interposed (*Gen.* 22.6-19). He married when he was forty, and had two sons, Jacob and Esau, by his wife Rebekah, who was also his cousin. He was half-way through his long life when famine drove him to Gerar, where God appeared to him and forbade him to go into Egypt. It was at this place also that he repeated the mistake of Abraham, and subjected himself to the censure of Abimelech for falsely declaring his wife to be his sister (*Gen.* 26.7). Having become rich in spite of the opposition of the Philistines, he built an altar to Jehovah at Beersheba. When his

son Jacob had deceitfully obtained his blessing he sent him away to Padan-aram (*Gen.* 28.5), from whence in after years he saw him return prosperous and with a numerous family. He lived to be 180, and was buried at Machpelah by his sons, in the same cave where he and Ishmael had many years previously buried Abraham. [ABRAHAM, JACOB, AND ESAU.]

Isai'ah.—*Salvation of Jehovah*: Isaiah is justly called the "greatest of the prophets." But he was statesman as well as prophet, and took an active part in public affairs during the reigns of Uzziah, Jotham, Ahaz, and Hezekiah. Of the prophet's father, Amoz (1.1, 2.1), nothing is known. Uncertain also is the tradition that Isaiah was executed by Manasseh by being sawn asunder for tampering with the Mosaic law. He was married, and he calls his wife "Prophetess" (*Isai.* 8.3). Of his two sons we know nothing except their symbolic names, Shear-jashub and Maher-shalal-hash-baz (which see) (*Isai.* 7.3, 8.3, 4). He must have exercised the office of prophet during a long period of time; for the lowest computation, beginning from the year in which Uzziah died (*c.* 740 B.C.; *Isai.* 6.1) to the year of the deliverance of Jerusalem from Sennacherib (701 B.C.), when he disappears from the history, gives a ministry of forty years. Contemporary with Isaiah were the prophets Hosea and Micah.

Besides the Book of Isaiah we learn from 2 *Ch.* 26.22 that the prophet wrote an account of "the acts of Uzziah." This has perished, with other writings of the prophet.

The life of Isaiah is closely bound up with the histories of Samaria and Judah, but chiefly the latter, and must be studied in this connexion.

Isaiah, Book of.—The *authorship* of this Book has given rise to a controversy which has accumulated a large literature of its own. The Book falls into two parts—(1) Chaps. 1–39, and (2) chaps. 40–end. While the first part is generally ascribed to Isaiah, the second is by most scholars attributed to an unknown prophet or prophets. It will suffice to indicate the general grounds upon which a second Isaiah is presumed, and to state some of the reasons given for holding that Isaiah was the author of both parts.

Those who demand a *Second Isaiah* point out that, whereas the earlier part of the Book contains a series of detached prophecies, the later is mostly a continuous and lofty poem, the style of which differs in many respects from that of the former; that this latter portion is distinguished by Aramaisms, by characteristic phrases never found in the earlier part, and by other peculiarities of style, from the genuine writings of Isaiah; that the standpoint of the prophet is altogether changed, more than a hundred and fifty years being overleaped, and that the circumstances of the writer and of those whom he addresses, as well as his message, appear to belong to the latter days of the Captivity.

In reply, those who defend the *unity* of the Book urge that—

1. Traces of Aramaic in the style would not be surprising, as it is evident that the public functionaries of Hezekiah's court were well acquainted with that language (see 2 *K.* 18.26). But, in fact, the number of proved Aramaisms in the Book is insignificant, and of these, some occur in the portions allowed to be Isaiah's.

2. The alleged diversity of style is not greater than is often found to exist between the earlier and the later writings of the same author. On the other hand, there is throughout an essential similarity in that energy and sublimity which have always been regarded as characteristic of Isaiah. In these respects the later chapters certainly are not inferior to the former. There are also in both parts of the Book some characteristic expressions, such as would naturally be repeated by the same writer, *e.g.* "the Holy One of Israel," as a name of God. This occurs fourteen times in the earlier and fifteen times in the later prophecies, though scarcely met with elsewhere (only in the parallel text in Kings, thrice in the Psalms, and twice in Jeremiah).

3. Ancient Jewish tradition regards the Book without question as one. See *Ecclus.* 48.22-25. This was about 200 years B.C. The Septuagint also contains the Book as an undivided whole. Josephus (*Ant.* 11.1) speaks of the latter portion of the Book as by Isaiah.

4. The unity of the Book is implied by our Lord and His Apostles, who quote Isaiah more frequently than any other prophet, and expressly attribute to him passages from chaps. 1, 6, 9, 10, 11, 29, 40, 42, 53, 61, 65. It was "the Book of the Prophet Isaiah" which was delivered to our Lord in the synagogue at Nazareth, when He opened it and read the passage which we find in 61.1-3: see *Lk.* 4.17. From "Isaiah the prophet," also, the Ethiopian traveller was reading in the wilderness, again from the second part (*Acts* 8.28).

5. The argument against the early date of the later prophecies against Babylon, would also invalidate some earlier portions of the Book. In fact, the chief advocates of the double authorship are compelled by their theory to deny the genuineness of at least 13.2–14, and even of 24–27.

6. There are passages in this latter portion, descriptive of national sins and calamities, which are most naturally applicable to the time when the Jews were still a people, it being impossible to refer them, without greatly forcing their meaning, to the nation in its captive and scattered state: see especially 57, 59.1-15.

7. The scenery and natural objects described in this portion are those of Palestine rather than of Babylonia. The writer is familiar with rocks, mountains, and forests; the horizon of his view extends to the sea and its islands; the flocks are those of Kedar, the rams those of Nebaioth, the trees are the cedar and the acacia, the pine and the box. Everything speaks of the highland home of the Jews, not of their place of exile in the great Euphrates valley; and the local colouring, so far as it goes, seems to indicate a Judæan authorship.

But it is usual among modern scholars to attribute the chapters (56–66) from which the arguments numbered 6 and 7 are derived to an author, or authors, different from "the Second Isaiah."

The *Contents* of the Book may be divided into seven sections as follows :—

(1) Chaps. 1–6. Discourses of a general character, chiefly in the prosperous but luxurious times of Uzziah and Jotham ; denouncing the sins of the people, with some intimations of Divine mercy. Chap. 6 relates the prophet's call by Jehovah, as the warrant for his threats and promises.

(2) Chaps. 7–12. *The Book of Immanuel.*—Prophecies connected with the invasion of Judah by the combined forces of Israel and Syria, and the subsequent invasions of the Assyrians ; comprising warnings to Ahaz against courting their alliance, and predictions of their inroads, and of the overthrow of their hosts ; with promises of a greater salvation.

(3) Chaps. 13–23. *The Book of the Burdens.*—Woes denounced against various nations hostile to God and His people. In these even Jerusalem and a high officer of the royal palace are included (22) ; for they were infected with the sins of the heathen.

(4) Chaps. 24–27. *The Apocalypse of Isaiah.*—A general view of all these Divine dealings of judgment and mercy, showing their purposes and results.

(5) Chaps. 28–35. Prophecies, chiefly of the time of Hezekiah, denouncing the sins of Israel and Judah, but promising mercy, and turning the burden of woe upon their oppressors.

(6) Chaps. 36–39. A narrative of Sennacherib's invasion and his overthrow, illustrating the foregoing prophecies ; and another narrative of Hezekiah's vanity, and a consequent threatening of punishment, preparatory to the consolatory portion which follows.

(7) Chaps. 40–66. *The Great Prophecy of Israel's Restoration.*—A lengthened disclosure of God's purposes of mercy to His true Israel, especially in deliverance from the Babylonian captivity. This is, for the most part, one continuous prophecy ; but it may be divided into three sections. (*a*) Chaps. 40–50 contain a vindication of the Deity of Jehovah, who is about to manifest Himself as the righteous Saviour of His people. (*b*) Chaps. 51–56.8 announce and describe this manifestation in the Messiah, and the glorious result of His work. (*c*) Chaps. 56.9–66 exhibit more largely these results, in the superiority of the Church of Christ over the ancient national Israel in its character, privileges, and destinies.

Quotations in the N.T. are numerous, more especially from *Isai.* 53, which deals with the suffering Servant of Jehovah : the Saviour from sin and sorrow. This chapter is almost reproduced in the N.T., applied at every point to Christ. Compare ver. 4 with *Matt.* 8.17 ; vers. 5, 6 with 1 *Pet.* 2.24, 25 ; vers. 7, 8 with *Acts* 8.32, 33 ; ver. 9 with 1 *Pet.* 2.22 ; ver. 12 with *Mk.* 15.28 ; *Lk.* 22.37 ; *Heb.* 9.28.

Is'cah.—The daughter of Haran and the sister of Milcah and Lot. Jewish tradition identifies her with Sarai (*Gen.* 11.29).

Isca'riot.—*Man of Kerioth.* [JUDAS ISCARIOT.]

Ish'bah.—The father of Eshtemoa (1 *Ch.* 4.17).

Ish'bak.—A son of Abraham by Keturah. He founded a tribe in northern Arabia, whose settlements cannot now be traced (*Gen.* 25.2).

Ish'bi-Ben'ob.—A Philistine giant who attacked David and was slain by Abishai (2 *Sam.* 21.16, 17).

Ishbo'sheth.—*The man of shame*: his original name was Esh-baal, as given in 1 *Ch.* 8.33, 9.39 ; but the word *baal* (=master, lord), harmless in itself, became so associated with idolatry that names containing it were changed by later writers, and *bosheth* (shame, thing of shame) substituted. So Meribbaal = Mephibosheth, Jerubbaal = Jerubbesheth. [BAAL, ISHI.] He was Saul's youngest son and successor on the throne of Israel. At the death of Saul, Abner, his kinsman and ablest general, so managed that Ishbosheth was acknowledged king at Mahanaim by the greater part of Israel (2 *Sam.* 2.8), while David reigned at Hebron over Judah. Ishbosheth was forty years old when he ascended the throne. For two years he reigned peacefully, but then troublous times set in. There was continuous skirmishing between his forces and David's, which ended only with his death. It was the defection of Abner, who was offended because of a false charge (2 *Sam.* 3.7), that led to Ishbosheth's murder, while asleep, and so to the extinction of Saul's house and the firm establishment of David as king over all Israel and Judah (2 *Sam.* 4). The murder was carried out, with revolting circumstances, by two desperate marauders, who hoped to curry favour with David when they presented him with the head of his enemy. But in this they were mistaken, for they were themselves, for their only reward, cruelly put to death (2 *Sam.* 4.2-12). [ABNER, BAANAH, RECHAB.]

Ishhod.—[ISHOD.]

I'shi.—*My husband*: a symbolical name by which Hosea said God's people would designate Him when they returned to Him. The significance of the name is in the fact that it is the Israelitish term for "my man," "my husband," and was to supersede "Baali," a Canaanitish word with the same meaning (*Hos.* 2.16).

Ish'i.—1. A descendant of Judah (1 *Ch.* 2.31). 2. Another descendant of Judah (1 *Ch.* 4.20). 3. A Simeonite, one of four who led their brethren against the Amalekites (1 *Ch.* 4.42). 4. A leader of the tribe of Manasseh (1 *Ch.* 5.24).

Ishi'ah.—[ISSHIAH.]

Ishi'jah.—[ISSHIJAH.]

Ish'ma.—A name (person or place) in the genealogy of Judah (1 *Ch.* 4.3).

Ishma'el.—*God hears*: 1. The son of Abraham and Hagar, the handmaid of Sarah (*Gen.* 16.11-16). Hagar had fled from the anger of Sarah, when the angel of the Lord appeared to her and bade her return, revealing to her that she should bear a son to Abraham who should be

called Ishmael. It was also declared that he would be a wild, fierce man "whose hand shall be against all men, and the hands of all men against him." Obeying the command, Hagar returned and bore Ishmael, just thirteen years before the birth of Isaac.

Two years later, Sarah, angered at the mockery of Ishmael, induced Abraham to expel both him and his mother (*Gen.* 21.14). Hagar and Ishmael wandered in the wilderness of Beersheba, being miraculously delivered when reduced to the uttermost extremity; receiving the promise of God that He would make Ishmael the father of a great nation. The mother and child abode in the wilderness of Paran, where Ishmael became an expert archer, inured to fatigue and privation. Here his mother married him to an Egyptian woman, by whom he had twelve sons (*Gen.* 25.13) and a daughter, Mahalath or Bashemath, who married Esau (*Gen.* 28.9, 36.3). The descendants of the twelve sons of Ishmael formed twelve tribes of Arabians, some of their names subsisting to the present day. It is interesting to note in this connexion that Mohammed claimed direct descent from Ishmael. As Ishmael had been present, with all the other sons of the Patriarch, at the burial of Abraham, so he himself was buried in the presence of all his brethren (*Gen.* 25.18).

2. A descendant of Saul through Merib-baal (Mephibosheth) (1 *Ch.* 8.38, 9.44). 3. The father of Zebadiah (2 *Ch.* 19.11). 4. The son of Jehohanan. He assisted Jehoiada in restoring Joash to the throne (2 *Ch.* 23.1). 5. A priest of the time of Ezra. He was one of those forced to give up their foreign wives (*Ezra* 10.22). 6. Son of Nethaniah, and murderer of Gedaliah. This Ishmael seems to have had royal blood in his veins (*Jer.* 41.1), but whether he was an actual son of a king of Judah, or was merely the son of a secondary wife, it is impossible to tell. His vile plot and the fiendish manner in which it was carried out is recorded in 2 *K.* 25.23-25; *Jer.* 40.8-16, 41.1-18. Ishmael and his party, with their immense booty, were pursued and overcome by Johanan. But with a remnant of his company Ishmael escaped to the Ammonites, and thus passed out of Bible history. [GEDALIAH.]

Ishmaelite, Ishmeelite. — Descendant of Ishmael (*Gen.* 37.25; *Ps.* 83.6).

Ishma'iah. — *Jehovah hears*: 1. One of David's thirty mighty men (1 *Ch.* 12.4; A.V. *Ismaiah*). 2. A chief of Zebulun in David's reign (1 *Ch.* 27.19).

Ish'merai.—*Jehovah keeps*: a Benjamite of the family of Elpaal (1 *Ch.* 8.18).

Ish'od (R.V. **Ishhod**).—*Man of glory*: an important man of the tribe of Manasseh, described as the son of Hammoleketh or "the queen" (1 *Ch.* 7.18).

Ishpah.—[ISPAH.]

Ishpan.—A chief in Benjamin (1 *Ch.* 8.22).

Ish-sechel.—*A man of discretion* (*Ezra* 8.18, R.V. marg.).

Ishtob.—(2 *Sam.* 10.6, 8; R.V. the men of *Tob*).

Ishuah, Isuah.—[ISHVAH.]

Ishui, Ishuai.—[ISHVI.]

Ishvah.—Son of Asher (*Gen.* 46.17, A.V. *Ishuah*; 1 *Ch.* 7.30, A.V. *Isuah*).

Ishvi.—1. Son of Asher (*Gen.* 46.17, A.V. *Isui*; 1 *Ch.* 7.30, A.V. *Ishuai*). Hence Ishvites (*Num.* 26.44, R.V.) 2. Second son of Saul and Ahinoam (1 *Sam.* 14.49, A.V. *Ishui*).

Island, Isle.—The Heb. word so rendered in A.V. means rather *habitable land, settlement*, generally implying *distant* lands. Thus in *Gen.* 10.5 "the isles of the nations" includes the coastlands as well as the islands of the Mediterranean Sea: in *Ezek.* 26, 27 the isles are the distant countries traded with by Tyre, east and west, perhaps including even East Africa and India (27.15). The R.V. frequently gives marg. *coastland*, and where the reference is clearly to the seaboard of Canaan substitutes coastland in the text (*Isai.* 20.6). The "isles of the sea" are generally the islands and coasts of the west Mediterranean. In *Job* 22.30 "the island of the innocent" appears to be a mistranslation for "him that is not innocent" (so R.V.; cf. marg.).

Ismachi'ah.—*Jehovah supports*: an overseer at the Temple (2 *Ch.* 31.13).

Ismai'ah.—*Jehovah hears.* [ISHMAIAH 1.]

Ispah (R.V. **Ishpah**).—A Benjamite and a chief man of his tribe (1 *Ch.* 8.16).

Is'rael.—*God strives* (?): this was the new name given to Jacob on his demanding a blessing when he had wrestled with the Angel of the Lord (*Gen.* 32.28; *Hos.* 12.4) at Mahanaim; afterwards used interchangeably with Jacob, though less frequently. The name was also used to designate his family and their descendants, until, at the time of the exodus from the bondage of Egypt it became the uniting name of the whole of the twelve tribes (*Ex.* 3.16). Later on, however, we find the tribe of Judah excluded from the nation of Israel (1 *Sam.* 11.8; 1 *K.* 12.16), which from the time when ten tribes revolted from Rehoboam became the northern kingdom (the southern kingdom of Judah including Judah and Benjamin, with parts of Dan and Simeon), until the return of the captives from Babylon. These again appropriated the name Israel, though as a matter of fact they were mostly Judæans. In N.T. times the people of all the tribes were generally known as Jews.

Israelites.—The descendants of Jacob or Israel. In the N.T. the ordinary *national* name is Jew. Israelite is a term of special dignity, "a member of the theocracy and heir of the promises" (*John* 1.47; *Rom.* 9.4, 11.1; 2 *Cor.* 11.22). [HEBREW, JEW.]

Israel, Kingdom of.—With the reign of Solomon ended the glory of united Israel. The kingdom was thenceforth dismembered, the immediate cause being the folly of Rehoboam (1 *K.* 12), although there had been much disaffection, owing in great measure to the enormous pressure of the taxation needful to maintain the royal state. Ten tribes, of which Ephraim was chief, separated from the rest, and formed the kingdom of Israel: Judah, with which

Benjamin was now united, alone remained faithful to the house of David (1 *K.* 12.20). To the kingdom of Judah, however, most of the Levites, and many who feared God out of all the tribes, ultimately adhered (2 *Ch.* 11.13-16).

Jeroboam, the first king of Israel, an Ephraimite, was raised to the throne with Divine sanction conveyed through the prophet Ahijah, and a conditional promise was given that his kingdom should be as David's (1 *K.* 11.38). But Jeroboam (1 *K.* 12-15) had neither the faith nor the obedience of David. To preserve the independence of his kingdom, he appointed a separate priesthood, and established the calf-worship at Dan and Bethel. This system of idolatry became, in one form or another, part of the national religion. He himself, therefore, is branded in history as "Jeroboam, the son of Nebat, who made Israel to sin" (1 *K.* 14.16). From this time to that of Hoshea (2 *K.* 15.17, 18), the nineteenth and last Israelite king, we find no king free from the charge of general depravity. Omri (1 *K.* 16), famous and powerful among the neighbouring nations, as the monuments show, was in character among the worst. Ahab (1 *K.* 16-22), his son, under the influence of Jezebel, his Sidonian queen, introduced the worship of the Phœnician Baal, idolatry of deeper dye than that of Jeroboam. Jehu (2 *K.* 9.10), indeed, destroyed the prophets of Baal, and for his partial obedience was rewarded with enlarged temporal blessing; but he "took no heed to walk in the law of the Lord, for he departed not from the sin of Jeroboam, who made Israel to sin." The nation copied their kings. There were a few exceptions, but it needed, in Elijah's days, a direct revelation to discover them; and out of the hundreds of thousands of whom Israel was composed, but 7000 are mentioned as not having bowed the knee unto Baal (1 *K.* 19.18).

Meantime Israel was not without warning. Within fifty years appeared the prophets Jehu and Micaiah, Elijah and Elisha; the two latter working more miracles than any prophet had wrought since the days of Moses and Joshua. A few years after their ministry came Jonah, Hosea, and Amos. The messages of these prophets were confirmed by Divine chastisements.

The ruin of the last two kings was directly traceable to the fatal policy of alliance with heathen powers. Pekah had sought the aid of Rezin, king of Syria, against Ahaz, and had at first prevailed. Ahaz, imitating his rival's policy, applied for help to Tiglath-pileser (or Pul), king of Assyria. He came and chastised the Israelites, carrying into Media the two and a half trans-Jordanic tribes, and making the rest tributary. Such was the first captivity of Israel. Ten years later, Hoshea appealed to So, king of Egypt (probably Sabaco the Ethiopian, founder of the 25th dynasty), to assist him in throwing off the tribute, Hezekiah unhappily joining in the confederacy. This revolt brought up Shalmaneser, son of Tiglath-pileser, with a large host; Samaria fell before the power of Sargon, Shalmaneser's successor, and was annexed to the Assyrian crown. Then followed the second captivity of Israel, completing the depopulation of the land. Judah escaped, the army of Sennacherib, son of Sargon, being miraculously destroyed.

The conquered Israelite territory was afterwards peopled by settlers from the region of the Tigris and Euphrates. They intermarried with those of the Israelites who had remained, and ultimately took the name of Samaritans. The ravages of lions in the depopulated country were attributed by them to the anger of "the god of the land"; and on their appeal to the Assyrian king, a priest of Jehovah was sent to instruct them. At first their religion was of a motley kind, "they feared Jehovah and served their own gods." After the reforms by Josiah, however, which extended to Bethel and the northern districts (2 *K.* 23.15; 2 *Ch.* 34.6, 7), the people seem to have submitted to the destruction of their idols, and nominally to have adopted the Israelite religion. This fact, too, led to further complications, as the succeeding history shows.

What became of the Ten Tribes is not known. Many of them seem to have returned at different periods to their own land. Cyrus addressed his proclamation to *all* the people of Jehovah (*Ezra* 1.1-3), and some of the rites connected with the consecration of the Temple imply that there were present remnants of all the tribes; while many Israelites seem to have been settled in Galilee and Perœa long before the days of our Lord (1 *Mac.* 5.9-23). The name Israelite, indeed, was no longer restricted to the northern tribes; and in N.T. times the old nationality seems in a measure restored.

Is'sachar.—*The wage-bringer*: 1. The fifth son of Jacob and Leah. We know nothing more of his life, except that he had four sons, Tola, Phuvah, Job, and Shimron (*Gen.* 46.13). These sons founded families of importance in their tribe, the position of which was to the east of the Tabernacle during the desert march (*Num.* 2.5). With Judah and Zebulun, Issachar marched at the head of the tribes (*Num.* 10.15). The three tribes had a standard in common on which were inscribed their names and the figure of a lion's whelp. Issachar was also one of the six tribes appointed to attend the ceremony of cursing and blessing on Mount Gerizim (*Deut.* 27.12). Despite the disastrous mortality at Peor the tribe of Issachar increased rapidly during the march to the Promised Land, for we find that the number of their fighting men, which was 54,400 at Sinai, amounted to 145,600 at the census of Joab (1 *Ch.* 7.2-5).

Arriving at the Promised Land, the tribe received as its portion some of the best and most fertile parts along the great plain or valley of Jezreel, with the half-tribe of Manasseh to the south of them, Zebulun to the north, while the Mediterranean and the Jordan formed respectively their western and eastern boundaries (*Josh.* 19.17-23). [CANAAN.] After the settle-

ment the connexion between Judah and Issachar almost entirely ceased, but the brotherly bond with Zebulun was maintained right up to the dispersion. The blessing of Jacob evidently had reference to the extreme fruitfulness of Issachar's portion of the Promised Land, "Issachar is a strong ass, couching down between the sheepfolds: and he saw a resting-place that it was good, and the land that it was pleasant, and bowed his shoulder to bear, and became a servant under task work" (*Gen.* 49.14, 15, R.V.), a graphic description of a peaceful and well-to-do agricultural people, happy in the fruitfulness of their land, and willing to pay tribute to their fierce and marauding neighbours of the north. In the time of David numbers of the tribe had taken to a life of wandering, and became mercenaries in the pay of any who desired their help (1 *Ch.* 7.1-5). For twenty-six years Issacharite kings ruled Israel. [Baasha, Elah, Zimri, Canaan.]

2. A porter in the Tabernacle service during David's reign (1 *Ch.* 26.5).

Isshi'ah.—*Man of Jehovah*: 1. The youngest son of Izrahiah, of the tribe of Issachar (1 *Ch.* 7.3; A.V. *Ishiah*). 2. (1 *Ch.* 24.21; in 26.25 *Jeshaiah*). 3. (1 *Ch.* 24.25).

Isshi'jah.—(*Ezra* 10.31; A.V. *Ishijah.*)

Italian Band.—A band or cohort of Roman soldiers (properly = $\frac{1}{10}$ of a legion, *i.e.* about 600 men) stationed at Cæsarea, Cornelius being one of its (six) centurions (*Acts* 10.1). The "Italian Band" was composed of natives of Italy, and thus distinguished from the rest of the Roman troops, which would be recruited from provincials.

Italy.—The central state of the Roman Empire, mentioned four times in the N.T. (*Acts* 18.2, 27.1, 6; *Heb.* 13.24).

Ith'ai.—One of David's mighty men (1 *Ch.* 11.31). In 2 *Sam.* 23.29 he is called Ittai, which see.

Itha'mar.—The youngest son of Aaron (*Ex.* 6.23). With Eleazar he succeeded Nadab and Abihu in the priesthood (*Ex.* 28.1, 38.21). In the service of the Temple Ithamar supervised the transport and care of the curtains and other hangings, together with the pillars and cords (*Ex.* 38.21). His descendant Eli became high priest, but no other member of the family ever bore the office. [Eleazar, Eli.]

Ith'iel.—*God is with me* (*Neh.* 11.7). 2. One of the two men to whom Agur prophesied (*Prov.* 30.1; but see R.V. marg.).

Ithlah.—[Jethlah.]

Ithmah.—A Moabite and one of David's guard (1 *Ch.* 11.46).

Ith'nan.—A town in the extreme south of Judah (*Josh.* 15.23). It was upon the border of the desert, but the site is not yet known.

Ith'ra.—*Excellence*: the father of Amasa and brother-in-law to David (2 *Sam.* 17.25; 1 *Ch.* 2.17). In the latter passage he is called Jether the Ishmaelite.

Ith'ran.—*Excellence*: 1. A Horite (*Gen.* 36.26). 2. An Asherite (1 *Ch.* 7.37).

Ithre'am.—David's sixth son. He was born in Hebron, his mother being "Eglah, David's wife" (2 *Sam.* 3.5; 1 *Ch.* 3.3). [Eglah.]

Ith'rites.—The name of a family of Kirjath-jearim (1 *Ch.* 2.53) applied to two of David's mighty men (2 *Sam.* 23.38; 1 *Ch.* 11.40). In these latter passages perhaps we should read Jattirite, *i.e.* natives of Jattir (*Josh.* 15.48, 21.14; 1 *Sam.* 30.27).

It'tah-ka'zin (R.V. **Ethkazin**).—A place on the boundary of Zebulun (*Josh.* 19.13).

It'tai.—1. The Gittite, a native of Gath, who had apparently been banished, and with a band of followers had attached himself to David (2 *Sam.* 15.18, 19: the "after him" of ver. 18 seems to refer to Ittai). The beautiful story of his refusal to leave David when he fled before Absalom, comparable with that of Ruth and Naomi, is told in 2 *Sam.* 15.19-22. He appears later as the captain of one-third of the force detailed for the pursuit of Absalom (2 *Sam.* 18.2, 5, 12).

2. See Ithai.

Ituræ'a.—A small province on the north-east border of Palestine. It formed part of the tetrarchy of Philip (*Lk.* 3.1). It derived its name from Jetur, the son of Ishmael, who colonised it (*Gen.* 25.15, 16).

Ivah (R.V. **Ivvah**).—A city, perhaps in Syria, mentioned in 2 K. 18.34 with Sepharvaim and Hena, and in 2 *K.* 19.13, *Isai.* 37.13, with Hamath and Hena. Perhaps identical with Ava (2 *K.* 17.24; R.V. *Avva*), whence Sargon, king of Assyria, brought colonists to Samaria. It has been supposed that Ivvah or Avva is the name of a Syrian god, and at present the word presents an unsolved problem.

Ivory.—A trade in ivory, from Africa and India, was carried on in very ancient times by Assyria, Tyre, and Egypt. Solomon made a great throne of ivory inlaid with gold, brought by the "navy of Tarshish" (1 *K.* 10.18, 22: in ver. 18 the word used means simply "tooth," *i.e.* "tusk," and so generally; in ver. 22 "elephants' tooth"). The "ivory house" of Ahab was probably decorated with ivory panels. See also *Ps.* 45.8; *Cant.* 5.14, 7.4; *Ezek.* 27.6, 15; *Amos* 3.15, 6.4; *Rev.* 18.12.

Iye-abarim.—[Ije-abarim.]

Iyim.—[Iim.]

Izhar.—*Glistening*: 1. Son of Kohath and grandson of Levi (*Ex.* 6.18, 21; *Num.* 3.19 [A.V. *Izehar*]; 1 *Ch.* 6.2, etc.). 2. Son of Ashur (1 *Ch.* 4.7.; R.V. marg. "and *Zohar*"; A.V. *Zereth*). The family name *Izharites* occurs *Num.* 3.27 [A.V. *Izeharites*]; 1 *Ch.* 24.22, 26.23, 29.

Izliah.—[Jezliah.]

Izrahi'ah.—*Jehovah rises*: a man of Issachar (1 *Ch.* 7.3).

Izrahite.—The family name of Shamhuth, a captain in David's guard (1 *Ch.* 27.8). Probably = Zerahite.

Izri.—A Levite who was a leader of the fourth course in the Temple service (1 *Ch.* 25.11). In ver. 3 of the same chapter he is called Zeri.

Izziah.—[Jeziah.]

J

Jaa'kan, Jakan.—A tribe near whose possessions the Israelites stayed on their way to the Holy Land (*Num.* 33.31; *Deut.* 10.6). The place has not been identified. The name also occurs in 1 *Ch.* 1.42 by a copyist's mistake, as it seems, for Akan.

Jaako'bah.—*Supplanter*: a Simeonite prince (1 *Ch.* 4.36).

Jaa'la, Jaa'lah.—*Mountain goat*: one of Solomon's slaves (perhaps Canaanites) whose descendants returned with Zerubbabel (*Ezra* 2.56; *Neh.* 7.58).

Jaa'lam, Jalam.—(?) *Whom God hides*: a son of Esau and head of an Edomite tribe (*Gen.* 36.5).

Jaa'nai, Janai.—(?) *Jehovah answers*: a descendant of Gad (1 *Ch.* 5.12).

Jaa're-ore'gim.—*Forest-weavers*: the father of Elhanan the Bethlehemite who slew Goliath or the brother of Goliath (2 *Sam.* 21.19; 1 *Ch.* 20.5). Oregim, however, is an addition which has wrongly come in from the Hebrew word for "weavers" at the end of the verse. The name is simply Jaare, or, as it appears in 1 *Ch.* 20.5, Jair.

Jaareshiah.—[JARESIAH.]

Jaa'sai, Jaa'sau, Jaasu.—(?) *Jehovah works*: one who had to put away his foreign wife (*Ezra* 10.37).

Jaasi'el.—*God works*: 1. One of David's heroes (1 *Ch.* 11.47). 2. A son of Abner and a captain over Benjamin in David's time (1 *Ch.* 27.21).

Jaazani'ah.—*Jehovah hears*: 1. A Jewish captain, son of the Maacathite (2 *K.* 25.23). He assisted in recovering Ishmael's booty after the murder of Gedaliah, and subsequently went into Egypt (*Jer.* 40.8, 42.1). In these two passages his name occurs as *Jezaniah*, and he is called the son of Hoshaiah. He seems to be identical with Azariah (*Jer.* 43.2). 2. A Rechabite (*Jer.* 35.3). 3. Son of Shaphan, one of the seventy elders of Israel who worshipped idols, an act of idolatry witnessed by Ezekiel (*Ezek.* 8.11). 4. Son of Azur, a wicked "prince" of Judah, whom Ezekiel saw in a vision and prophesied against (*Ezek.* 11.1).

Jaa'zer, Ja'zer.—*He helps*: an Amorite town near Gilead, north of Heshbon, taken by the Israelites (*Num.* 21.32, 32.1, 3). It was rebuilt by Gad and assigned to the Merarites (*Num.* 32.35; *Josh.* 13.25, 21.39; 2 *Sam.* 24.5). The town was the subject of prophetic lamentation (*Isai.* 16.8, 9; *Jer.* 48.32). The "sea" in the last passage may have been a lake. Its position has been placed at Sa'aur, four miles north of Heshbon; a mile farther north is "a perennial stream forming a large pool."

Jaazi'ah.—A descendant of Merari the Levite (1 *Ch.* 24.26, 27).

Jaazi'el.—*God strengthens*: a Levite and musician in the Tabernacle service (1 *Ch.* 15.18). In ver. 20 a contracted form of the name occurs as Aziel.

Ja'bal.—A son of Lamech the Cainite. He was a tent-dweller, possessing herds and flocks, like the present Bedouin (*Gen.* 4.20).

Jab'bok.—*Pouring out, gurgling*: a river rising in the plateau east of the mountains of Gilead. It formed one of the boundaries of the land of the Ammonites (*Judg.* 11.12-22). On its south bank the interview took place between Jacob and Esau (*Gen.* 32.22). Near the ford of this brook the Angel wrestled with Jacob (*Gen.* 32.24).

Ja'besh.—*Dry*: 1. The father of Shallum (2 *K.* 15.10, 14). 2. Ja'besh-Gil'ead (1 *Sam.* 11.1).

Ja'besh-gil'ead.—The chief town in Gilead of Manasseh whose inhabitants were killed for their absence from the war of Israel against Benjamin (*Judg.* 21.8-14). Saul defended it against the Ammonites, and here the remains of himself and his three sons were buried (1 *Sam.* 11.1-13, 31.11-13; 2 *Sam.* 2.4, 5, 21.12; 1 *Ch.* 10.11). In other places it is called Jabesh only. Its name is preserved in the modern Wady Yabes, which joins the Jordan below Bethshan.

Ja'bez.—1. A town of Judah (1 *Ch.* 2.55). It has not been identified. 2. A leader in the tribe of Judah. The letters of his name when transposed (Jazeb) mean "He brings sorrow," but his beautiful prayer staves off the misfortune suggested by his name (1 *Ch.* 4.9, 10).

Ja'bin.—*He considers*: 1. A king of Hazor (which see). Fearing Joshua, who had subdued the south of Canaan, he formed an alliance both offensive and defensive with other kings of the north, between the Jordan and the Mediterranean (*Josh.* 11.1). Joshua defeated the allies at Merom, and pursued them to great Zidon and the valley of Mizpeh. Hazor was taken and Jabin slain. 2. Another king of Hazor. He oppressed the Israelites for twenty years, until Sisera, his general, was defeated by Barak and Deborah at the foot of Mount Tabor (*Judg.* 4.2-24).

Jabne'el.—*God buildeth*: 1. A city on the northern boundary of Judah, which was held by the Philistines until Uzziah dispossessed them (*Josh.* 15.11: 2 *Ch.* 26.6). Called Jamnia in the time of the Maccabees, and in the Talmud. Its modern name is Yebnah, thirteen miles south of Jaffa. 2. A boundary town of Naphtali (*Josh.* 19.33). Its position is marked by Yemma in upper Galilee, seven miles south of Tiberias.

Jab'neh.—*He (God) buildeth*: the same as *Jab'neel* 1 (2 *Ch.* 26.6).

Ja'can, Ja'chan.—A chief of Gad (1 *Ch.* 5.13).

Ja'chin.—*He will establish*: 1. A son of Simeon, who in 1 *Ch.* 4.24 is called Jarib (*Gen.* 46.10). 2. A priest (1 *Ch.* 9.10; *Neh.* 11.10). He seems to give his name to the twenty-first course of priests (1 *Ch.* 24.17). 3.

A pillar in the porch of Solomon's Temple (1 *K.* 7.21).

Jachinites.—The family name of the descendants of Jachin 1 (*Num.* 26.12).

Ja'cinth.—Mentioned in *Rev.* 9.17 and 21.20. The precious stones known by this name in modern times are of several reddish tints. The true jacinth is a dull red square crystal, very rare, and takes a very brilliant polish. The stone is of a higher specific gravity than the garnet. It is also called the Hyacinth; but the hyacinthus of Pliny in the first century A.D. was a blue stone, perhaps the sapphire, and this is what St. John probably means. In the high-priest's breastplate (*Ex.* 28.19, "ligure," A.V.), on the contrary, it is more probable that a red stone, or the yellow cairngorm, was intended.

Jackal.—[DRAGON.]

Jacob.—*Supplanter*: the younger son of Isaac and Rebekah. At his birth he seized his twin brother's (Esau's) heel, and because of this he received his name (*Gen.* 25.26). We must not, however, suppose that the name itself was unknown before then, for it has been traced much earlier in the inscriptions. Jacob was of a meek and peaceable temper, and loved a quiet, pastoral life. In this he was the very opposite of his brother, who loved hunting, and whose nature was fierce and turbulent. Rebekah's preference for Jacob, and its consequences, have been already noticed under Esau (which see). By this trickery Jacob received that blessing from his blind father Isaac which was the birthright of Esau. This "birthright" had already been a subject of barter between the brothers, Jacob taking advantage of Esau's necessities to secure the elder son's privileges and rights. [BIRTHRIGHT.] Though it was God's purpose that His promise to Abraham should be continued through Jacob, yet the evil means employed by Rebekah and Jacob entailed punishment. Both suffered for their fraud, which destroyed the peace of the family, and planted a mortal enmity in the breast of Esau against his brother (*Gen.* 27.36-41). The year of absence (*Gen.* 27.42-44), which Rebekah imagined would be sufficient to turn away Esau's wrath, was lengthened into a lifelong separation of mother and son. Before Jacob's return Rebekah had gone to the grave "pierced through with many sorrows." Esau's hatred of Jacob also lived, and undoubtedly had not God softened his heart at the intercession of Jacob he would have fulfilled his intention (*Gen.* 27.41) of killing his brother.

But before flying for his life Jacob was called before Isaac and received again the blessing of Abraham (*Gen.* 28.1-4). He was sent to Padan-aram or Charran in quest of a wife of his own kindred (*Gen.* 28.6). He was supported on his journey by a vision and the assurance of Divine support. [BETHEL.] Yet he was forced to engage in a tedious service of seven years for Rachel, only to be cheated in the end by Laban, who substituted Leah for Rachel, thus compelling Jacob to serve another seven years for Rachel, whom he loved. Laban further cheated in the matter of wages, and it was only after twenty years of distressful service that Jacob was able to steal away with his family and possessions (*Gen.* 31). He was only protected from Laban's vengeance by Divine interposition. The turning-point of Jacob's life was at Penuel, when he was humbled by the angel, and gave up his crafty ways, learning at last to prevail with God by prayer alone. [ISRAEL.] He had much domestic trouble—the impatience of his favourite wife Rachel, with her pathetic plaint, "Give me children, or I die"—her death at the birth of Benjamin—the sin of his daughter Dinah (*Gen.* 34.5-26), and the consequent tragedy at Shechem—the misbehaviour of Reuben, and the selling of Joseph into captivity—all these evils together would have brought Jacob to the grave had he not been divinely supported. But God was with him, and the close of his life was calm, happy, and prosperous. Almost his last utterance was the prediction of the coming Redeemer (*Gen.* 49.10). Of his twelve sons, two only, Joseph and Benjamin, were the children of Rachel. [See ISRAEL, ESAU, RACHEL, JOSEPH, GILEAD, ETC., for further incidents in the life of Jacob.] His history is referred to by Hosea (12.2-12). See also *Deut.* 26.5.

2. The father of Joseph, the husband of Mary (*Matt.* 1.15, 16). 3. A figure of speech used to describe the descendants of Jacob (*Num.* 23.7, and often).

Jacob's Well.—A well half a mile south-west from the village of Sychar, *Askar* (*John* 4.6-12), and a mile east of Shechem; the place where our Saviour had the memorable interview with the woman of Samaria. The well is very deep, and is excavated out of the rock in the parcel of ground that Jacob bought (*Gen.* 33.19). Its width is about 9 feet. A church has recently been built over it. The fact that there is abundance of water in the immediate neighbourhood so far corroborates the name, that it suggests that the well was made by an alien, who was not permitted to use other sources of supply. Christ's offer of the "living water" that should never fail was intensified by the fact that this well, though 75 feet deep, yet sometimes was dried up.

Ja'da.—*Knowing, wise*: a man of Judah (1 *Ch.* 2.28).

Ja'dau.—(?) *Beloved*: one who took a foreign wife (*Ezra* 10.43). This name is more properly *Jaddai*.

Jaddu'a.—*Well known* (to God): 1. A high-priest who lived in the reign of the last Persian King Darius, and in the time of Alexander the Great, 332 B.C. His name occurs last in the list of high-priests mentioned in O.T. (*Neh.* 12.11, 22). 2. One who signed the covenant with Nehemiah (*Neh.* 10.21).

Ja'don.—*He judgeth*: a native of Meronoth. He helped to repair the wall of Jerusalem (*Neh.* 3.7).

Ja'el.—*Mountain goat*: 1. The wife of Heber

the Kenite (*Judg.* 4.17-22, 5.24). Sisera, the general of Jabin, king of Hazor, had been defeated by Barak, and took refuge among the tents of the Kenites, a neutral tribe. Here he was invited to hide in the tent of Jael, a secure hiding-place, as no Arab would have dreamed of looking for him in the women's apartments. In spite of her promise of secrecy, Jael slew him in his sleep of exhaustion by driving a wooden pin, used for fastening the tent, through his brain. She then waited for the pursuing Barak, and exultingly showed him her deed. Her act showed faith in the ultimate success of Israel, and therefore faith in Israel's God. But it was the act of a half-savage woman who had but little spiritual knowledge.

2. Apparently the name of a judge in *Judg.* 5.6. It may be a corruption of Jair (10.3), possibly even identical with *Jael* 1.

Ja'gur.—(?) *He sojourneth*: a town in the extreme south of Judah (*Josh.* 15.21). It was on the frontier of Edom, but its site is not known.

Jah.—One of the names for God. The word is very frequently combined with personal or place names, etc., as Adonijah, Hallelujah (*Ps.* 68.4). [JEHOVAH.]

Ja'hath.—*He (God) will snatch up*: a descendant of Judah (1 *Ch.* 4.2). 2. A Levite ancestor of Asaph (1 *Ch.* 6.20, 43). 3. Another Levite (1 *Ch.* 23.10, 11). 4. Another Levite (1 *Ch.* 24.22). 5. A Levite or descendant of Merari. An overseer of the repairs of the Temple under Josiah (2 *Ch.* 34.12).

Ja'haz, Jahaza, Jahazah, Jahzah.—*A place trodden down*: the scene of a decisive battle in which the Israelites routed the Amorites under Sihon, and gained possession of the first portion of the Promised Land (*Num.* 21.23; *Deut.* 2.32; *Judg.* 11.20). It was allotted to Reuben and given to the Merarites (*Josh.* 13.18). It fell under the ban of the prophets as part of the land of Moab (*Isai.* 15.4; *Jer.* 48.21, 34). The site is unknown.

Jahaz'iah, Jahzeiah.—*Jehovah sees*: one of four officers appointed to count those who had married strange wives during the Captivity (*Ezra* 10.15).

Jahazi'el.—*God sees*: 1. An adherent of David at Ziklag (1 *Ch.* 12.4). 2. A priest who helped to bring the Ark from Obed-edom (1 *Ch.* 16.6). 3. A Kohathite (1 *Ch.* 23.19). 4. A Levite who encouraged Jehoshaphat and his army at a time of peril (2 *Ch.* 20.14). 5. The chief of a family which returned from Babylon with Ezra (*Ezra* 8.5).

Jah'dai.—A descendant of Caleb (1 *Ch.* 2.47).

Jahdi'el.—*God giveth joy*: a chief in Manasseh (1 *Ch.* 5.24).

Jah'do.—A Gileadite (1 *Ch.* 5.14).

Jahle'el.—*Wait for God*: a son of Zebulun (*Gen.* 46.14).

Jahle'elites.—The family of Jahleel (*Num.* 26.26).

Jah'mai.—*May Jehovah protect*: fourth son of Tola, son of Issachar (1 *Ch.* 7.2).

Jah'zah.—*Trodden down.* [JAHAZ.] (1 *Ch.* 6.78.)

Jahze'el, Jahzi'el.—*God apportioneth*: a son of Naphtali (*Gen.* 46.24; 1 *Ch.* 7.13).

Jahzeiah.—[JAHAZIAH.]

Jahze'rah.—*Whom God protects*: a priest of the family of Immer who settled in Jerusalem (1 *Ch.* 9.12). Apparently the same as Ahasai in *Neh.* 11.13.

Jahziel.—[JAHZEEL.]

Jailer.—[PRISON.] (*Acts* 16.23.)

Ja'ir.—*Whom God enlightens*: 1. A descendant of Judah and Manasseh (*Num.* 32.41; 1 *K.* 4.13). [HAVOTH-JAIR.] 2. A judge of Israel for twenty-three years (*Judg.* 10.3, 5). 3. Father of Mordecai (*Esth.* 2.5). 4. Father of Elhanan, who slew the giant (1 *Ch.* 20.5). The etymology of this word differs from the preceding. [JAARE-OREGIM.]

Jai'rus.—The chief of the synagogue at Capernaum whose daughter, aged twelve, was raised from the dead by Jesus (*Matt.* 9.18; *Mk.* 5.22; *Lk.* 8.41). He is notable for his faith in the Saviour. The name is the Greek form of *Jair* 1–3.

Ja'keh.—*Pious*: the father of Agur (*Prov.* 30.1).

Ja'kim.—*He lifteth up*: 1. Chief of the twelfth course of priests in David's time (1 *Ch.* 24.12). 2. A Benjamite (1 *Ch.* 8.19).

Ja'lam.—[JAA'LAM.]

Ja'lon.—A son of Ezra of Judah (1 *Ch.* 4.17).

Jam'bres.—Referred to by St. Paul as the name of one of the magicians who resisted Moses at the court of Pharaoh by attempting to imitate his miracles (2 *Tim.* 3.8). [JANNES, MAGICIAN.] It is possible that his name was properly Mambres.

James.—The same name as Jacob. 1. James, surnamed the Greater, to distinguish him from James the Little, was brother to John the Evangelist, and son of Zebedee and Salome (*Matt.* 4.21). He was of Bethsaida, in Galilee, with his brother John, a fisherman, and with him left all to follow Christ (*Mk.* 1.18, 19). The brothers were witnesses of our Lord's transfiguration (*Matt.* 17.1). During the ministry of Jesus, James and John were seldom apart; they seemed to speak and act together. When certain Samaritans refused to admit Jesus, James and John asked leave to pray for fire to be sent down from heaven to consume them (*Lk.* 9.54). [BOANERGES.] Shortly after, through their mother Salome, they made their famous request to take precedence of the other disciples in the Kingdom. Some days after the resurrection of our Saviour, James and John went to fish in the Sea of Tiberias, when they saw Jesus, and they were both present at the ascension. About the year 42–44, Herod Agrippa, grandson of Herod the Great, caused James to be seized and killed at Jerusalem (*Acts* 12.1, 2). A legend tells us that the one who prosecuted James before the judges was so impressed with his constancy in confessing Jesus Christ that he also declared himself a Christian,

and was condemned, as well as the apostle, to be beheaded.

2. James, the son of Alphæus, or the Little (wrongly the Less). Also one of the Twelve, but otherwise nothing is known of him.

3. James, the brother of the Lord, and of the Apostle Jude; probably the writer of the Epistle. He was surnamed the "Just" on account of the holiness and purity of his life. He is said to have been a priest, and to have observed the laws of the Nazirites from his birth. Eight days after the resurrection the Saviour appeared to him (1 *Cor.* 15.7). He was at Jerusalem, and was considered as a pillar of the Church, when Paul first went there after his conversion, 37 A.D. (*Gal.* 1.19). In the Council of Jerusalem (49–51 A.D.) he urged that Gentile Christians should not be bound by the ceremonial of the Law (*Acts* 15.13-29). His death, according to Christian tradition, was that of a martyr. About the year 63 A.D. he was commanded by the Jews to proclaim, from one of the galleries of the Temple, that Jesus of Nazareth was not the Messiah. But, instead, he cried out to the multitude that Christ was the Son of God, and Judge of the world. His enraged enemies hurled him to the ground beneath. He was not quite dead, and, while praying for his captors, he was stoned to death. This was immediately before the siege of the city. So highly was James held in honour that the Jews deemed the destruction of their city and temple a judgment on them because of his murder. On the meaning of "brother of the Lord" see the next article.

James, the General Epistle of.—The *authorship* of this Epistle has been disputed; but it is generally agreed that the writer of this Epistle was *not* James the brother of John (to whom it has been ascribed by some ancient and modern expositors); but the James (or Jacob) who, after the death of the former (*Acts* 12.2), is mentioned as presiding over the Church at Jerusalem (*Acts* 12.17, 15.13-29, 21.18-25); and is called by Paul "the Lord's brother" (*Gal.* 1.19). Some identify him with James the son of Alphæus, one of the twelve apostles (*Matt.* 10.3). But that supposition seems to be excluded by the fact that, at a period subsequent to the appointment of the Twelve, our Lord's "brethren" (of whom James was probably the eldest) did not believe in Him (*John* 7.5). It is therefore supposed that they first became disciples after our Lord's ascension (*Acts* 1.13), having been convinced by the great events of His death and resurrection (1 *Cor.* 15.7).

In support of this, it is urged that it is more probable that the permanent president of the Church at Jerusalem would not be one of the twelve apostles; it being hardly consistent with their special mission (*Matt.* 28.19) that any of them should settle at any particular spot as the president of a single Church; and that in the particular circumstances of the Church at Jerusalem at that period no person would be so likely to enjoy its confidence as the eldest of our Lord's nearest relatives, especially one who possessed the characteristics of James. Whether these "brethren" were sons of Joseph and Mary, being therefore younger brothers of our Lord, or sons of Joseph by a former marriage, has been much disputed. The objections to the former view have chiefly rested on the ecclesiastical doctrine, entirely unsupported by Scripture, of Mary's perpetual virginity. It has also been argued that our Lord would hardly have committed His mother to the care of John (*John* 19.26) had sons of her own been living. To this it may be replied (1) that the unbelief of the "brethren" may well account for their being passed over, and (2) that John himself was a near relative of Mary, his mother Salome having been her sister (*John* 19.25). On the whole, the probability seems to be that James, the writer of this Epistle, was the son of Joseph and Mary, and therefore the younger brother of our Lord.

There is no certain evidence as to the *date* at which the Epistle was written. Most suppose it to have been before the controversies respecting the obligation of the Jewish ceremonial law upon Gentiles, and respecting justification without legal righteousness, had begun to disturb the Church (*Acts* 15); perhaps about the year 45 A.D. But some think that the unsatisfactory state of the Churches here disclosed requires a later date to be assigned to this Epistle, not earlier than the year 58 A.D., or perhaps not long before the writer's martyrdom, which is said to have occurred about the year 63. In the former case, this Epistle would be among the earliest of the New Testament writings.

The Epistle is *addressed* to Jews, particularly Jewish Christians; perhaps to those who, having been converted on the great day of Pentecost (*Acts* 2.5-11), had returned to their homes in the various parts of the Roman Empire, and to others whom they had taught; with all with whom James would probably become acquainted by their visits to Jerusalem at the festivals. Their condition, so far as it can be gathered from this Epistle, appears to have been one of outward affliction, and at the same time not of spiritual health and prosperity. They seem especially to have been wanting in patience and submission towards God, in prayerful watchfulness over themselves, and in Christian love to their fellow-men.

The main *subject* of this Epistle is the character and course of life of the true and consistent Christian, "the doer of the word," who steadfastly "continues in the perfect law of liberty," as contrasted with the spirit and conduct of the mere professor. Numerous illustrations are given of this in various relations and conditions of actual life, adapted to the circumstances and necessities of different classes of persons. Consolation and encouragement under manifold trials are mixed with earnest exhortations to Christian virtues; and to these are added

warnings and reproofs to those who dishonoured religion by professions of faith without corresponding works.

The *style* of the Epistle is sententious and forcible, graphic and rich in figures. It strikingly resembles, both in matter and in manner, the teaching of our Lord, especially in the Sermon on the Mount (*Matt.* 5–7); to some parts of which there are evident allusions. "Wisdom" is one of the key-words of this Epistle, and its style may be compared with that of the wisdom literature (*Chokhmah*) of the O.T. See 1.5-8 and 3.13-18 for the enumeration of the qualities of false wisdom and the true. Note likewise the prominence given to faith and works; to prayer, 1.5-7, 4.8, 5.13-18; to temptation, 1.2, 12, 13, 14; and, notwithstanding the severity of the style of address in the Epistle, the constant recurrence of the word "brethren."

The *canonicity* of the Epistle was not always accepted. Eusebius speaks of it as at first questioned in the Church. In the East, however, it was received from the beginning; and its canonicity was at length universally acknowledged. Luther objected to it on the ground of the contradiction he assumed between *Rom.* 4.9 and *Jas.* 2.21. But there is no real contradiction; rather a deep harmony.

Ja'min.—*Right hand*: 1. The second son of Simeon, and the founder of the family of the Jaminites (*Gen.* 46.10; *Num.* 26.12). 2. A man of Judah (1 *Ch.* 2.27). 3. A priest who expounded the law in the time of Ezra (*Neh.* 8.7).

Jam'lech.—*He causeth to rule*: a prince or chief of the house of Simeon (1 *Ch.* 4.34).

Janai.—[JAANAI.]

Janim.—[JANUM.]

Jan'na, Jannai.—An ancestor of Joseph, the husband of Mary, the mother of our Lord (*Lk.* 3.24).

Jan'nes.—Referred to by St. Paul as one of the Egyptian magicians who opposed Moses before Pharaoh (2 *Tim.* 3.8). [JAMBRES.]

Jano'ah.—*Resting-place*: a town of Naphtali taken by Tiglath-pileser (2 *K.* 15.29) during his first expedition into Palestine. It has been identified with Yanuh, a village east of Tyre. [JANOHAH.]

Jano'hah (R.V. **Janoah**).—*Resting-place*: a frontier town of Ephraim (*Josh.* 16.6, 7), 12 miles south-east of Nablous on the east slope of the hills as they descend to the Jordan valley. Its modern representative is the tiny village of Yanūn, set amidst extensive ruins.

Ja'num, Janim.—A town in the mountains of Judah (*Josh.* 15.53). Its position has not been identified, though it cannot have been far from Hebron.

Ja'pheth.—*Extending*: the youngest son of Noah, and the ancestor of the peoples north of the Mediterranean, and of the Indian and Mongolian races (*Gen.* 5.32). The prophecy, "He shall dwell in the tents of Shem" (*Gen.* 9.27), was perhaps fulfilled when the Greeks, followed by the Romans, invaded Palestine, the home of Shem. Another explanation of the text is that it should read, "He (God) shall dwell," etc., thus coupling the material blessing of Japheth with a spiritual one for Shem, while in the same verse Ham is punished for his unfilial conduct. If we take this view, the prophecy was fulfilled when God's presence was with His people during the long march in the wilderness, and also in the Tabernacle and the Temple, and fully in the Incarnation.

Japhi'a.—*He shall cause to shine*: 1. Border town of Zebulun, 2 miles south of Nazareth (*Josh.* 19.12). Its modern name is Yafa. 2. The Amorite king of Lachish defeated by Joshua (*Josh.* 10.3). 3. One of David's sons born at Jerusalem (2 *Sam.* 5.15; 1 *Ch.* 3.7).

Japh'let.—*Whom God delivers*: an Asherite (1 *Ch.* 7.32).

Japh'leti.—The Japhletites, the descendants of the preceding (*Josh.* 16.3).

Ja'pho.—The same as Joppa, which see (*Josh.* 19.46).

Ja'rah.—A descendant of Saul, great-grandson of Mephibosheth (1 *Ch.* 9.42). In the parallel passage of 1 *Ch.* 8.36 he is *Jehoadah*.

Ja'reb.—*Let him contend*: a king of Assyria, otherwise unknown. It may be a title, but more probably it is only a false reading of the copyists. Perhaps the original of "King Jareb" was "the great king" (*Hos.* 5.13, 10.6).

Ja'red.—The father of Enoch (*Gen.* 5.15-20; *Lk.* 3.37). In 1 *Ch.* 1.2 he is called *Jered*.

Jaresi'ah, Jaareshiah.—A Benjamite (1 *Ch.* 8.27).

Jar'ha.—An Egyptian slave and the son-in-law of Sheshan (1 *Ch.* 2.34).

Ja'rib.—*He contendeth*: 1. Son of Simeon (1 *Ch.* 4.24). Elsewhere called *Jachin*. 2. A chief man who accompanied Ezra from Babylon to Jerusalem (*Ezra* 8.16). Perhaps the same as the next. 3. A priest of the house of Jeshua who had married a strange wife (*Ezra* 10.18).

Jar'muth.—1. A city of Judah. It lies on the crest of a hill about 8 miles north-east of Gath. When taken by Joshua it was a royal Canaanite city (*Josh.* 10.3, 5, 23). It was reinhabited after the Captivity (*Neh.* 11.29). Its present name is El-Yarmuk. 2. A town of Issachar assigned to the Gershonites (*Josh.* 21.29). It is reasonably thought to be identical with Remeth (*Josh.* 19.21) and Ramoth (1 *Ch.* 6.73).

Jaro'ah.—A Gadite chief (1 *Ch.* 5.14).

Ja'shen.—The father of one of David's guard (2 *Sam.* 23.32). Called *Hashem* in 1 *Ch.* 11.34.

Ja'sher, Jashar.—*Upright*: thus the Book of Jasher is the "Book of the Upright" (*Josh.* 10.13; 2 *Sam.* 1.18). It was a national collection of ballads, reciting the brave deeds of the Jewish heroes. In addition to the two passages above, a third fragment from the Book is thought to be contained in *Num.* 21.14. There has been much conjecture as to the form and history of the Book, but nothing more is really known. There have been several forgeries of

the Book of Jasher, which have been detected as such.

Jashobe'am.—The chief of David's mighty men (1 *Ch.* 11.11, 12.6). The action which made him famous was the killing of 300 men at one time. He joined David at Ziklag. Called the son of Zabdiel in 27.2.

Jas'hub.—*Returning*: 1. The third son of Issachar (*Num.* 26.24). 2. A man with a foreign wife (*Ezra* 10.29).

Jashubi-le'hem.—*Returning to Bethlehem*: the name of a place in Judah. But probably the text should be emended slightly, and rendered "who returned to Bethlehem" (1 *Ch.* 4.22).

Jashu'bites, The.—Belonging to the family of Jashub, son of Issachar (*Num.* 26.24).

Ja'son.—*Healing*: 1. A believer of Thessalonica who was friendly to Paul and Silas, and, in consequence, was mobbed by the Jews (*Acts* 17.1-9). There is a tradition that he became a bishop of Tarsus. 2. A companion of Paul (*Rom.* 16.21) and his kinsman, *i.e.* fellow Jew. Perhaps identical with 1.

Jasper.—The jasper of Scripture has been conjectured to be the diamond, the emerald, the opal, etc. But there is very little doubt that the Hebrew word, as well as the Greek, represented a variety of quartz, translucent and showing prismatic colours. It was the twelfth of the jewels in the high-priest's breastplate (*Ex.* 28.20, 39.13), and the first of the twelve used in the foundations of the New Jerusalem (*Rev.* 21.19). It was also used in another portion of the walls of the New Jerusalem (*Rev.* 21.18). In *Rev.* 4.3 it is used as a figure of the glory of God.

Jathni'el.—*God hires*: a Korahite. He was a Levite and a "porter," *i.e.* a doorkeeper of the Tabernacle (1 *Ch.* 26.2).

Jat'tir.—Probably the present 'Attir, 10 miles south of Hebron. It is surrounded by brown rocky hills, full of caves. It was one of the towns assigned to the priests (*Josh.* 15.48). It was also one of David's hiding-places when fleeing from Saul (1 *Sam.* 30.27).

Ja'van.—1. The fourth son of Japheth (*Gen.* 10.2, 4). Probably identical with 2. 2. The same word as Ionian. Greece and the surrounding islands, the settlements of Javan 1 (*Isai.* 66.19). The descendants of Javan also occupied Syria and Macedonia. 3. Apparently a district in southern Arabia, a trading-port of the Phœnicians (*Ezek.* 27.19), but both the word and its identification are exceedingly doubtful.

Javelin.—A short spear used for throwing. It was generally attached to the wrist by a thong, to prevent its being lost. Its sharp-edged head was heavy and made of bronze (1 *Sam.* 18.10, 11, 19.9, 10, 20.33). [ARMS.]

Jawbone of an Ass.—The word "new" is the significant feature of this passage (*Judg.* 15.15-19). An old bone would have been too brittle for use as a weapon, while the new was tough and heavy. [SAMSON, LEHI.]

Jazer.—[JAAZER.]

Ja'ziz.—A Hagarite in charge of David's flocks (1 *Ch.* 27.31). By flocks is meant the sheep and goats at pasture in the wild and unsettled country east of the Jordan. A Hagarite was at home here.

Jealousy.—God's tender love towards His Church is sometimes called jealousy. Paul says to the Corinthians that he is jealous over them with a godly jealousy (2 *Cor.* 11.2). Such language is symbolical, and is used to represent the lively care and constant love of the heavenly Husband for His bride the Church (*Ps.* 78.58, 79.5).

Jealousy, Offering of.—The passage in *Num.* 5.11-31 shows that the process prescribed for the detection and punishment of a woman who had excited her husband's jealousy was very similar to some of the ancient forms of trial by ordeal. This is the only trial by ordeal in the Jewish Law, though appeals to the casting of lots were frequent. [URIM AND THUMMIM.] It is also singular that there is no record of any trial under this law, the underlying principle of which was that God would not suffer the innocent to be harmed by the potion.

Jea'rim, Mount.—*Forests*: a place on the northern boundary of Judah (*Josh.* 15.10); also called *Chesalon.* [KIRJATH-JEARIM.]

Jeate'rai, Jeathe'rai.—A descendant of Levi (1 *Ch.* 6.21). Apparently identical with *Ethni* (ver. 41). Ancestor of Asaph.

Jeberechi'ah.—*Jehovah blesses*: the father of one Zechariah (*Isai.* 8.2). This name occurs only once, and almost certainly it is the longer form of BERECHIAH.

Je'bus, Jebu'si.—The son of Canaan (*Gen.* 10.16) and father of the Jebusites. The central stronghold of this fierce and warlike people was called Jebus (*Judg.* 19.10, 11; 1 *Ch.* 11.4, 5) until it was captured by David (*Josh.* 15.8, 63; 2 *Sam.* 5.6-8), and for the first time called Jerusalem. [JEBUSITES, JERUSALEM.] It has been suggested that the word means, in Accadian, "house of safety," and that Jerusalem had the same meaning.

Jebusites.—*Belonging to Jebus*: the descendants of Jebus, a son of Canaan, who colonised the district around Jerusalem, then called Jebus or Jebusi (*Gen.* 10.16, 15.21). Whether they were the original inhabitants, or whether they replaced a still more ancient race, is not known. The first mention of the Jebusites is that made by the spies forty years before the entrance of the Israelites into the Holy Land (*Num.* 13.29). That they were a strong and vigorous tribe is testified by the fact that they were able to maintain their hold on the strong citadel of Jebus until the time of David (2 *Sam.* 5.6). Their king, Adoni-zedek, was killed at the battle of Bethhoron (*Josh.* 10.1, 5, 26). Jebus itself was sacked and burnt by the men of Judah (*Judg.* 1.21). But even these continuous disasters could not drive them out of their territory, for we find them still dwellers in the country of Judah and

Benjamin at a later date (*Josh.* 15.8, 63; *Ezra* 9.1). The submission of Araunah, the Jebusite king, to David gives us a characteristic picture of the life of the Canaanites and also of the Israelites (2 *Sam.* 24.23; 1 *Ch.* 21.15). Nothing is known of the religion of the Jebusites. Only two members of this tribe are mentioned by name, Adoni-zedek (Lord of Justice) and Araunah. [JERUSALEM.]

Jecami'ah.—A name of a man of Judah (1 *Ch.* 3.18).

Jecholi'ah.—*Jehovah hath been able*: the wife of Amaziah, king of Judah (2 *K.* 15.2). In 2 *Ch.* 26.3 the name is given as *Jecoli'ah* or *Jechi'liah*, R.V.

Jechoni'as.—*Jehovah is stable*: the Greek form of Jeconiah (*Matt.* 1.11, 12, A.V.).

Jecoliah.—[JECHOLIAH.]

Jeconi'ah.—*Jehovah is stable*: an altered form of JEHOIACHIN, king of Judah; also abbreviated to Coniah (1 *Ch.* 3.16, 17; *Esth.* 2.6; *Jer.* 24.1).

Jedai'ah.—*Jehovah is praise*: 1. A Simeonite chief (1 *Ch.* 4.37). 2. A builder at the wall (*Neh.* 3.10). *Jehovah knoweth*: this is a different name from the preceding, though the spelling is alike in English. Head of the second course of priests in the time of David (1 *Ch.* 9.10, 24.7). The name is also found given to priests, *e.g. Zech.* 6.10, 14.

Jedia'el.—*Known of God*: 1. A chief of the Benjamites (1 *Ch.* 7.6). From this Jediael sprang many famous Benjamite houses, who in the time of David mustered 17,200 fighting men. 2. The son of Shimri, one of David's valiant thirty (1 *Ch.* 11.45). Perhaps the same as the next. 3. A headman of Manasseh, who joined David at Ziklag. He was foremost in the attack on the Amalekites (1 *Ch.* 12.20). 4. A Levite. A doorkeeper of the Temple (1 *Ch.* 26.2).

Jedi'dah.—*Beloved*: Queen of Amon, and mother of King Josiah (2 *K.* 22.1). She was a native of Bozkath.

Jedidi'ah.—*Beloved of Jehovah*: the name given to Solomon by the prophet Nathan, who had been sent by David to obtain a token of the Divine favour on behalf of the newborn infant. The name is of great interest. Jedid and David are from the same root. To David, the "darling" of his people, it was a happy omen, and a token of his restoration to Divine favour, when the prophet came and said that the name of his child was to combine his own with that of Jehovah—Jedid-Jah, "Darling of Jehovah." This practice of giving children a second or pet name still exists in the East (2 *Sam.* 12.25).

Jedu'thun.—*Praise*: a Levite of Merari's family. One of the three great masters of music belonging to the Temple service (1 *Ch.* 16.38, 41; 2 *Ch.* 29.14). He is the same as Ethan; and certain psalms are said to have been composed by him, *i.e.* Psalms 39, 62, 77. [MUSIC.]

Jee'zer.—The eldest son of Gilead (*Num.* 26.30). The name is a contracted form of *Abiezer* (which see).

Jee'zerites.—The family of Jeezer (*Num.* 26.30).

Je'gar-sahadu'tha.—*The heap of testimony*: the Aramaic name given by Laban to the heap of stones erected as a testimony of the compact between Jacob and himself. It corresponds to the Hebrew name Galeed, given by Jacob (*Gen.* 31.47). Laban's heap of stones was not only a witness to the bargain between himself and his son-in-law, but also marked the severance of all further communications between the two. Henceforth Jacob travelled in the land which his descendants were to possess. [LABAN, GALEED, MIZPAH.]

Jehalel'eel, Jehalelel, Jehallelel.—*He shall praise God*: 1. A man of Judah (1 *Ch.* 4.16). 2. A Levite in the time of Hezekiah (2 *Ch.* 29.12).

Jehdei'ah.—*May Jehovah give joy*: 1. A descendant of Gershom, son of Moses (1 *Ch.* 24.20). 2. An officer of David (1 *Ch.* 27.30).

Jeheze'kel, Jehez'kel.—*God strengtheneth*: the same name as Ezekiel. A priest who had charge of the 20th course of the Temple service in the time of David (1 *Ch.* 24.16).

Jehi'ah.—*May Jehovah live*: one of the doorkeepers of the Ark when it was brought from Obed-edom (1 *Ch.* 15.24).

Jehi'el, Jehuel.—*May God live*: several unimportant persons in the O.T. bear this name (1 *Ch.* 9.35, 11.44, 15.18, 20, 16.5, 23.8, 27.32; 2 *Ch.* 21.2, 29.14, 31.13, 35.8; *Ezra* 8.9, 10.2, 21, 26).

Jehie'li.—The keeper of the sanctuary treasures in the time of David (1 *Ch.* 26.21). Identical with the *Jehiel* of 23.8.

Jehizki'ah.—*Jehovah strengthens*: the same word as Hezekiah. A son of Shallum and a chief man of Ephraim. He is noted for his fine courage in preventing, with others, the bringing into Samaria of a large number of captives and much booty, which Pekah had taken in the campaign against Ahaz, king of Judah. He and his friends were instrumental in getting the prisoners clothed and fed and sent back to their homes (2 *Ch.* 28.12).

Jehoa'dah, Jehoad'dah.—A descendant of Saul (1 *Ch.* 8.36). In the list in 9.42 the name occurs as *Jarah*.

Jehoad'dan.—The wife of Joash and the mother of Amaziah; both kings of Judah (2 *K.* 14.2; 2 *Ch.* 25.1).

Jehoa'haz.—*Jehovah hath grasped*: **1.** The son of Jehu, and king of Israel for seventeen years (2 *K.* 13.1-9). Throughout the whole of his reign he was kept in partial subjection by Hazael, king of Syria, who compelled him to reduce his military establishment and to pay tribute. Though Jehoahaz had followed and supported the wicked idolatry of Jeroboam I., yet his distress at the position of himself and his country was so great that he finally besought Jehovah to assist him. The deliverer sent was either Jeroboam II. (2 *K.*

14.25), or more probably Adad-nirari III. of Assyria, who blockaded Damascus about the year 803 B.C.

2. Son of Josiah and king of Judah. Elected by the people over his elder brother (2 *K.* 23.31-36). His reign was a very short one, lasting only three months. Short as his reign was, he proved himself to be an oppressor of the people (*Ezek.* 19.3). He was carried away to Egypt a prisoner in chains, and died there (2 *Ch.* 36.4). He was also called *Shallum*.

3. Another name of Ahaziah, king of Judah, son of Jehoram and father of Joash, both kings of Judah. In Ahaziah the ending *iah* is the same word as the prefix *Jeho* in Jehoahaz (2 *Ch.* 21.17, 22.1, R.V. marg., 25.23).

Jeho'ash.—*Jehovah is strong*: 1. The original form of Joash. The son of Ahaziah (2 *K.* 11.21) and himself a king of Judah. 2. The son of Jehoahaz, and the twelfth king of Israel. He was the father of Jeroboam II. (2 *K.* 13.10). [JOASH.]

Jehoha'nan.—*Jehovah is gracious*: there were six different men of this name mentioned in the O.T. (1 *Ch.* 26.3; 2 *Ch.* 17.15, 23.1; *Ezra* 10.28; *Neh.* 12.13, 42). The name was of frequent use, and has come down to us as John.

Jehoia'chin.—*Jehovah establishes*, or *appoints*: son of Jehoiakim and Nehushta, and king of Judah, called also *Coniah* (*Jer.* 22.24), and *Jeconiah* (1 *Ch.* 3.17). He was born about the time of the first Babylonish captivity, when his father was carried to Babylon. Jehoiakim returned from Babylon and reigned until he was killed by the Chaldeans in the eleventh year of his reign, when he was succeeded by Jehoiachin. In 2 *K.* 24.8 Jehoiachin is said to have been eighteen when he began to reign, and in Chronicles only eight. The latter is probably due to a mistake by the copyist. The words of Jeremiah, "Write ye this man childless" (*Jer.* 22.30), are not to be taken in the strictest sense, since he was the father of more than one child (1 *Ch.* 3.17; *Matt.* 1.12). The prophecy meant that he should have no heir to his throne, which proved to be the case. He was hardly on the throne when Nebuchadnezzar besieged Jerusalem with a regular army. But Jehoiachin made practically no resistance, and surrendered almost as soon as the enemy had settled down to the siege. He, the queen-mother, and his household were carried to Babylon (*Jer.* 29.2), together with all the treasure of the city, and all its capable inhabitants (2 *K.* 24.13; 2 *Ch.* 36.9, 10). At Babylon Jehoiachin was kept closely in prison for thirty-six years, when Evil-Merodach, succeeding Nebuchadnezzar (561 B.C.), released him and set him in a place of honour over the other state captives. Nothing further is known of him, though Daniel and Ezekiel were his fellow-captives. Jewish tradition, however, makes Jehoiachin a person of great wealth and importance, and the husband of Susanna. That the Jews expected the return of Jehoiachin not long after his overthrow is shown in *Jer.* 24.4. The conspiracy of which this expectation was the outcome probably led to his close confinement during Nebuchadnezzar's reign.

Jehoia'da.—*Jehovah knows*: 1. The father of Benaiah (2 *Sam.* 8.18) and a chief of the 3700 priests who joined David at Ziklag (1 *Ch.* 12.27). [JOIADA.]

2. The successor of Azariah in the high-priesthood, and husband of Jehosheba, or Jehoshabeath, daughter of Jehoram, and sister of King Ahaziah (2 *Ch.* 22.11). With the help of his wife he rescued Joash, son of King Joram, when but one year old, from the murderous violence of Athaliah, and concealed him in the Temple. After seven years he proclaimed him king, and slew Athaliah (2 *K.* 11, 12; 2 *Ch.* 23, 24). While Jehoiada lived, and Joash followed his advice, all went well. Jehoiada formed a design of repairing the Temple, and to this end collected considerable sums in the cities of Judah. The Levites made difficulties, however, and it was not until the young king came of age and co-operated with the high-priest that he was able to proceed with his plans (2 *K.* 12.7, 9; 2 *Ch.* 24.5 ff.). Jehoiada held his office of high-priest in high veneration. When he brought out Joash and showed him to the people, and proclaimed him king, he had permitted none but officiating Levites to enter the Temple. Nor would he allow the idolatrous Athaliah to be put to death within its precincts. He destroyed the altar and temple of Baal and put its priest to death. Jehoiada died at the age of 130 years, and for his services was buried among the kings of Judah in the city of David. He was succeeded in the high-priesthood by his son Zechariah (2 *Ch.* 24.20 ff.). In *Jer.* 29.26 he is regarded as the type of a faithful priest.

3. Apparently son of Benaiah and one of David's chief advisers, but many think the words should be Benaiah son of Jehoiada, as elsewhere (1 *Ch.* 27.34).

4. One who helped to repair a gate of Jerusalem (*Neh.* 3.6).

Jehoia'kim.—*Jehovah raises up*: the brother and successor of Jehoahaz, king of Judah. He owed his crown to Pharaoh-Necho, who changed his name from Eliakim (2 *K.* 23.34-36). He remained four years tributary to that monarch, until the battle of Carchemish, when Necho was overcome by Nebuchadnezzar, and Jehoiakim, with other subject kings, found himself compelled to own the overlordship of the Babylonian conqueror. Four years after the subjugation of Judæa, Jehoiakim revolted from the Babylonian king (2 *K.* 24.1), who, after a while, attacked and captured him, intending at first to carry him to Babylon (2 *Ch.* 36.6), but afterwards putting him to death. Thus, after a wicked and disturbed reign of eleven years, Jehoiakim was slain, and his body flung out of the city with indignity, as Jeremiah had predicted (*Jer.* 22.18, 19, 26.23), when he warned Jehoiakim of the danger and foolishness of rebelling against

Nebuchadnezzar. The king's character is succinctly described in 2 *K.* 23.37—"He did that which was evil in the sight of Jehovah," many of these evil things being the encouragement of idolatry and the persecution of prophets and priests (2 *Ch.* 36.8; *Jer.* 26; *Ezek.* 8).

Jehoia'rib.—*Jehovah pleadeth*: 1. A priest (1 *Ch.* 9.10). 2. The head of a priestly family of the twenty-four courses in charge of the sanctuary (1 *Ch.* 24.7). The name occurs elsewhere as JOIARIB.

Jehona'dab.—*Jehovah is liberal*: a son of Rechab (2 *K.* 10.15). [JONADAB 2.]

Jehona'than.—*Jehovah gives*: the shorter form of it is *Jonathan*, which see. 1. The superintendent of some of David's storehouses (1 *Ch.* 27.25). 2. A Levite sent by Jehoshaphat to teach the law to the people (2 *Ch.* 17.8). 3. A priest (*Neh.* 12.18).

Jeho'ram.—*Jehovah is exalted*: its shortened form is *Joram*. 1. The eldest son and successor of Jehoshaphat, king of Judah (2 *K.* 8.16). His queen, Athaliah, daughter of Ahab, incited him to idolatry and other sins, which brought calamities in their train. He began his career by the murder of all his brothers, whom Jehoshaphat had removed from affairs of state, and placed in the fortified cities of Judah. As a punishment for his sins, the Edomites, who had been long subject to the kings of Judah, revolted (2 *K.* 8.20, 21; 2 *Ch.* 21.8, 9), and established their independence. This was followed by the incursion of the Philistines, who finally stormed his own palace and put to death all his family and dependents, save his youngest son, Ahaziah, who was carried away into captivity (2 *Ch.* 22.1). Two years afterwards he died of an "incurable disease," "without being desired," and was denied even burial with his fathers (2 *Ch.* 21.19, 20).

2. The son of Ahab. When his brother Ahaziah, who had succeeded to the throne, died and left no children, Jehoram became king of Israel. He continued the alliance with Judah which his father had brought about. In consequence of this he was called upon for help by Jehoshaphat, king of Judah, and by the king of Edom, in a war against the Moabites. The allies were reduced to great straits for want of water, and Jehoram was censured by Elisha for his idolatry (1 *K.* 19.19-21; 2 *K.* 3.11). He and his army retired from the conflict when the Moabite king offered his own son in sacrifice to his gods (2 *K.* 3.27). He himself "put away the image of Baal that his father had made" (2 *K.* 3.2). The incidents connected with Naaman's cure deepened his reverence for Jehovah, and secured for him the friendship of Elisha, a friendship that stood him in good stead in the ensuing war with Syria (2 *K.* 6). But during the peaceful period that followed Jehoram relapsed into idolatry, and was severely rebuked by the prophet. He was punished by God, who permitted the Syrians to besiege Samaria. Instead of repenting and seeking Jehovah's assistance, Jehoram tried to kill Elisha, who had frequently warned him (2 *K.* 6.30-33). Samaria was saved after the inhabitants had been reduced to acts of cannibalism (2 *K.* 7). But Jehoram's days were numbered. In endeavouring to recover Ramoth-gilead from the Syrians he was wounded, and retired to Jezreel (2 *K.* 8.29, 9.14). Jehu, whom he had left to hold Ramoth, revolted and hastened to Jezreel, where he slew Jehoram on the piece of ground which Ahab had taken from Naboth (1 *K.* 21.21 ff.). With his death the Omri dynasty ended.

3. A priest who was sent by Jehoshaphat to teach Judah (2 *Ch.* 17.8).

Jehoshabe'ath.—*Jehovah is an oath*: the wife of Jehoiada, the high-priest, which see. She was the daughter of Jehoram (2 *Ch.* 22.11). In 2 *K.* 11.2 her name is spelt *Jehosheba*.

Jehosha'phat.—*Jehovah judges*: 1. The son of Asa, who ascended the throne of Judah at the age of thirty-five. He reigned for twenty-five years (2 *Ch.* 17.1). He prevailed against Baasha, king of Israel, and placed garrisons in the cities of Judah and Ephraim, which had been conquered by his father. He also demolished the high places and groves of the heathen gods, so far as he was able, and followed this up by sending out parties of princes, priests, and Levites, to traverse the land, teaching the people the law. He maintained a large standing army, and was respected and feared by the surrounding peoples, the Philistines and Arabians paying tribute. He was reproached, however, because of his alliance with the idolatrous Ahab, king of Israel (1 *K.* 22.44; 2 *Ch.* 18.1, 19.2). Jehoshaphat atoned by the regulations and good order which he established in his dominions, both as to civil and religious affairs; by personal supervision and example; by appointing honest and able judges; by regulating the discipline of the priests and Levites, and by commanding them to perform their duties punctually (2 *Ch.* 19). After this God gave him in answer to prayer a complete triumph over the Moabites, Ammonites, and Meonians, people of Arabia Petræa.

Jehoshaphat engaged with Ahaziah in an attempt to establish a navy; but the vessels being wrecked at Ezion-geber he abandoned the attempt (2 *Ch.* 20.35-37). The disaster had been predicted by the prophet Eliezer as a punishment for his unholy alliance with the idolatrous Ahaziah, king of Israel. The close of his reign was calm and peaceful, the management of affairs being in the hands of his son Jehoram. Jehoshaphat, though a pious and just man, lacked firmness of character, and to this latter trait were due the calamities of his reign; while to his personal bravery and activity was due the respect, and also fear, in which he was held. He was buried in the royal sepulchre (1 *K.* 22.50; 2 *Ch.* 21.1).

2. Recorder in the courts of David (2 *Sam.* 8.16) and Solomon (1 *K.* 4.3). Perhaps court

historians were employed by Eastern potentates generally for recounting victories and other notable events of their reigns (*Esth.* 6.1). But the office may have been that of a Remembrancer, in continual attendance on the king, to recall persons and events to his memory. [RECORDER.] 3. An officer of the commissariat under Solomon (1 *K.* 4.17). 4. A priest appointed to blow the trumpet before the Ark in its progress from Obed-edom to Jerusalem (1 *Ch.* 15.24). 5. The father of Jehu (2 *K.* 9.2, 14).

Jehosha'phat, Valley of.—A symbolical name assigned by the prophet Joel as the scene of the Judgment (*Joel* 3.2, 12). From an early date the valley of Kidron, a deep ravine on the east of Jerusalem, has been selected as the site of the seer's vision, but the probability is that Joel had no particular place in his mind. Certain it is that the Bible does not mention any particular place by this name. It is noteworthy, however, that the Jews believe the last judgment will take place in the valley of Kidron, which, in consequence, is literally lined with the graves of Moslems and Jews, who there await the final summons. The valley was used for this purpose at least as early as the time of Josiah (2 *K.* 23.6), and it is thought to be not unlikely that it was called Jehoshaphat before it received the name of Kidron. The present name of this valley is Wady Sitti Miriam.

Jehoshe'ba.—The same as *Jehoshabeath*, which see (2 *K.* 11.2).

Jehoshu'a.—[JOSHUA.]

Jehovah (for the meaning, see below).—The earliest known example of the word Jehovah is of 1518 A.D., and is due to a misunderstanding of a Hebrew word, of which the consonants are YHWH. The Jews after the Captivity had so much reverence for this name that it was rarely used, indeed, according to some authorities, only by the High Priest on the Day of Atonement once a year. Yet YHWH occurs very often in Scripture, and therefore another word, Adonai (LORD), was substituted for it in reading aloud, and was adopted by translators into foreign tongues (Greek *Kyrios*; Latin *Dominus*). Thus the true pronunciation of YHWH became lost. When, however (in the eighth and ninth centuries A.D.), the vowel-points were added to the Hebrew consonants, those of Adonai were given to YHWH instead of its own. Hence if the first "a" were slightly slurred it was possible to read YEHOWAH, which actually happened. This was the more possible in that these vowels were understood to mark various parts of the Hebrew verb, and thus to suggest in the one word Jehovah, "He-who-will-be," "He-who-is," and "He-who-was." Although this is pure imagination, it falls in with the phrase found in *Rev.* 1.4. Originally, no doubt, YHWH represented that state of a Hebrew verb which implies continuance (the so-called "imperfect"), and with its vowels was read as YAHAWEH or YAHWEH. Its meaning was probably "He-who-is" or "He-who-will-be"; suggesting full life with endless possibilities. It is in explanation of this that on Moses' inquiry as to God's name the reply is, "I-am-that-I-am," or, "I-will-be-that-I-will-be," and he is bid say: "I-am (or I-will-be) hath sent me unto you." The name thus stands for the Self-existent One, who will provide for every need of His people.

Into the question of how far the name was known to Israel before the call of Moses, it is not possible to enter at any length. On the one hand, God expressly says, "I am Jehovah: and I appeared unto Abraham, unto Isaac, and unto Jacob, as God Almighty (El-Shaddai), but by My name Jehovah I was not known to them" (*Ex.* 6.2, 3). On the other hand, it occurs frequently in the Book of Genesis, and traces of the name as applied to a god are found in early Babylonian documents. On the whole, it is probable that the use of the word in Genesis is due to writers, or copyists, later than the call of Moses, and that, although the word was known before that time, it was not formally identified with the true God.

In any case, its meaning was so significant, so full of promise to a man beginning his life's task, and to a nation about to shake off its swaddling-bands and enter on a career affecting the whole world, that the choice of it not only revealed the nature of God, but also assured the success of His people. It was God's covenant-name, endued with power. Or, in Bishop Westcott's words, "*Elohim* includes the ideas of the creation, preservation, and general fixed government of finite things: *Jehovah*, the idea of living, progressive intercourse with men, of whom Israel were for the time the representatives" (*The Epistles of St. John*, 1886, p. 244). [See GOD, and the following words compounded with JEHOVAH.]

Jehovah-jireh.—*The Lord sees*, or *provides*: the name given by Abraham in *Gen.* 22.14 to the place where the Lord provided, looked out, for Himself the lamb for a burnt offering (ver. 8). Hence the proverb, "In the mount of the Lord it shall be provided." The proverb can also be translated, "In the mount of the Lord one shall appear," *i.e.* before Him, and Jehovah-jireh can also mean, "The Lord sees" those who come before Him. Perhaps all these meanings were present to the mind of the historian.

Jehovah-nissi. — *The Lord is my banner*: Moses gave this name to the altar he built after the defeat of Amalek (*Ex.* 17.15). It expresses the thought of the Lord as a rallying-point for His people, and the pledge of their success against all their foes.

Jehovah-shalom.—*The Lord is peace*: Gideon, in fear of the angel of the Lord, is reassured by his words, "Peace be unto thee." He therefore gives this name to the altar he built, in

remembrance of the fact that all was well between him and the Lord (*Judg.* 6.24).

Jehovah-shammah.—*The Lord is there*: the closing words of Ezekiel (48.35). The Lord had left Jerusalem (11.22 *sq.*), had re-entered it (43.2, 4, 7), and now would abide there for ever.

Jehovah-tsidkenu.—*The Lord is our righteousness*: the title of the Messianic king in *Jer.* 23.6, and, as it seems, of Jerusalem in Messianic times in *Jer.* 33.16. In the former the Messiah is regarded as the means by which the Lord imparts righteousness to His people; in the latter the city as the scene of its display, and its inhabitants the recipients of it. It can hardly mean that either the Messiah, or the city, is the Lord.

Jehoza'bad.—*Jehovah gives*: 1. One of those that slew Jehoash, king of Judah (2 *K.* 12.21). 2. A Levitical "doorkeeper" in the time of David (1 *Ch.* 26.4). 3. One of Jehoshaphat's chief captains from Benjamin, who had under him 180,000 soldiers (2 *Ch.* 17.18). [JOZABAD.]

Jehoza'dak.—*Jehovah is righteous*: the son of Seraiah, the high-priest (1 *Ch.* 6.14, 15). He probably spent the rest of his life in captivity, as nothing more is heard of him until we read of his son Jeshua returning from the Captivity with Zerubbabel (*Ezra* 3.2; *Neh.* 12.26). Here the name is abbreviated to *Jozadak*; and elsewhere it is *Josedech*, which see.

Je'hu.—*Jehovah is He*: 1. The son of Jehoshaphat and grandson of Nimshi. With him began the fifth dynasty of the kings of Israel, which lasted longer than any other royal house of that country (2 *K.* 10). Jehu's chief characteristics were secrecy, rapidity of action, and cruelty. He was still a youth when God commanded Elijah to anoint him king of Israel (1 *K.* 19.16). For some reason Elijah did not carry out this command, which then devolved upon Elisha, who performed the ceremony by proxy and in secret (2 *K.* 9.1, 6). Jehu at the time was captain of the host besieging Ramoth-gilead, having been left there by Jehoram, who had retired to Jezreel to be healed of a wound. On the fact being made known to his brother officers they acclaimed him king, and did him such royal honours as the time and place permitted (2 *K.* 9.2-15). Jehu took measures to prevent the news of the insurrection reaching Jehoram, and at once set off for Jezreel, where he slew Jehoram with his own hand, caused the flight of the king of Judah and the death of Jezebel (2 *K.* 9.24-37). Then Jehu proceeded from massacre to massacre, until he had exterminated the house of Ahab (2 *K.* 10.1-14). It was during Jehu's march to Samaria that he encountered Jehonadab, the Rechabite, and engaged his assistance in the slaughter of the followers of Baal in the temple built by Ahab (1 *K.* 16.32; 2 *K.* 10.23). The pillars of Baal were demolished, the temple levelled with the ground, and the site put to vile uses. Yet though Jehu had been the instrument in the hands of God for taking vengeance on the house of Ahab, we find him in Scripture accused of not entirely forsaking the sins of Jeroboam, who made Israel to sin in worshipping the golden calves (2 *K.* 10.29-31). He appears to have been actuated more by the spirit of ambition than by the fear of God, or a desire to restore the purity of Jehovah's worship. During the further twenty-seven years of his reign we hear of no other public act of Jehu than that he maintained the calf-worship of Jeroboam. He was buried at Samaria, and was succeeded by his son Jehoahaz. [HAZAEL, RAMOTH-GILEAD, JEZREEL.] Jehu is mentioned on "the Black Obelisk" (now in the British Museum) as giving tribute to the Assyrian king, Shalmanezer II. (*c.* 840 B.C.), and is called there "Jehu son of Omri," the change of dynasty not being understood by the Assyrian scribes, if indeed Omri is not a clerical error for Nimshi, as has been suggested.

2. A prophet of Judah, whom God sent to Baasha king of Israel to predict punishment for his misdeeds (1 *K.* 16.1-7) in destroying the house of Jeroboam. He also denounced Jehoshaphat (2 *Ch.* 19.2, 3). [BAASHA.] 3. Of Simeon (1 *Ch.* 2.38). 4. Of Judah (1 *Ch.* 4.35). 5. One of David's heroes (1 *Ch.* 12.3).

Jehub'bah.—The name is probably Hubbah (1 *Ch.* 7.34).

Jehu'cal.—*Jehovah is able*: a messenger sent by King Zedekiah to Jeremiah to ask his intercession for the people (*Jer.* 37.3). In *Jer.* 38.1 his name is *Jucal.*

Je'hud.—A town of Dan, 7 miles from the Mediterranean, near Jaffa (*Josh.* 19.45). Its present name is El-Yehûdîyeh.

Jehu'di.—*A Jew*: a messenger of Jehoiakim (*Jer.* 36.14, 21, 23).

Jehudi'jah.—*The Jewess*: this word is thought to be not a name, but an appellation (1 *Ch.* 4.18).

Jehuel.—[JEHIEL.]

Jehu'sh.—A Benjamite (1 *Ch.* 8.39). [JEUSH.]

Jei'el.—There are several persons of this name mentioned in Chronicles and Ezra (1 *Ch.* 5.7, 9.35, 11.44, 15.18, 16.5; 2 *Ch.* 20.14, 26.11, 29.13, 35.9; *Ezra* 8.13, 10.43).

Jekabze'el.—*God assembleth*: a fuller form of *Kabzeel*, which see (*Neh.* 11.25).

Jekame'am.—A Levite (1 *Ch.* 23.19).

Jekami'ah.—(1 *Ch.* 2.41). [JECAMIAH.]

Jekuthi'el.—The son of Ezrah by his Jewish wife, the Jewess, and father of Zanoah (1 *Ch.* 4.18).

Jemi'ma, Jemimah.—Job's eldest daughter, born to him in his second period of prosperity (*Job* 42.14).

Jemu'el.—*Light of God* (*Gen.* 46.10). Elsewhere the name occurs as *Nemuel.*

Jephthæ.—The Greek form of Jephthah (*Heb.* 11.32).

Jeph'thah.—*He opens*: one of the judges of Israel. He was a son of Gilead by a concubine, and was driven from home by his brethren because of his birth (*Judg.* 11.1, 2). Afterwards they implored him to return and help them

against the Ammonites, who had invaded Israel. He consented to do so on condition that he should be made commander-in-chief of the forces, and have an entirely free hand in the operations against the invaders. His demands were complied with, and he immediately proceeded against the foe, after endeavouring by reason and parley to induce them to retire to their own country and give up their claim against Israel. As he started, Jephthah vowed to God that if he were successful he would offer as a burnt-offering the first creature that should come forth from the doors of his house to meet him (*Judg.* 11.30, 31). Jephthah was successful against the Ammonites. On returning to his house, his only child, a daughter, came out to meet him. On seeing her, Jephthah recalled his vow: "I have opened my mouth unto the Lord, and I cannot go back" (*Judg.* 11.34-39). Jephthah's daughter did not flinch. The conditions of the vow were fulfilled at the expiration of two months. The expression used by Jephthah's daughter, as well as the concluding clause of ver. 39, is adduced by a few commentators as favouring the supposition that her father's vow was fulfilled by devoting her to a life of celibacy. The history of Abraham and Isaac would be well known by Jephthah, and its lesson would be remembered. Some commentators accordingly suppose that Jephthah, having at first contemplated a human sacrifice, afterwards became better acquainted with the law, and availed himself of the provision made in *Lev.* 27.2-4, by paying the redemption price there prescribed; and that further to fulfil the spirit of his vow, by his daughter's civil excision from among the living, he devoted her to perpetual celibacy and seclusion. But this is extremely improbable.

Jephthah's next public act was to punish the proud men of Ephraim for questioning his right to fight the Ammonites without their consent, and for taking up arms against him and invading Gilead. They were defeated, and the fugitives from the battle put to death at the fords of the Jordan (*Judg.* 12). [SHIBBOLETH.] Jephthah's skill and wisdom served Israel for six years only, when he died and was buried in one of the cities of Gilead (*Judg.* 12.7). Jephthah was manifestly, like Samson, an instrument of God's power rather than an example of His grace, though in *Heb.* 11.32 he is mentioned in a list of faithful worthies.

Jephun'neh.—(?) *God will be turned, i.e.* made gracious: 1. Father of Caleb (*Num.* 13.6). 2. A man of Asher (1 *Ch.* 7.38).

Je'rah.—*The moon*: the fourth of the sons of Joktan and the founder of an Arabian tribe (*Gen.* 10.26; 1 *Ch.* 1.20).

Jerahme'el.—*May God have compassion*: 1. The first-born son of Hezron, descendant of Judah (1 *Ch.* 2.9). His descendants, who lived on the southern border of Judah, maintained friendly relations with David when he was at Ziklag (1 *Sam.* 27.10). The name has become famous of recent years, owing to a strange theory that the tribe was the source of much of the Jewish religion, and that very many of the names in the O.T. are a corruption of Jerahmeel. 2. A Merarite Levite who represented the family of Kish when David organised Divine service (1 *Ch.* 24.29). 3. The son of Hammelech, who was ordered by King Jehoiakim to take Jeremiah and Baruch prisoners (*Jer.* 36.26).

Jerahme'elites.—The descendants of Jerahmeel, whose country was in the south of Judah (1 *Sam.* 27.10). David sent their cities part of the spoil of the Amalekites, and represented to Achish that he had invaded their country (1 *Sam.* 30.29).

Je'red.—1. A patriarch who lived before the flood. He was the father of Enoch (1 *Ch.* 1.2) and the son of Mehalaleel. His name occurs also as *Jared.* 2. A Judahite. Son of Ezrah and his wife, "the Jewess" (1 *Ch.* 4.18). He was the founder of the family of Gedor.

Jer'emai.—Apparently a shortened form of Jeremiah. A member of the family of Hashum, whom Ezra compelled to put away his foreign wife (*Ezra* 10.33).

Jeremiah.—*Jehovah looseneth*; possibly, *Jehovah is high*: 1. The prophet, the son of Hilkiah, a priest of Anathoth. This Hilkiah was probably not the high-priest of that period (2 *K.* 22.4), for he would not have been spoken of so indefinitely as "of the priests" (*Jer.* 1.1); and the priests of Anathoth seem to have been of the house of Ithamar (1 *K.* 2.26), while the high-priesthood had long been in the line of Phinehas (1 *Ch.* 6.13). Jeremiah was called to the prophetic office about seventy years after the death of Isaiah, in the thirteenth year of Josiah, whilst very young (*Jer.* 1.6), and still living at Anathoth. Shortly afterwards he received a charge to deliver a message in Jerusalem (2.1): and some suppose him to have made a tour through the cities and towns of Judah for the purpose of announcing to the inhabitants the contents of the book of the law which had been found in the Temple (11.2, 6; 2 *K.* 22). On his return to Anathoth, his fellow-townsmen, including even some of his own family, offended at his reproofs of their wickedness, conspired against him (11.21, 12.6); upon which he appears to have taken up his abode at Jerusalem.

During the reign of Josiah, the prophet no doubt aided him in the religious reformation of the people. But at the end of eighteen years the invasion by Pharaoh-necho ended in the good king's death, and in the Egyptian captivity of his son and successor, Shallum or Jehoahaz (22.10-12). Jehoiakim succeeded, and henceforth the ministry of the prophet was carried on amid continual interruption and persecution. The "priests and prophets" became his accusers, and demanded, with the populace, that he should be put to death for denouncing woe against the city (26). The "princes" did not dare to defy God thus openly; but Jeremiah was either placed under restraint, or deterred by

his adversaries from appearing in public. In these circumstances he was commanded by God to write his predictions, which Baruch then read in the Temple on a fast day, in "the fourth year of Jehoiakim," which was also the first of Nebuchadnezzar. They contained a clear intimation that the kingdom of Judah would be overwhelmed by the growing power of Babylon (25). The princes were alarmed, and endeavoured to arouse the king by reading to him the words of Jeremiah. But in vain: the monarch, after hearing three or four pages, cut the roll in pieces, and cast it into the fire, giving orders for the apprehension of Jeremiah and Baruch. God preserved them, and soon afterwards directed Jeremiah to write again the same messages, with some additions (36).

In the short reign of the next king, Jehoiachin, otherwise called Jeconiah, or Coniah, he still uttered the voice of warning (cf. 2 *K.* 24.12 and *Jer.* 22.24-30), though without effect. In the reign of Zedekiah, Jeremiah was repeatedly commissioned to declare that the Chaldeans should take Jerusalem, and burn it with fire. Endeavouring to leave the city, he was accused of deserting to the enemy, and cast into prison, where he remained until the city was taken. Nebuchadnezzar, who had been led to respect the prophet's character, ordered his general, Nebuzar-adan, to protect him. It was put to his choice whether he would go to Babylon, where doubtless he would have been honoured at the court, or would remain with his own people; but he preferred the latter. He subsequently warned the leaders of the people against fleeing to Egypt. The people refused to obey, and went to Egypt, compelling Jeremiah and Baruch to accompany them (43.6). In Egypt he still sought to turn them to the Lord (44); but his writings give no information as to his later life. Ancient authors assert that the Jews, offended by his faithful remonstrances, stoned him to death in Egypt.

Jeremiah was contemporary with Zephaniah, Habakkuk, Ezekiel, and Daniel. Between Jeremiah and Ezekiel there are points both of comparison and of contrast. They were both long labouring for the same object, at nearly the same time; the one in Palestine, the other in Chaldea; and both endeavouring to persuade the Jews to become quiet citizens there, though both looked forward to the restoration. But Ezekiel laid much more stress on the ritual side of religion than did Jeremiah. They were dissimilar in character and disposition, and differed widely in their modes of expression. We see in Jeremiah a man reluctantly brought out from private life into the publicity and peril which attended the prophet's office. Naturally mild, susceptible, and inclined rather to mourn in secret for the iniquity which surrounded him than to brave and denounce the wrongdoer, he stood forth at the call of God, and proved himself a faithful champion of the truth, amidst reproaches and persecutions. In Ezekiel, on the other hand, we see the power of Divine inspiration acting on a mind naturally firm and independent, yet more ecclesiastical.

2. A man of Libnah, the father of Hamutal, who was the wife of King Josiah and the mother of King Jehoahaz (2 *K.* 23.31). 3. A Manassite (1 *Ch.* 5.24). 4. A Benjamite (1 *Ch.* 12.4). 5. A Gadite (1 *Ch.* 12.10). 6. A Gadite (1 *Ch.* 12.13). 7. A priest who came back with Zerubbabel (*Neh.* 12.1). 8. A priest who sealed the covenant with Nehemiah at the dedication of the wall of Jerusalem (*Neh.* 10.2; perhaps the same as 12.12, 34). Perhaps Nos. 7 and 8 represent the name of a course rather than a person, and so are identical. 9. A Rechabite (*Jer.* 35.3).

Jeremiah, Book of.—The *authorship* of this Book in its primary form is indicated in *Jer.* 36. To the contents of the two rolls there named other material was no doubt added, in such a way as to make this work a biography of the prophet as well as a collection of his prophecies.

The arrangement of the *contents* of the Book has been much discussed. The following classification is suggested by certain notes of time in some of the passages and by their contents:—

1. *In the reign of Josiah*, 1–12. The beginning of chap. 11 seems to mark the time when the book of the Law was newly discovered in the Temple (2 *K.* 22.3-13).

2. *Under Jehoiakim*, 13–20, in connexion with which series of discourses is recorded the conspiracy of "the princes of Judah" against the prophet, with his deliverance (25, 26). Chap. 22.1-19 denounces Jehoiakim for his unrighteousness, and declares the fate of his brother and predecessor (Jehoahaz or Shallum). Chap. 35 draws lessons of constancy and obedience from the conduct of the Rechabites. Chaps. 45 (to Baruch, the prophet's scribe) and 36 refer to the roll of the above prophecies as read to Jehoiakim in the fifth year of that king's reign, and by him cut to pieces and burned.

3. *Under Jehoiachin*, 22.20-30. The fate of the king (called here Coniah) is pathetically depicted. He is to be a lifelong prisoner in Babylon, and to leave no heir to the throne of David; being thus virtually childless.

4. *Under Zedekiah.* The following passages belong to this period: 21, 27 (counselling submission to the Babylonian yoke); 28 (recording the prediction of the false prophet Hananiah of deliverance within two years); 34 (the king's fate, and the punishment of the slave-owners' perfidy); 37, 38 (an account of the prophet's arrest and imprisonment); 39, 52.1-30 (the capture of Jerusalem). Chaps. 30–33 give the assurance of restoration, and of the New Covenant, with the remarkable episode (32) of the purchase by the prophet of his ancestral property at Anathoth, in the assurance that the land would be regained.

5. *Prophecies against hostile nations*, 46–52. These were probably uttered at different times, and are gathered into these four chapters from their similarity of subject. They relate to

Egypt, Philistia, Moab, Ammon, Edom, Damascus, Kedar, and the kingdoms of Hazor, Elam, and Babylon. The brief discourse against Elam (49.34-39) was delivered at the beginning of Zedekiah's reign; the wonderful prophecy respecting Babylon (50, 51) in that king's fourth year, when he went with the chief officer of his court into Chaldæa on some errand to us unknown. This discourse was to be cast into the Euphrates bound to a stone, an emblem of the sinking of the proud city (51.63, 64; cf. *Rev.* 18.21).

6. *After the fall of Jerusalem.* One of the most striking parts of the book is in chap. 29, a letter sent by Jeremiah to the exiles in Babylon with Jehoiachin, counselling them as to their conduct in captivity. Instead of rebelling and repining they were to settle down as peaceful and industrious inhabitants of the land, seeking the prosperity of the country, and repudiating those false prophets who sought to stir up discontent. After seventy years, the prophet declares, the captivity would cease. This wise and noble letter had a lasting influence for good, and was remembered when the day of deliverance came (*Ezra* 1.1).

7. *To the end of Jeremiah's life*, 39–44. This section is mainly historical, and its details have been already noted. The chief prophetic discourse which it contains is a protest against the idolatry of the Jews in Egypt (44).

Among the *special predictions* of Jeremiah were his prophecies of the fate of Zedekiah (34.2, 3: cf. 2 *K.* 25.5-7; *Jer.* 52.11), the duration of the Babylonian captivity (25.11, 12; see *Dan.* 9.2), and the return of the Jews (29.10-14; *Ezek.* 1.1). The downfall of Babylon (25.12, 50-51) and of many nations (46–49) is also foretold in predictions, the successive completion of which kept up the faith of the Jews in those that refer to the Messiah (23.3-8, 30.9, 31.15, 32.37, 33.26). He foretells very clearly the abrogation of the Mosaic law; speaks of the ark as no more remembered (3.16); and reaches the very height of O.T. prediction in his great prophecy of the New Covenant (31.31-34).

The *references in the N.T.* to Jeremiah are frequent. Compare 7.11 with *Matt.* 21.13, "a den of robbers"; 9.24 with 1 *Cor.* 1.31, "glorying in the Lord"; 10.7 with *Rev.* 15.4; 11.20 with 1 *Thess.* 2.4; 17.10 with *Rev.* 2.23; 22.5 with *Matt.* 23.38; 25.10 with *Rev.* 18.22, 23; 51.7-9 with *Rev.* 14.8, 17.2, 4, 18.3, 5; 51.45 with *Rev.* 18.4; and 51.63, 64 with *Rev.* 18.21. The appellation "Dayspring," as applied to the Messiah, *Lk.* 1.78, is from the LXX of *Jer.* 23.5, where the Heb. is "Branch" (so *Zech.* 3.8, 6.12). The most noteworthy of such N.T. applications is that of 31.31-34 in *Heb.* 8.8-13 and 10.15-17. The prophet describes the New Covenant in terms which make this passage a true anticipation of the gospel, and possibly suggest the phrase "New Covenant" in the institution of the Lord's Supper; so placing Jeremiah by the side of Isaiah as an "Evangelical Prophet."

Jeremi'as.—Greek form of Jeremiah (*Matt.* 16.14).

Jere'moth, Jeri'moth.—A son of David by a concubine. His daughter became wife to Rehoboam (2 *Ch.* 11.18). There were several other persons of this name (see 1 *Ch.* 7.7, 8, 8.14, 12.5, 23.23, 25.4, 27.19; 2 *Ch.* 11.18, 31.13; *Ezra* 10.26, 27).

Jer'emy.—An abbreviation of Jeremiah (*Matt.* 2.17).

Jeri'ah.—*Founded by Jehovah*: a descendant of Hebron, the Kohathite (1 *Ch.* 23.19). In 1 *Ch.* 26.31 his name is given as Jerijah.

Jeri'bai.—*Jehovah contends*: one of David's heroes (1 *Ch.* 11.46).

Jer'icho.—(?) *The Fragrant Place* or *City of Balsam*: a city on the west border of the Ghôr, 6 miles from the Jordan, under the brow of a range of barren, precipitous mountains. The Jericho of Joshua's time was about 1½ miles north-west of the modern village of Eriha, and 20 miles north-east of Jerusalem, near the pure, sweet fountain (all the others in the neighbourhood are still brackish) called 'Ain es-Sultan and Elisha's Fountain, perhaps the one healed by him at the request of the inhabitants (2 *K.* 2.19-22). This Jericho was a royal city of high antiquity, the principal one in the valley of the Jordan, and referred to as well known in the Books of Numbers and Deuteronomy (*Num.* 22.1, 26.3, 63, 31.12, 33.48, 36.13; *Deut.* 32.49, 34.1; *Josh.* 13.32; *Jer.* 52.8). It was defended by walls and gates of considerable strength (*Josh.* 2.5, 15, 6.2, 5, 20, 12.9). Its citizens were wealthy (*Josh.* 6.24, 7.21), and the surrounding country fruitful (*Deut.* 34.3; *Judg.* 1.16, 3.13). The important, and indeed chief, fords of the Jordan crossed by Joshua were opposite Jericho, which was the first city of Palestine taken by him (*Josh.* 2.1, 2 ff.) after the two spies had returned. [RAHAB.] It being doomed by God, Joshua, on the fall of the walls, set fire to the city and razed it to the ground. Joshua pronounced a curse upon the man who should rebuild "this city Jericho" (*Josh.* 6.26). The penalty fell five hundred years afterwards on Hiel, of Bethel (1 *K.* 16.34). [ABIRAM, SEGUB.] A school of the prophets was established at Jericho, and was visited by Elijah and Elisha (2 *K.* 2.4-18). The city was taken by the Chaldeans (2 *K.* 25.5), but was repeopled after the return from the Captivity (*Ezra* 2.34; *Neh.* 3.2).

In the time of Christ, Jericho was the second city in Judæa. It was the scene of our Lord's cure of Bartimæus and of His visit to Zacchæus (*Matt.* 20.29; *Mk.* 10.46-52; *Lk.* 18.35, 19.1-10). At one time Jericho formed part of the property of Cleopatra, given to her by Antony, and by her leased to Herod the Great, who built many palaces and public buildings. It was finally destroyed by the Romans about the year 230 A.D.

Jericho has changed but little for many centuries, and is now a mean settlement of about fifty dwellings, encircled with a hedge of thorns as a protection against the Arabs. A

fine brook flows by it, emptying into the Jordan, which is about 3 miles away. The grounds near by bear good crops of dourra, Indian corn, rice, and onions. The people are Mohammedans, governed by a sheikh, and it is said that robbery and plunder form their chief occupation. The road leading from Jerusalem is still one of the most dangerous in all Palestine, both because of its physical character and from being the haunt of bandits. The foundations of the ancient city were excavated at the end of 1908.

Jeri'el.—*Founded by God*: a chief of Issachar (1 *Ch.* 7.2).

Jerijah.—[JERIAH.]

Jeri'moth.—[JEREMOTH.]

Jerioth.—*Curtains*: a wife of Caleb, the son of Hezron, if we should not amend the text, making Jerioth the name of the former husband of Caleb's wife (1 *Ch.* 2.18).

Jerobo'am I.—(?) *The people are many*: the son of Nebat and of Zeruah, "a widow woman," was born (perhaps out of wedlock) at Zereda (1 *K.* 11.26), and is stamped with the infamy of having "made Israel to sin" (1 *K.* 12.26-33, 15.34, etc.). He came under the notice of Solomon when the king was building Millo (apparently a part of the walls of Jerusalem), and was by him placed over the "charge" or levy of forced labour (*corvée*) imposed on the Ephraimites (1 *K.* 11.26, 27). His ambition was fostered by the prophet Ahijah, who promised that he should reign over ten of the tribes, and, if he obeyed God's laws, should be prospered as David was (1 *K.* 11.29-40). Solomon took the alarm, and attempted to apprehend Jeroboam, who thereupon fled to Egypt, where he remained until the death of Solomon. He then returned to his native town, and found that Rehoboam, who had succeeded to the throne of David, had already alienated ten of the tribes. These ten tribes, hearing of Jeroboam's return, "made him king over all Israel." Jeroboam fixed his residence at Shechem, which he fortified. He also rebuilt Penuel, a city beyond Jordan, putting it into a state of defence, in order to keep the tribes on that side of the Jordan quiet (1 *K.* 12.1-15).

But Jeroboam soon forgot the condition (1 *K.* 11.38) under which prosperity was promised. Fearing, no doubt, that, if the ten tribes went to the annual festivals at Jerusalem, they might be drawn away from him, he established idolatrous worship, with two chief shrines, at Dan and at Bethel (1 *K.* 12.28-30). His symbolic representation of Jehovah under the form of a calf probably was not due to Egyptian influence, but was a return to early Israelite and Canaanite ideas. He also built temples, and ordained priests of the lowest of the people, who were to be neither of the family of Aaron nor of the tribe of Levi (1 *K.* 12.31). God warned Jeroboam, through the unknown prophet, and by the withering and restoration of his arm (1 *K.* 13.1-10); and again by the mouth of the blind prophet Ahijah (1 *K.* 14.13-18). But Divine cautions were disregarded, Jeroboam and his house continuing in sin to their own loss (1 *K.* 13.34). After reigning twenty-two years, Jeroboam died, and was succeeded by his son Nadab (1 *K.* 13, 14.1-20).

Jeroboam II.—The son of Joash, king of Israel, and the fourth in the dynasty of Jehu. He reigned for forty-one years, and though he indulged in the idolatrous practices of the son of Nebat, yet God so far prospered him that his reign witnessed the restoration of the kingdom of the ten tribes from a state of decay to a pitch of extraordinary splendour. During this reign the prophets Amos, Hosea, and Jonah lived and taught. The events in the life of Jeroboam II. are to be found in 2 *K.* 14.23-29, and in writings of Hosea and Amos. He was perhaps the "saviour," promised in the reign of Jehoahaz, who should drive out the Syrians (2 *K.* 13.4, 14.26, 27). He did more, for he followed the retreating Syrians, and took their capital, Damascus (2 *K.* 14.28; *Amos* 1.3, 5), and recovered the whole of Solomon's dominion, according to the prophecy in *Amos* 6.14. But the old morality and the pure worship of God were not restored; vice and oppression were rife, while the worship of Jehovah was defiled by idolatry (*Hos.* 1.2, 4.12, 13, 14, 13.6; *Amos* 2.6-8, 4.1, 6.6). [AMOS, HOSEA, BETHEL.]

Jero'ham.—*May he receive mercy*: 1. Grandfather of the prophet Samuel (1 *Sam.* 1.1). 2. A Benjamite (1 *Ch.* 8.27). 3. Another Benjamite (1 *Ch.* 9.8). 4. A priest (1 *Ch.* 9.12). 5. Father of some of David's heroes (1 *Ch.* 12.7). 6. A Danite. Father of Azareel (1 *Ch.* 27.22). 7. A captain who helped Jehoiada to put Joash on the throne. Father of Azariah (2 *Ch.* 23.1).

Jerubba'al.—*Let Baal contend*: this name was bestowed upon Gideon by his father Joash when he destroyed the altar of Baal (*Judg.* 6.32). [GIDEON, and the next article.]

Jerubbe'sheth.—*Let shame contend*: another name given to Gideon by those who wished not to utter the word Baal in Jerubbaal (2 *Sam.* 11.21). [See also ISHBOSHETH, MEPHIBOSHETH, words of a similar construction.]

Jeru'el.—*Founded by God*: part of the wilderness of Judah, and the scene of a battle between the Ammonites, Moabites, Edomites, and Jehoshaphat (2 *Ch.* 20.16). The locality is unknown.

Jerusalem.—Under the *name* Urusalim, *i.e.* City of Salim or City of Peace, a town existed on the site of Jerusalem before the Israelites crossed the Jordan into Palestine. Letters in the Tel el-Amarna collection show that it was then (about 1400 B.C.) a place of some importance under a ruler subordinate to Egypt. The name appears in the form Jerusalem in *Josh* 10.1. The Jews identified it with the Salem of which Melchizedek was king (*Gen.* 14.18, and see *Ps.* 76.2). The modern Jewish and Christian inhabitants preserve the name Yerusalim; though under the Romans it was known as

Ælia Capitolina; and by the Moslems as El-Kuds, the Sanctuary, or by titles similarly indicating its associations.

In *situation*, Jerusalem lay on the boundary between the tribes of Judah and Benjamin, 32 miles from the Mediterranean, 18 miles from the Jordan, 20 miles from Hebron, and 36 miles from Samaria. It is built on the summit of the broad mountain ridge which traverses the country from north to south, on a double promontory projecting southward from the plateau, and is approachable only by wild mountain roads. This promontory is formed by two ravines, which render access difficult except from the north, and so constitute a natural defence. On the east side is the valley of Kidron, called also the valley of Jehoshaphat. On the south-west and the south is another ravine, the valley of Hinnom. These two ravines unite at Jacob's Well (Bir Eyab), at a depth of 670 feet lower than their starting-point on the upper plateau. The city with these tremendous natural defences of deep ravines and surrounding mountains is thus a compact mountain fastness (*Ps.* 87.1, 122.3, 125.1, 2).

The *history* of Jerusalem in the O.T. begins with the appearance of Melchizedek, king of Salem, who blessed Abraham (*Gen.* 14.18-20; cf. *Heb.* 7.1). In *Josh.* 10 appears Adoni-zedek, king of Jerusalem. He formed a coalition against the people of Gibeon, who had made terms with Joshua and the invading Israelites. Joshua took and executed the five confederate kings, including the king of Jerusalem; but though he attacked the cities of the other four, Jerusalem for the time escaped. It is named amongst the "uttermost cities of the tribe of the children of Judah" (*Josh.* 15.21, 63), with the note that the children of Judah could not drive out the Jebusites, its inhabitants, but that the invaders and invaded dwelt together. Its capture is recorded in *Judg.* 1.8. The Jebusites appear to have revived their confidence in the strength of their city. When David—whose capital was then at Hebron—attacked Jerusalem (2 *Sam.* 5) they derided him (2 *Sam.* 5.6). David's retort was an appeal to his men, who successfully assaulted the citadel, or "stronghold of Zion." David's capital was then transferred to Jerusalem, about the year 1000 B.C., and Jerusalem became "the city of David." To it he brought the ark from the house of Obed-edom (2 *Sam.* 6.12). Jerusalem was spared from the census plague (2 *Sam.* 24.16); and in gratitude David bought the threshing-floor of Araunah the Jebusite, built there an altar (2 *Sam.* 24.25), and prepared to raise there the Temple (1 *Ch.* 22.1-4), which Solomon built (1 *K.* 6.1-38). On the division of the kingdom, Jerusalem remained the capital of the two tribes left to Rehoboam (1 *K.* 14.21). In his reign it was taken by Shishak, king of Egypt (1 *K.* 14.25); under Jehoram by the Philistines and Arabians (2 *Ch.* 21.16, 17); and under Amaziah by Joash, king of Israel (2 *Ch.* 25.23, 24). In the reign of Ahaz an attack by Rezin, king of Syria, and Pekah, king of Israel, was unsuccessful (2 *K.* 16.5). So also was the attempt of Sennacherib, in the reign of Hezekiah (2 *K.* 18.19; 2 *Ch.* 32; *Isai.* 36.37). The sins of king and people under Manasseh led to the capture of the king and his deportation to Babylon (2 *Ch.* 33.9-11). Josiah effected at Jerusalem a religious and moral reformation (2 *Ch.* 34.3-5). Under Jehoiachin the city was besieged and taken by the forces of Nebuchadnezzar, king of Babylon, who deported the king and all save the poorest of his subjects to Babylon (2 *K.* 24.12-16). Zedekiah was placed on the throne, but rebelled. Jerusalem endured a prolonged siege by the forces of Nebuchadnezzar, but was taken, the Temple and the greater buildings were destroyed, and the walls broken down (2 *K.* 25). Under Cyrus, as recorded in Ezra, the people returned, the Temple was rebuilt, and the Law restored. Nehemiah restored the ruined walls (*Neh.* 3). Alexander the Great visited the city during the high-priesthood of Jaddua, who is mentioned in *Neh.* 12.11, 22.

On the death of Alexander, and the division of his conquests, Judæa lay on the borders of rival states—Egypt and Syria. As a result, it seldom enjoyed prolonged peace. Ptolemy Soter took the city about the year 320 B.C. It was strengthened and beautified under Simon the Just about 300 B.C. (*Ecclus.* 50). Antiochus the Great captured it in 203 B.C., but in 199 it was retaken by Scopas, the Alexandrian general. On the defeat of the Egyptians by Antiochus, Jerusalem again fell under his sway in 198. It was captured in 169 by Antiochus Epiphanes, who desecrated the Temple, and erected a pagan altar on the altar of Jehovah (*Dan.* 11.31); but in 165 Judas Maccabæus retook the city. Pompey captured it in 65 B.C., and the Parthians sacked it in 40 B.C. Herod the Great retook it in 37, and rebuilt the Temple, raising the building visited by our Lord. For the place of Jerusalem in the minds of the Hebrews see *Ps.* 122.6, 137.5, 6; *Isai.* 62.1, 7; and cf. 1 *K.* 8.38; *Dan.* 6.10; *Matt.* 5.35.

In the *N.T.* Jerusalem, though so prominent in the Gospels, loses its supremacy. The interest widens far beyond the bounds of Palestine. Rome, Corinth, Ephesus, and other great cities claim attention. Jerusalem the city is only referred to in three Epistles (*Rom.*, 1 *Cor.*, and *Gal.*). Outside the Gospels and the Acts, and the reference to "Jerusalem . . . above" and "the new Jerusalem," its name appears only nine times in the N.T. To it came the Wise Men from the East (*Matt.* 2.1). Joseph and Mary brought thither the infant Jesus (*Lk.* 2.22); and again went up with Him when He was twelve (*Lk.* 2.41-51). The people of Jerusalem were attracted by the ministry of John the Baptist (*Matt.* 3.5); but resisted the ministry of our Lord (*Lk.* 13.33, 34). [For reference to His ministry, trial, and death

at Jerusalem, see JESUS CHRIST.] At Jerusalem the infant Church remained by command (*Acts* 1.4) until Pentecost (*Acts* 2.1-36). There the Church grew, miracles attending the ministry of the Apostles (*Acts* 2–5). At Jerusalem Stephen was martyred (*Acts* 7.59), but when persecution grew, the Apostles remained at Jerusalem (*Acts* 8.1, 14, 12.1-19), where they were referred to on the question of circumcision (*Acts* 15). St. Paul first appears (as Saul) at Jerusalem (*Acts* 8.1), but had been a student there under Gamaliel (*Acts* 22.3). His visits to Jerusalem are recorded in *Acts* 9.26-28, 11.29, 30, 15.2-6, 21.17; and see *Gal.* 2.1-7. The poorer members of the Church at Jerusalem suffering under famine, the brethren of Macedonia and Achaia sent them help (*Acts* 11.29, 30; *Rom.* 15.25, 26; 1 *Cor.* 16.1-3). For the symbolical use of the name Jerusalem, see *Gal.* 4.25, 26; *Heb.* 12.22; *Rev.* 3.12, 21.2, 10.

The *later history* of Jerusalem was as chequered as the earlier. The destruction under Titus (70 A.D.) was the consummation of a siege which occupied about 100,000 men for nearly five months. It is described by Josephus and referred to by Tacitus. The city was defended with desperate valour, and the total loss of life entailed in the siege has been estimated at a million. The Emperor Hadrian visited Jerusalem in 130 A.D., rebuilt the city, suppressing a serious revolt of the Jews (132–135 A.D.), and called it Ælia Capitolina. The Emperor Constantine and his mother, Helena, inaugurated a new era. The sacred sites were investigated, and the Church of the Resurrection was dedicated in the year 336. The pagan reaction under Julian was marked by an attempt to rebuild the Temple. The Jews received the proposal with enthusiasm; but the early stages of the work were attended with portents deemed supernatural, and the project was abandoned. In 614 the Persians sacked the city, when 90,000 Christians were slain. Heraclius retook it in 628; but in 637 it fell to the Saracens. The crusader, Godfrey of Bouillon, wrested it from the Moslems in 1099; and Saladin recaptured it in 1187.

The *walls* of Jerusalem have occasioned much controversy. Towards the north, three walls at one time existed, but their precise lines are uncertain. Jerusalem was, no doubt, a walled city early in its history, and its fort or citadel filled the Jebusites with confidence (2 *Sam.* 5.6). David, on capturing the stronghold, appears to have increased the fortified area (2 *Sam.* 5.9). Solomon added to the walls (1 *K.* 3.1, 9.15). Jehoash, king of Israel, on capturing Amaziah, king of Judah, broke down a long stretch of wall (2 *K.* 14.13). Nebuzaradan, Nebuchadnezzar's "captain of the guard," destroyed the walls more thoroughly (2 *K.* 25; *Neh.* 1.3, 2.13; *Jer.* 52.14). Nehemiah's operations were by way of restoring that which had existed. When the Romans besieged the city in 70 A.D., they had to deal on the north side not only with two ancient walls, but also with the third, which had not existed in the time of our Lord, built by Agrippa I., in the time of Claudius Cæsar, still further to enlarge the city. The modern wall of Jerusalem may follow the line of this third wall along its northern course.

Many *Gates* of Jerusalem are mentioned in the O.T.; but more than one name may have been applied to the same gate. The references are as follows:—

The Corner Gate (2 *K.* 14.13; 2 *Ch.* 25.23, 26.9; *Jer.* 31.38).

The Gate of Ephraim (2 *K.* 14.13; 2 *Ch.* 25.23; *Neh.* 8.16, 12.39).

The Gate of Joshua (2 *K.* 23.8).

The Gate "between two walls, which is by the king's garden" (2 *K.* 25.4; *Jer.* 39.4).

The Horse Gate (2 *Ch.* 23.15; *Neh.* 3.28; *Jer.* 31.40).

The Valley Gate (2 *Ch.* 26.9; *Neh.* 2.13, 15).

The Fish Gate (2 *Ch.* 33.14; *Neh.* 3.3, 12.39).

The Dung Gate (*Neh.* 2.13, 3.13, 12.31).

The Gate of the Fountain (*Neh.* 2.14, 3.15).

The Sheep Gate (*Neh.* 3.1, 32, 12.39).

The Old Gate—gate of the old city, or of the old wall, R.V. marg.—(*Neh.* 3.6, 12.39).

The Water Gate (*Neh.* 3.26, 8.1, 3, 16, 12.37).

The East Gate (*Neh.* 3.29; in *Jer.* 19.2 the R.V. has "gate of Harsith," or, "the gate of potsherds," marg.).

The Gate Miphkad—the gate of Hammiphkad, R.V.—(*Neh.* 3.31).

The Prison Gate—gate of the ward, R.V.—(*Neh.* 12.39).

The Gate of Benjamin (*Jer.* 37.13, 38.7).

The Middle Gate (*Jer.* 39.3).

The following *streets* of Jerusalem find mention in the O.T.: The East Street (2 *Ch.* 29.4); the street of the house of God (*Ezra* 10.9); the street that was before the water gate (*Neh.* 8.1, 3, 16); the street of the gate of Ephraim (*Neh.* 8.16); the bakers' street (*Jer.* 37.21).

The *roads* leading out of Jerusalem are said to have had special care from Solomon, who paved them with black basalt brought from beyond the Jordan. There were but two main lines of travel leading into the city. The first was from the Jordan valley, by way of Jericho and the Mount of Olives, and was used by travellers north and east (2 *Sam.* 15.16; *Lk.* 17.11, with 18.35), from Damascus, and from the country about Samaria (2 *Ch.* 28.15). This route is used by travellers to the present time. The second road ran from the great maritime plain of Philistia and Sharon, and led by the two Bethhorons up to the high ground at Gibeon. From there it turned south, and approached Jerusalem by Ramah and Gibeah. This was the road used by armies in approaching the city. A third road, little traversed, communicated with the hilly districts to the south.

The *modern Jerusalem* is a walled city, about 2½ miles in circumference, connected by railway with the seaport of Jaffa. The population—which includes Jews, Moslems, and Christians

of the Greek, Roman, and Protestant Churches—has grown rapidly in recent years. In 1873 it was estimated at 20,000; in 1911 at 80,000. The Jewish element owes something of its growth to encouragement from external sources. The compactness of the city to the view is somewhat impaired by the great pile of Russian buildings to the north-west, as well as by the smaller group surrounding the "Tomb of David" to the south. Within the walls the houses are for the most part crowded closely together, and there are few open spaces. The traveller sees no streets of palaces. Instead, he finds himself encompassed on every side by walls of rude masonry, the dull uniformity of which is broken by the occasional protrusion of a small grated window. In the irregular and almost forsaken streets, meanness, misery, and filth appear on every side. To the native population very few of the streets have names. Some are a succession of arched avenues; in others, the opposite houses nearly meet overhead, or a canopy of old mats and planks is placed across, so low as scarcely to allow a pedestrian to pass beneath. The footpaths are only partially paved, and, in many instances, are as rugged and steep as a mountain road, and so narrow that two laden camels can with difficulty pass each other. The shops are few, mean, and dirty, the chief business being done at the bazaars.

The Church of the Holy Sepulchre is one of the chief buildings of the city. It is built over the old traditional site of Calvary, and is visited by every pilgrim. It is found necessary to keep a guard at the church, to preserve order among the members of the Greek and Roman Churches. This is particularly necessary at Easter, when the number of pilgrims is greatest.

The Mosque of Omar, more properly the "Dome of the Rock," with its extensive area, its verdant lawn, and groups of olive and cypress trees, occupies nearly one-eighth of the whole city. It is a splendid building, beautiful inside and out, and is held by many to stand upon the site of the Temple of Solomon.

After much controversy, Jerusalem was made, in 1840, the seat of a Protestant bishopric. The controversy was revived in an acute form when, after a vacancy of some years, the see was filled by the appointment of an English bishop in 1887. The Church Missionary Society and the London Jews' Society have stations at Jerusalem.

Jeru'sha, Jeru'shah.—*Taken possession of*: the daughter of Zadok, wife of king Uzziah, and mother of king Jotham (2 *K.* 15.33; 2 *Ch.* 27.1).

Jesai'ah.—*Salvation of Jehovah*: 1. Grandson of Zerubbabel (1 *Ch.* 3.21). 2. A Benjamite (*Neh.* 11.7).

Jeshai'ah.—Identical with Jesaiah and Isaiah. 1. A musician in the Temple service, and chief of the eighth course of singers (1 *Ch.* 25.3). 2. A descendant of Eliezer, son of Moses, and one of David's treasurers (1 *Ch.* 26.25). 3. Chief of the Merarites, who went up with Ezra (*Ezra* 8.19). 4. A son of Elam, who went up with Ezra (*Ezra* 8.7).

Jesha'nah.—(?) *Ancient city*: a town taken by Abijah from Jeroboam (2 *Ch.* 13.19). It is thought to have been identified with Ain Sinai, a village near Bethel, which place is mentioned in our text as coupled with Jeshanah.

Jeshare'lah.—The same as Asarelah. A son of Asaph in the time of David (1 *Ch.* 25.14).

Jeshebe'ab.—(?) *Seat of the father*: the leader of the fourteenth course of priests (1 *Ch.* 24.13).

Je'sher.—*Rightness* or *uprightness*: a son of Caleb (1 *Ch.* 2.18).

Jeshi'mon.—*A waste place, desert*: the desolate desert tract of country in the south of Palestine. It extends on both sides of the Dead Sea (*Num.* 21.20; 1 *Sam.* 23.19).

Jeshi'shai.—(?) *Of ancient descent*: an ancestor of the Gadites (1 *Ch.* 5.14).

Jeshoha'iah.—(?) *Jehovah crouches*: the chief of a Simeonite family. He took part in the raid upon the Hamites (1 *Ch.* 4.36) in the time of Hezekiah.

Jeshu'a.—*Jehovah is salvation*: 1. A contracted form of Jehoshua. In *Neh.* 8.17 Joshua, the son of Nun, is called Jeshua. [JOSHUA.] 2. A priest of David's time (1 *Ch.* 24.11). He is also called Jeshuah. 3. A Levite who distributed the tithes to the priests in the time of Hezekiah (2 *Ch.* 31.15).

4. The son of Jehozadak the high-priest, an office which he himself held (*Ezra* 2.2; *Neh.* 7.7). He returned from the Babylonish Captivity with Zerubbabel, and took part in the rebuilding of the Temple. He showed great energy and courage in the re-establishment of the country, and it was mainly through his efforts that the Temple services were resumed so soon after the return (*Ezra* 3). His efforts were delayed by the Samaritans [SANBALLAT] for fourteen years. But at the end of that time the Temple was finished, and dedicated at the celebration of the Passover (*Ezra* 6.15-22). His piety, his high character, and the importance of his work in the settlement of his countrymen in their own land, have gained for him the honour of being a type of Christ (*Zech.* 3.8). In the beginning of the same chapter of Zechariah he represents Israel, and is assured of pardon and restoration (*Zech.* 3.1-7).

5. A branch of the tribe of Judah that returned with Zerubbabel (*Ezra* 2.6; *Neh.* 7.11). 6. Another priest and leader who returned with Zerubbabel (*Ezra* 2.36). 7. Father of a Levite who returned with Ezra (*Ezra* 8.33). 8. Father of Ezer, who repaired the wall (*Neh.* 3.19). 9. A Levite who sealed the covenant (*Neh.* 10.9). 10. A town near Beersheba, reoccupied by Judah after the return from the Captivity. Its modern name is S'Aweh (*Neh.* 11.26).

Jeshu'run, Jesu'run.—*The upright one*: a poetical expression used to denote the people

of Israel in its ideal character (*Deut.* 32.15). In *Isai.* 44.2 the word is wrongly written Jesurun.

Jesi'ah.—1. One of David's mighty men (1 *Ch.* 12.6). 2. (1 *Ch.* 23.20). [JESHIAH and ISHIAH.]

Jesimi'el.—*God establishes*: a Simeonite prince in the time of Hezekiah (1 *Ch.* 4.36).

Jes'se.—The father of David. A son of Obed and grandson of Boaz and Ruth (*Ruth* 4.17). He is the only one of his name, and was generally called "Jesse the Bethlehemite" (1 *Sam.* 16.1-18). From the time of the Exodus the family was a famous one, belonging to the house of Pharez. [NAHSHON, NAASON.] In 1 *Sam.* 17.12 he is given his full title of "that Ephrathite of Bethlehem-Judah." Jesse had eight sons living with him at Bethlehem, where he was in honour, though he was not one of the elders of the town (1 *Sam.* 16.4, 5, 10, 17.12). His property consisted of flocks of sheep, under the care of David (1 *Sam.* 16.11). Even after David had become famous and powerful he is still called the "son of Jesse" (1 *Ch.* 29.26). The prophet Isaiah puts the name of Jesse on a pinnacle of honour—"And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots" (*Isai.* 11.1, and see also 11.10).

Je'sui.—An Asherite (*Num.* 26.44). Elsewhere his name appears as Isui (*Gen.* 46.17) and Ishuai (1 *Ch.* 7.30).

Jes'uites.—The descendants of the above (*Num.* 26.44).

Jesus.—*Saviour*: 1. The Greek form of the name of Joshua, the son of Nun. So in *Acts* 7.45; *Heb.* 4.8. 2. In *Col.* 4.11 St. Paul writes lovingly of "Jesus, which is called Justus." This Jesus was a Jewish Christian, who was one of the Apostle's fellow-workers at Rome, and was a great comfort to him. [JOSE.]

Jesus Christ.—No attempt can be made in this article to deal with all the subjects associated with the life and work of our Lord. Reference must also be made to other articles as here noted.

I. *The names of our Lord* are used in the N.T. in a manner which has significance. "Jesus," the Greek equivalent of the Hebrew "Joshua" ("Jehovah is deliverance"), the name given before the birth of our Lord (*Matt.* 1.21; *Lk.* 1.31), is that most frequently used in the Gospels. Alone as "Jesus" it appears more than 600 times; as "Jesus Christ" five or six times; and never as "Christ Jesus." "Christ," from the Greek for "Anointed," the equivalent of "Messiah," is used alone only some 50 times in the Gospels. In the Epistles and the Revelation, however, the personal name Jesus is used sparingly, unless associated with the title "Lord" or "Christ." The transition is natural, and suggests the theme of apostolic preaching. "This Jesus . . . is the Christ" (*Acts* 17.3).

II. *There may be discerned a preparation for Christ in the world at large.* The coming was not an isolated act, but an act strictly related to the history of mankind. He came "in the fulness of the time" (*Gal.* 4.4), in respect of the world as well as of the Jewish people. Politically, the world was ready for the rapid growth of a new religion by the consolidation of the Roman Empire. There were ease of communication, orderly conditions, and a language (Greek) as useful to the traveller as is the English of to-day. Religiously, the world, by the development of the Roman Empire, had suffered the loss of vitality in the separate religions of its various peoples. Their diminished power suggested the need of some central faith—a need not met by the deification of the Emperor himself. Philosophy sought to point the way to such a faith. It had failed. Despite the work of many men of lofty ideals, Society went from bad to worse. The moral condition of the Pagan world had reached a depth of vileness for which no remedy was apparent. The conditions indicated by St. Paul in *Rom.* 1 are even more definitely presented by the historians, poets, and playwrights of paganism.

What wonder that at this time an intolerable weariness had descended on the world, and that self-murder was practised by the nobler as well as the baser members of the community, and was not condemned even by a Marcus Aurelius? It was at such a period that there spread a belief that some new crisis was at hand—a belief which found a more definite expression in the Messianic hope of the Jews.

The preparation for Christ in Hebrew history may be studied in the development of that Messianic hope. When the "fulness of the time" was come, men were looking for an Elijah or one of the prophets to prepare the way of the new King (*Mk.* 6.15, 8.28; *John* 1.21, 6.14), or, like Simeon and Joseph of Arimathæa, waited for the promised consolation (*Mk.* 15.43; *Lk.* 2.25). When John the Baptist came, men questioned whether he were the promised Christ (*Lk.* 3.15). The Jewish world was in expectation, even though, when the Promised One "came unto His own," they that were His own "received Him not" (*John* 1.11). [CHRONOLOGY OF N.T., MESSIAH.]

III. Our main authorities for the *life of our Lord* are the four Gospels. Instead, therefore, of summarising the Life in a narrative form, it may be more convenient to supply a synopsis in the form of a harmony of the Gospels.

This method of presenting the story of our Lord's life on earth has also the advantage of suggesting some distinctive characteristics of each Gospel. The contrast between the Synoptic Gospels (Matthew, Mark, and Luke) and the Gospel according to St. John in their treatment of the life of our Lord is at once apparent. [See each GOSPEL under its title.]

EVENTS	MATT.	MARK	LUKE	JOHN
PART I.—BIRTH AND CHILDHOOD OF OUR LORD.				
SECT.	ch. ver.	ch. ver.	ch. ver.	ch. ver.
1. The Genealogies	1. 1–17	..	3. 23–38	
2. The birth of John announced to Zacharias.—*Jerusalem*	..	..	1. 5–25	
3. The birth of Jesus announced to Mary.—*Nazareth*	.	..	1. 26–38	
4. Mary's visit to Elisabeth, and her song of praise.—*Jutta?*	..	..	1. 39–56	
5. The birth of John the Baptist.—*Jutta?*	..	..	1. 57–80	
6. An angel appears to Joseph.—*Nazareth*	1. 18–25			
7. The birth of Jesus.—*Bethlehem*	..	..	2. 1–7	
8. Angelic message to the shepherds.—*Near Bethlehem*	..	..	2. 8–20	
9. The Circumcision; Presentation in the Temple.—*Bethlehem and Jerusalem*	..	..	2. 21–38	
10. The visit of the Magi.—*Jerusalem and Bethlehem*	2. 1–12			
11. The flight into Egypt. Herod's cruelty. The return from Egypt to Nazareth	2. 13–23	..	2. 39, 40	
12. At twelve years of age Jesus goes to the Passover.—*Jerusalem*	..	..	2. 41–52	
PART II.—ANNOUNCEMENT AND INTRODUCTION OF OUR LORD'S PUBLIC MINISTRY.				
13. The ministry of John the Baptist.—*The Desert. The Jordan*	3. 1–12	1. 1–8	3. 1–18	
14. The baptism of Jesus.—*The Jordan*	3. 13–17	1. 9–11	3. 21–23	
15. The Temptations.—*Desert of Judæa*	4. 1–11	1. 12, 13	4. 1–13	
16. Testimony of John the Baptist to Jesus.—*Bethabara*	..	..	..	1. 15–34
17. Two of John's disciples follow Jesus. Andrew brings Peter to Him	..	..	..	1. 35–42
18. Jesus returns to Galilee. Philip becomes His disciple, and brings Nathanael to Him	..	..	..	1. 43–51
19. The marriage at Cana in Galilee. Visit to Capernaum	..	..	..	2. 1–12
PART III.—FROM THE FIRST PASSOVER DURING OUR LORD'S PUBLIC MINISTRY UNTIL THE SECOND.				
20. Jesus goes up to Jerusalem to the Passover. He cleanses the Temple	..	..	..	2. 13–25
21. Nicodemus visits Him at night.—*Jerusalem*	..	..	..	3. 1–21
22. Jesus leaves Jerusalem, but remains in Judæa and makes disciples. Further testimony of John the Baptist.—*Ænon*	..	..		3. 22–36
23. Jesus departs for Galilee after John is cast into prison	4. 12	1. 14	4. 14	4. 1–3
24. He converses with a woman of Sychar at Jacob's well. Samaritans believe on Him	..	..	..	4. 4–42
25. He arrives in Galilee, and teaches publicly	4. 17	1. 14, 15	4. 14, 15	4. 43–45
26. He comes again to Cana in Galilee; heals the son of a nobleman at Capernaum	..	..	..	4. 46–54
27. Jesus at Nazareth; is there rejected; goes to Capernaum, fixes His abode there, and teaches publicly on the Sabbath	4. 13–16	..	4. 16–31	

EVENTS	MATT.	MARK	LUKE	JOHN
SECT.	ch. ver.	ch. ver.	ch. ver.	ch. ver.
28. The call of Peter, Andrew, James, and John, and the miraculous draught of fishes.[1]—*Sea of Galilee: near Capernaum*	4. 18–22	1. 16–20	5. 1–11	
29. Jesus heals a demoniac in the synagogue.—*Capernaum*	..	1. 21–28	4. 31–37	
30. He heals Peter's wife's mother, and many others	8. 14–17	1. 29–34	4. 38–41	
31. He makes His first circuit with His disciples throughout Galilee	4. 23–25	1. 35–39	4. 42–44	
32. He heals a leper. He retires from the town to desert places	8. 2–4	1. 40–45	5. 12–16	
33. He returns to Capernaum. The people flock to Him. He heals a paralytic	9. 2–8	2. 1–12	5. 17–26	
34. He calls Matthew	9. 9	2. 13, 14	5. 27, 28	
PART IV.—FROM THE SECOND[2] PASSOVER UNTIL THE THIRD.				
35. Jesus at Jerusalem at the Passover; heals an infirm man at the Pool of Bethesda on the Sabbath. The Jews seek to kill Him	..	.	..	5. 1–47
36. The disciples pluck ears of corn on the Sabbath.—*On the way to Galilee?*	12. 1–8	2. 23–28	6. 1–5	
37. Healing of a withered hand on the Sabbath.—*Galilee*	12. 9–14	3. 1–6	6. 6–11	
38. Jesus withdraws to the Sea of Galilee, and is followed by great multitudes. He heals many	12. 15–21	3. 7–12		
39. He retires to the mountain, and chooses the Twelve; the people follow Him.—*Near Capernaum*	10. 2–4	3. 13–19	6. 12–19	
40. The Sermon on the Mount	5. 1 to 8. 1	..	6. 20–49	
41. Healing of a centurion's servant.—*Capernaum*	8. 5–13	..	7. 1–10	
42. Jesus raises a widow's son at Nain. His fame spreads through all the neighbourhood and in Judæa	..	..	7. 11–17	
43. John the Baptist in prison sends disciples to Jesus.—*Galilee*	11. 2–19	..	7. 18–35	
44. Jesus upbraids the inhabitants of Chorazin, Bethsaida, and Capernaum.	11. 20–30			
45. While sitting at meat with a Pharisee, Jesus is anointed by a penitent woman.—*Capernaum?*	..	..	7. 36–50	
46. Jesus, with the Twelve, makes a second circuit in Galilee	..	..	8. 1–3	
47. He heals a demoniac. The scribes and Pharisees charge Him with being in league with Satan.—*Galilee*	12. 22–37	3. 19–30	11. 14, 15, 17–23	
48. Our Lord refuses their request of a sign	12. 38–45	..	11. 16, 24–36	
49. His reference to His mother and brethren	12. 46–50	3. 31–35	8. 19–21	
50. At a Pharisee's table, He exposes the hypocrisy of the Pharisees and scribes	..	..	11. 37–54	
51. He discourses upon hypocrisy, worldliness, and unwatchfulness	..	..	12. 1–59	
52. Our Lord's observations upon the slaughter of certain Galileans. Parable of the barren fig-tree	..	..	13. 1–9	

[1] This "call" is regarded by many expositors as given on at least two distinct occasions: see Dr. E. R. Conder, *Outlines of the Life of Christ*, p. 73.

[2] It is here assumed that the "feast of the Jews," mentioned in *John* 5.1, was the Passover. The *third* Passover is the one mentioned in *John* 6.4.

EVENTS	MATT.	MARK	LUKE	JOHN
SECT.	ch. ver.	ch. ver.	ch. ver.	ch. ver.
53. A great multitude collect around Him; and He addresses them out of a vessel on the lake. Parable of the sower	13. 1–23	4. 1–25	8. 4–18	
54. Parables of the tares, the grain of mustard seed, the leaven, the hidden treasure, the pearl of great price, and the drag-net	13. 24–53	4. 26–34		
55. Jesus crosses the lake with His disciples, and stills a storm	8. 18–27	4. 35–41	8. 22–25 9. 57–62	
56. The two demoniacs of Gadara.—*S.E. coast of Sea of Galilee*	8. 28 9. 1	5. 1–21	8. 26–40	
57. The feast at Levi's house, with publicans and sinners.—*Capernaum*	9. 10–13	2. 15–17	5. 29–32	
58. The question of John's disciples on fasting; and our Lord's reply	9. 14–17	2. 18–22	5. 33–39	
59. Raising of Jairus's daughter; and healing of a woman with an issue of blood	9. 18–26	5. 22–43	8. 41–56	
60. Two blind men healed, and a dumb spirit cast out.—*Capernaum?*	9. 27–34			
61. Jesus teaches in His own country, and is rejected.—*Nazareth*	13. 54–58	6. 1–6		
62. A third circuit throughout the country. The Twelve sent forth	9. 35 to 11. 1	6. 6–13	9. 1–6	
63. Herod, hearing of Jesus, supposes Him to be John the Baptist, whom he had just before beheaded	14. 1–12	6. 14–29	9. 7–9	
64. The Twelve return to Jesus. He retires with them to a desert place on the other side of the Sea of Galilee; is followed by a multitude, and feeds five thousand	14. 13–21	6. 30–44	9. 10–17	6. 1–14
65. The disciples return across the Sea of Galilee; Jesus comes to them walking upon the water. He goes to Gennesaret, and great multitudes resort to Him	14. 22–36	6. 45–56	..	6. 15–21
66. The people seek Jesus and find Him at Capernaum. He teaches in the synagogue. Many disciples are offended, and leave Him. Peter's confession	..	..	..	6. 22–71 7. 1
PART V.—FROM THE THIRD PASSOVER UNTIL OUR LORD'S ARRIVAL AT BETHANY, SIX DAYS BEFORE THE FOURTH.				
67. Pharisees and scribes from Jerusalem object to the disciples disregarding the tradition of the elders. Our Lord's reply.—*Capernaum*	15. 1–20	7. 1–23		
68. Jesus goes to the borders of Tyre and Sidon. A Syrophenician woman obtains deliverance for her daughter	15. 21–28	7. 24–30		
69. He returns through Decapolis to a mountain near the Sea of Galilee. Great multitudes follow Him; He heals many, and feeds four thousand	15. 29–38	7. 31 to 8. 9		
70. Jesus sends away the people, and crosses the lake to Dalmanutha. The Pharisees and Sadducees again require a sign	15. 39 16. 1–4	8. 10–12		
71. Jesus again crosses the lake. The disciples cautioned against the leaven of the Pharisees, etc.	16. 4–12	8. 13–21		

EVENTS	MATT.	MARK	LUKE	JOHN
SECT.	ch. ver.	ch. ver.	ch. ver.	ch. ver.
72. A blind man healed.—*Bethsaida* (*Julias*)	..	8. 22–26		
73. Jesus goes to the region of Cæsarea Philippi. Peter and the other disciples again profess their faith in Him	16. 13–20	8. 27–30	9. 18–21	
74. He foretells His own death and resurrection, and the trials of His followers. —*Region of Cæsarea Philippi*	16. 21–28	8. 31–38 9. 1	9. 22–27	
75. Our Lord's transfiguration and subsequent discourse	17. 1–13	9. 2–13	9. 28–36	
76. Healing of a demoniac, whom the disciples could not heal	17. 14–21	9. 14–29	9. 37–43	
77. Jesus again foretells His own death and resurrection.—*Galilee*	17. 22, 23	9. 30–32	9. 43–45	
78. The tribute-money miraculously provided.—*Capernaum*	17. 24–27	9. 33		
79. The disciples contend who shall be the greatest. Jesus exhorts to humility, forbearance, and brotherly love	18. 1–35	9. 33–50	9. 46–50	
80. The Seventy instructed and sent out. —*Samaria*	..	..	10. 1–16	
81. Jesus finally leaves Galilee, to go up to Jerusalem to the feast of Tabernacles. A Samaritan village refuses to receive Him	..	..	9. 51–56	7. 2–10
82. Ten lepers cleansed.—*Samaria?*	..	..	17. 11–19	
83. Jesus at Jerusalem at the festival of Tabernacles (*about six months after the third passover*). He teaches in the Temple. The rulers attempt to seize Him	..	..	..	7. 11–53 8. 1
84. His judgment is asked on a woman guilty of adultery.—*Jerusalem*	..	..	..	8. 2–11
85. Further public teaching of our Lord. He reproves the unbelieving Jews, and they attempt to stone Him	..	..	..	8. 12–59
86. Reply to the question of a lawyer. Parable of the good Samaritan	..	..	10. 25–37	
87. Jesus at the house of Martha and Mary. *Bethany*	..	..	10. 38–42	
88. The disciples again taught how to pray. *Near Jerusalem*	..	..	11. 1–13	
89. The Seventy return, having accomplished their mission	..	..	10. 17–24	
90. A man born blind is healed on the Sabbath. Questions and objections. —*Jerusalem*	..	..	..	9. 1–41 10. 1–21
91. Jesus in the Temple at the festival of Dedication (*about three months after the feast of Tabernacles:* § 83). The Jews seek to seize Him; He retires beyond Jordan; and many resort to Him	..	..	..	10. 22–42
92. He is informed of the sickness of Lazarus, goes to Bethany, and raises Lazarus from the dead	..	..	..	11. 1–46
93. The Jewish council determine to put Jesus to death. He retires with His disciples to Ephraim near the wilderness	..	..	..	11. 47–54
94. He withdraws beyond Jordan, and is followed by multitudes. He heals an infirm woman on the Sabbath	19. 1, 2	10. 1	13. 10–21	
95. He goes through Peræa towards Jerusalem, teaching on His way. Some Pharisees warn Him respecting Herod	..	..	13. 22–35	

EVENTS	MATT.	MARK	LUKE	JOHN
SECT.	ch. ver.	ch. ver.	ch. ver.	ch. ver.
96. He dines with a chief Pharisee on the Sabbath, and addresses the guests. Parable of the great supper.—*Perœa*	..	..	14. 1–24	
97. He teaches the multitude what is required of true disciples	..	..	14. 25–35	
98. Publicans and sinners flock to Him. The Pharisees murmur. Parables of the lost sheep, the lost piece of silver, and the prodigal son	..	..	15. 1–32	
99. Parable of the unjust steward	..	..	16. 1–13	
100. The Pharisees reproved. Parable of the rich man and Lazarus	..	..	16. 14–31	
101. Jesus inculcates forbearance, faith, and humility	..	..	17. 1–10	
102. Reply to the question of the Pharisees concerning the coming of the kingdom of God	..	..	17. 20–37	
103. Parables: the importunate widow; the Pharisee and publican	..	..	18. 1–14	
104. Precepts as to divorce	19. 3–12	10. 2–12		
105. Jesus receives and blesses little children	19. 13–15	10. 13–16	18. 15–17	
106. A rich young ruler rejects the terms of discipleship. Parable of the labourers in the vineyard	19. 16–30 20. 1–16	10. 17–31	18. 18–30	
107. On the way to Jerusalem, Jesus a third time foretells His death and resurrection	20. 17–19	10. 32–34	18. 31–34	
108. The ambitious request of James and John	20. 20–28	10. 35–45		
109. Healing of two blind men near Jericho	20. 29–34	10. 46–52	18. 35 19. 1	
110. Visit to Zacchæus.—*Jericho*	..	..	19. 2–10	
111. Parable of the ten servants entrusted with ten pounds	..	..	19. 11–28	
112. Jesus arrives at Bethany six days before the Passover. Those who have come up to the festival inquire after Him; and many come to Him at Bethany	..	..	..	11. 55–57 12. 1, 9–11
PART VI.—THE LAST PASSOVER WEEK.				
113. *First day of the week.* Jesus enters Jerusalem publicly, and at night returns to Bethany	21. 1–11, 14–17	11. 1–11	19. 29–44	12.12–19
114. *Second day of the week.* He goes into Jerusalem; on His way, curses the barren fig-tree; expels the traders from the Temple; and in the evening returns again to Bethany	21.12, 13, 18, 19	11. 12–19	19. 45, 46	
115. *Third day of the week.* He again goes into the city in the morning, passing by the withered fig-tree	21. 20–22	11. 20–26		
116. He teaches in the Temple. His authority is questioned. Parables of the two sons, and of the vineyard let out to husbandmen	21. 23–46	11. 27–33 12. 1–12	19. 47, 48 20. 1–19 21. 37, 38	
117. Parable of the marriage feast	22. 1–14			
118. Question of the Pharisees and Herodians concerning payment of tribute to Cæsar	22. 15–22	12. 13–17	20. 20–26	
119. Question of the Sadducees as to the resurrection	22. 23–33	12. 18–27	20. 27–40	
120. A lawyer questions Jesus. The two great commandments	22. 34–40	12. 28–34		

EVENTS	MATT.	MARK	LUKE	JOHN
SECT.	ch. ver.	ch. ver.	ch. ver.	ch. ver.
121. Our Lord's question respecting the Son of David	22. 41–46	12. 35–37	20. 41–44	
122. Warnings against the example of the scribes and Pharisees. Woes against them. Lamentation over Jerusalem	23. 1–39	12. 38, 40	20. 45–47	
123. The widow's offering to the Temple treasury	..	12. 41–44	21. 1–4	
124. Certain Greeks desire to see Jesus. The unbelief of the Jews	..	..	..	12. 20–50
125. Jesus leaves the Temple; and on the Mount of Olives, on His way to Bethany, foretells its destruction and the overthrow of the Jewish state	24. 1–42	13. 1–37	21. 5–36	
126. He proceeds to speak of His final coming to judgment. Parables of the ten virgins and the five talents	24. 43–51 25. 1–46			
127. *Fourth day of the week* (*beginning at sunset*). The rulers conspire to seize Jesus secretly and put Him to death. At a supper at Bethany, He is anointed by Mary. Judas lays his plan; Jesus remaining at Bethany this day	26. 1–16	14. 1–11	22. 1–6	12. 2–8
128. *Fifth day of the week.* Jesus sends two disciples to the city to make preparation for the Passover, and Himself repairs thither in the afternoon	26. 17–19	14. 12–16	22. 7–13	
129. *Sixth day of the week* (*beginning at sunset*). Jesus celebrates the paschal supper with the Twelve. They contend who shall be the greatest	26. 20	14. 17	22. 14–18, 24–30	
130. Jesus washes His disciples' feet	..	..	..	13. 1–20
131. He foretells His betrayal, and points out the traitor. Judas withdraws	26. 21–25	14. 18–21	22. 21–23	13. 21–35
132. He foretells the fall of Peter, and the dispersion of the Twelve	26. 31–35	14. 27–31	22. 31–38	13. 36–38
133. He institutes the Lord's Supper 1 *Cor.* 11. 23–25	26. 26–29	14. 22–25	22. 19, 20	
134. Our Lord's valedictory address to His disciples: His intercessory prayer	..	..	..	14. 1 to 17. 26
135. His agony in Gethsemane	26. 30, 36–46	14. 26, 32–42	22. 39–46	18. 1
136. He is betrayed, and made prisoner	26. 47–56	14. 43–52	22. 47–53	18. 2–12
137. He is brought before the high priest in the night. Peter thrice denies Him	26. 57, 58, 69–75	14. 53, 54, 66–72	22. 54–62	18. 13–18, 25–27
138. In the morning He is brought before the high priest and the council. He declares Himself to be the Christ; is condemned and mocked	26. 59–68	14. 55–65	22. 63–71	18. 19–24
139. The chief priests and rulers take Him before Pilate, in order to obtain His crucifixion	27. 1, 2, 11–14	15. 1–5	23. 1–5	18. 28–38
140. Pilate pronounces Him innocent, but sends Him to Herod: Herod sends Him back to Pilate	..	..	23. 6–12	
141. Pilate seeks to release Him; but finally delivers Him up to be crucified. He is scourged and mocked	27. 15–30	15. 6–19	23. 13–25	18. 39 to 19. 6
142. Judas repents, and hangs himself *Acts* 1. 18, 19	27. 3–10			
143. Jesus is led away to be crucified	27. 31–34	15. 20–23	23. 26–33	19. 16, 17
144. The crucifixion	27. 35–44	15. 24–32	23. 33–43	19. 18–27
145. Jesus expires on the cross. Supernatural signs accompany His death: the testimony of the centurion	27. 45–56	15. 33–41	23. 44–49	19. 28–30
146. The taking down of the body from the cross. The burial	27. 57–61	15. 42–47	23. 50–56	19. 31–42

EVENTS	MATT.	MARK	LUKE	JOHN
SECT.	ch. ver.	ch. ver.	ch. ver.	ch. ver.
147. *Seventh day of the week.* The guard set at the sepulchre	27. 62–66			
PART VII.—OUR LORD'S RESURRECTION, HIS SUBSEQUENT APPEARANCES TO HIS DISCIPLES, AND HIS ASCENSION.				
148. *First day of the week.* The resurrection. —*Jerusalem*	28. 2–4	16. 1		
149. Visit of the women to the sepulchre. Mary Magdalene returns . . .	28. 1	16. 2–4	24. 1–3	20. 1, 2
150. Vision of angels at the sepulchre . .	28. 5–7	16. 5–7	24. 4–8	
151. The women return to the city. Jesus meets them	28. 8–10	16. 8	24. 9–11	
152. Peter and John run to the sepulchre .	..	..	24. 12	20. 3–10
153. Our Lord is seen by Mary Magdalene at the sepulchre	..	16. 9–11	..	20. 11–18
154. Report of the guard on returning into the city	28. 11–15			
155. Our Lord is seen by Peter; then by two disciples on the way to Emmaus . 1 *Cor.* 15. 5	..	16. 12, 13	24. 13–35	
156. *Evening following the first day of the week.* He appears to the apostles, Thomas being absent . 1 *Cor.* 15. 5	..	16. 14	24. 36–49	20. 19–23
157. *Evening following the first day of the next week.* He appears to them again, Thomas being present	..	..	..	20. 24–29
158. The apostles go to Galilee. Jesus shows Himself to nine of them at the Sea of Tiberias	28. 16	..	..	21. 1–24
159. He meets five hundred on a mountain in Galilee . . . 1 *Cor.* 15. 6	28. 16–20	16. 15–18		
160. He is seen by James, and then by all the apostles.—*Jerusalem* . . . . *Acts* 1. 3–8; 1 *Cor.* 15. 7.				
161. He ascends into heaven.—*Bethany* . *Acts* 1. 9–12	..	16. 19, 20	24. 50–53	

IV. The *Divinity of our Lord* is clearly claimed by Him. Pre-existence (*John* 8.58), with the Father (*John* 17.4, 5, and cf. 17.24), in heaven (*John* 3.13); Relationship as Son with the Father (*John* 10.30, 14.23; and cf. *Matt.* 16.13-17, 26.62-64); a mission from the Father (*John* 10.36, 16.28)—these are specifically claimed by our Lord. These claims must be considered in the light of His moral perfection [see *infra*, on the *Character* of our Lord]. He Himself asks, "Whom do men say that I am?" (*Mk.* 8.27). His claims find support in the works of our Lord. He Himself offered them to John as such evidence (*Matt.* 11.2-6; and cf. *John* 10.37, 38), and called attention to the sin of rejecting their witness (*Matt.* 11.21-24; *John* 15.23-25). Their influence upon some was decisive, even when it stopped short of full recognition (*Matt.* 8.27; *Mk.* 5.37-43; *Lk.* 7.13-16; *John* 11.33-46). And, as He bestowed miraculous gifts of healing and succour, so also He presents Himself as the source of spiritual blessing. He can say, "Believe . . . in Me" (*John* 14.1); "I will give you rest" (*Matt.* 11.28). To love Him is to love God (*John* 14.23); surrender to Him is surrender to God (*John* 17.10); fellowship with Him is fellowship with God (*John* 17.23); to dwell with Him is to dwell with God (*John* 14.23); and He can forgive sin (*Matt.* 9.6). Whilst this is the language of the Gospels, the Epistles are not less definite. He is God (*Rom.* 9.5), the Son sent by the Father (*Heb.* 1.2), omnipotent (*Phil.* 3.21; *Col.* 2.9, 10), unchangeable (*Heb.* 13.8), Creator (*Col.* 1.16, 17; *Heb.* 1.2), Judge (*Rom.* 14.10), and object of worship (*Phil.* 2.10, 11). [SON OF GOD.]

V. The *Manhood of our Lord* is equally clear from Holy Scripture. As we believe that the Son is "the Word of the Father, begotten from everlasting of the Father, the very and eternal God, and of one substance with the Father," so also we believe that He "took man's nature in the womb of the blessed Virgin, of her substance; so that two whole and perfect natures, that is to say, the Godhead and Manhood, were joined together in one Person, never

to be divided, whereof is one Christ, very God, and very Man" (Art. II. of the Thirty-nine Articles). "The Word became flesh" (*John* 1.14). The event was prepared for. In the promise of *Gen.* 3.15; in the assurance to Abraham, "In thee shall all families of the earth be blessed" (*Gen.* 12.3); in the development by the Messianic idea; and more particularly in the picture given by "the servant of the Lord" (*Isai.* 40-66)—in all these the coming is foreshadowed. [MESSIAH.] The birth was supernatural; by the operation of the Holy Spirit, the Virgin conceived. Thus the Lord "cometh from above" (*John* 3.31), though "made of a woman" (*Gal.* 4.4) and "in the likeness of men" (*Phil.* 2.7). As "it behoved Him to be made like unto His brethren" (*Heb.* 2.17), He experienced needs common to men. He hungered (*Matt.* 4.2), thirsted (*John* 4.6, 7), and needed sleep (*Mk.* 4.38). He experienced emotions familiar to man: He was capable of wonder and of anxiety (*John* 12.27, 13.21); of indignation (*Mk.* 3.5); of sorrow and sympathy (*Matt.* 20.34; *John* 11.35). He endured spiritual conflict (*Matt.* 4.1-11, 26.36-46); He felt the value of prayer (*Mk.* 1.35; *Lk.* 6.12). Yet He Himself, though tempted (*Matt.* 4; *Lk.* 4; *Heb.* 4.15), was sinless (2 *Cor.* 5.21; *Heb.* 4.15, 7.26, 9.14; 1 *Pet.* 2.22). [SON OF MAN.]

VI. *The purpose of the Incarnation of our Lord* is stated in the familiar words of *John* 3.16, and is succinctly described by St. John when he says, "The Father sent the Son to be the Saviour of the world" (1 *John* 4.14). This mission of our Lord was not for the benefit of the Jew only. On the contrary, whilst on earth He was not unmindful of the "other sheep" (*John* 10.16), and His last command expressly directs His followers to a world-wide enterprise. In carrying out this work He "gave Himself a ransom for all" (1 *Tim.* 2.6), dying "for our sins" (1 *Cor.* 15.3). [For this aspect of His mission see ATONEMENT, JUSTIFICATION.] This coming of our Lord was therefore for a purpose much wider than that of presenting an example of perfect manhood. It was an act of God relating to a greater purpose of the Godhead, in which God as well as man is concerned. For "God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them" (2 *Cor.* 5.19).

VII. The *Character of our Lord*, as portrayed in the Gospels, is worthy of especial attention. In its presentation the writers refrain from praise. They describe it in a manner wholly unstudied; in simple, unaffected narratives. But whilst in the Gospels four authors, in some cases recording different facts and preserving different parts of His teaching, deal with our Lord's life, they all present a clear and consistent view of the same character. And this view is entirely original. It is not in accordance with the higher pagan thought of the time; it is not such as the Jewish teachers of the day would have produced. It is itself, and unique. In the reverent study of our Lord's character, as disclosed in His earthly life, the following features will be noticed:—

His holiness impressed all observers, and was accepted by them (*Matt.* 26.59, 60, 27.23, 24; *Lk.* 23.13-15; *John* 8.46, 10.32; *Acts* 3.13, 14; 1 *Pet.* 2.21-23).

His benevolence and compassion were repeatedly demonstrated (*Matt.* 9.36, etc., 18.11, etc.; *Mk.* 7.26, etc., 10.13-21, 45-52; *Lk.* 9.55, 10.30-37, 13.16, 14.12, 22.50, 51; *John* 4).

His kindness and affection appear in *Matt.* 14.27-31; *Lk.* 19.5, 41, 22.61; *John* 11, 19, and 25-27.

His meekness and humility are manifest from *Matt.* 5.1-12, 9.28, 18.22, etc.; *Lk.* 22.24-27; *John* 13.4.

His moral courage, firmness, and resignation are disclosed in *Matt.* 26.39-46; *Mk.* 10.32; *Lk.* 4.23, etc., 13.31, etc., 18.29, etc.; *John* 11.7, 18.4, etc.

His sincerity and abhorrence of hypocrisy and courting popularity appear in *Matt.* 6.1-18, 10.16-39, 22.18, etc.; *Mk.* 12.38-40; *Lk.* 11.44, etc.; *John* 16.1-6.

His moderation and the absence of calculated austerity are noted in *Matt.* 8.19, 23.23; *Mk.* 12.17; *Lk.* 5.29-35; *John* 2.1, etc.

Our Lord definitely asserted His own moral perfection, and presented Himself to His disciples as One who had kept the Father's commandments (*John* 15.10), who did the "things that are pleasing to Him" (*John* 8.29), who could offer to His enemies this challenge, "Which of you convinceth Me of sin?" (*John* 8.46).

The character of our Lord as thus shown in the Gospel has not impressed those alone who accept Him as their Lord; it has won testimony also from the critics and opponents of Christianity. It may be convenient to cite the opinions of some few, whose attacks upon the Christian position have long been familiar in Europe and America, and more recently have been translated into the languages of the East. The testimony of Renan is: "This Sublime Person, who daily presides still over the destiny of the world, we may call divine, not in the sense that Jesus absorbed all the divine, or, to use a scholastic word, was adequate to it; but in the sense that Jesus is the individual who has made His species take the greatest step towards the divine." "Jesus is the highest of the pillars that show to man whence he comes and whither he ought to tend. In Him is condensed all that is good and exalted in our nature" (*Vie de Jesus*, pp. 457, 458, 11th French ed.). So Strauss, in his second *Leben Jesu*, 1864, speaks as if Christ's teaching in the Sermon on the Mount brought to the world a genial revolution, "like a fertilising rain in spring." He grants "that in every respect Jesus stands in the first line of those who have developed the ideal of humanity," and "by embodying it in His own person has given it the most living warmth, while the society that proceeded from Him has secured for this ideal the widest reception among mankind" (*Leben Jesu*, pp. 204, 625, 626). John Stuart

Mill is not less decisive: "When this pre-eminent genius is combined with the qualities of probably the greatest moral reformer and martyr to that mission who ever existed upon the earth, religion cannot be said to have made a bad choice in pitching upon this man as the ideal representative and guide of humanity; nor even now would it be easy even for an unbeliever to find a better translation of the rule of virtue from the abstract to the concrete than to endeavour so to live that Christ would approve our life" (*Essays on Theism*, p. 255). We may add the tribute of a more modern critic, Samuel Laing: "It is the example and teaching of Jesus, the son of the carpenter of Nazareth, which have been mainly instrumental in diffusing ideas of divine love, charity, and purity throughout the world, and humanising the iron-clad and iron-souled warriors, whose trust was in their stout hearts and strong right arms, and who knew no law but

"'The simple plan,
That he should take who has the power,
And he should keep who can.'"

(*Modern Science and Modern Thought*, p. 109; Rationalistic Press Association edition.)

Je'ther.—*Abundance*: 1. A form of Jethro, which appears in *Ex.* 4.18. The father-in-law of Moses. [JETHRO.] 2. Gideon's first-born son. He was with his father when the latter defeated the Midianites, and avenged his slain brethren. Being but a youth, however, he feared to obey his father when told to assist in the slaughter of the Midianites (*Judg.* 8.20). 3. Another form of Ithra (2 *Sam.* 17.25), where by a copyist's mistake he is wrongly called an Israelite. The captain of Absalom's army. He was an Ishmaelite, and the father of Amasa, David's nephew (1 *K.* 2.5, 32; 1 *Ch.* 2.17). He was married to Abigail, the sister of David, during the latter's sojourn in Moab. 4. The son of Jerahmeel of the tribe of Judah (1 *Ch.* 2.32). 5. A descendant of Caleb (1 *Ch.* 4.17). 6. A chief of a family of Asher (1 *Ch.* 7.38).

Je'theth.—One of the dukes (princes) of Edom, whose names are separately mentioned in the list of Esau's descendants (*Gen.* 36.40; 1 *Ch.* 1.51).

Jeth'lah (R.V. Ithlah).—(?) *Hanging*: a city of Dan between Ajalon and Elon (*Josh.* 19.42). Its site has not yet been identified.

Jeth'ro.—*Abundance*: a priest-prince of Midian and the father-in-law of Moses. [MOSES, ZIPPORAH.] Called also Jether and Reuel, and perhaps also Hobab. It is believed that he was a priest of the true God, and maintained the true religion. He was descended from Midian, son of Abraham and Keturah. Moses invited him to offer sacrifices to the Lord, on his arrival in the camp of Israel, as one who adored the same God (*Ex.* 18.11, 12). By his advice Moses chose a council of elders to help in the government and to judge the inferior cases (*Ex.* 18). He was requested by Moses to share the wanderings of the Israelites and to act as guide, an office rendered unnecessary by the Ark of the Covenant (*Num.* 10.31, 33). His hospitable reception of Moses, when the latter had fled for his life from Egypt, is a beautiful and true picture of life and manners in the East. That he was more than usually cordial was due to the fact that Moses had helped his daughters to water the flocks. [REUEL, HOBAB.]

Jetur.—(?) *Enclosed*: a son of Ishmael (*Gen.* 25.15; 1 *Ch.* 1.31, 5.19).

Jeu'el.—A Judahite who settled in Jerusalem after the return (1 *Ch.* 9.6).

Je'ush.—*He comes to help*: 1. Esau's son by Aholibamah. He was a duke of Edom (*Gen.* 36.5; 1 *Ch.* 1.35). 2. A Benjamite chief of David's time (1 *Ch.* 7.10). 3. A Levite (1 *Ch.* 23.10, 11). 4. The son of King Rehoboam, by Abihail (2 *Ch.* 11.18, 19). [JEHUSH.]

Je'uz.—*Counsellor*: a Benjamite chief born in Moab (1 *Ch.* 8.10).

Jewel.—This word is used in Scripture to designate not only gems and jewellery, but objects of value and ornament. It is also used figuratively to denote anything that is precious, as, for instance, in the beautiful passage in *Mal.* 3.17, where the Lord says, "In that day when I make up My jewels," where the Hebrew word means "My peculiar treasure" (see *Ex.* 19.5). In *Prov.* 20.15 knowledge (wisdom) is likened to "a precious jewel." [PRECIOUS STONES under separate titles.]

Jewess (*Acts* 16.1, 24.24).—These are the only two instances where the word occurs in the Bible. But see JEHUDIJAH.

Jewry.—Found only in A.V. of *Dan.* 5.13; *Lk.* 23.5, and *John* 7.1 (R.V. Judah or Judæa). It is an old English word, derived through Norman-French *juerie*.

Jews.—A "Jew" meant in the first instance a member of the kingdom of Judah (2 *K.* 16.6, 25.25; *Jer.* 34.9). During the Captivity and after the return the Israelites who formed the new state were generally known as Judæans, or Jews. Other members of the race, scattered throughout the world, came in time to be called, and to call themselves, Jews (*Esth.* 3; *Dan.* 3.8-12). [DISPERSION, HEBREW, ISRAELITE.]

Among the nations where they were settled they were chiefly remarkable for their extreme exclusiveness. Believing themselves under the special protection of Jehovah, they soon recovered from any chastisement sent for disobedience to the Divine commands, and resumed their old complacency as the "chosen" people.

With the fall of Jerusalem, and the overthrow of the Temple, the national existence of the Jews terminated. Henceforth they were strangers domiciled among other nations. They had spread into other lands, where they formed large and powerful communities long before the conquest of Titus. A certain number had remained behind after the return from Babylon. In Egypt and Cyrene they were almost as numerous, while in Rome and in

other great cities they formed large colonies. How widely they were scattered may be gathered from the list given by Luke in his narrative of the doings on the Day of Pentecost (*Acts* 2.1-11). With any other nation the result of the dispersion would have been, as was the case with the Danes and Saxons among ourselves, the disappearance of their national, if not racial, peculiarities, and their absorption in the nations among whom they were dwelling. But for 2000 years they have dwelt apart, while obeying the laws, complying with the customs of their hosts, and speaking their language. After all they have gone through in all nations, Hebrew is still their national language, and is being revived to-day for ordinary intercourse; their religion is still the ancient worship of Israel. Through all, over all, though subjects of a hundred kingdoms, the Jew remains a Jew, and a Jew only.

It was this power of resistance to outward influences that enabled them to re-establish the Sanhedrin a few years after the final destruction of Jerusalem. In two generations, with the wonderful vitality which has ever distinguished them, the Jews "had recovered in a great measure their numbers, their wealth, and their unconquerable spirit." It is easy now for us to understand how it was that the Temple treasure, so frequently carried off, was so quickly replaced. On the news of each fresh disaster the foreign communities of Jews would send convoys of money and men to Jerusalem for the Temple service, and to replace the plundered treasure.

The calamities and miseries endured by the Jews are perhaps unequalled by those of any other nation. Our Saviour wept at the foresight of the rapine, murder, fire and pestilence, and other horrors about to fall upon God's chosen people. It is hardly possible to consider the extent of their sufferings and not to think of the awful imprecation they called down upon their own heads in *Matt.* 27.25—"His blood be on us, and on our children." In the early centuries of the Christian era the position of the Jews in nearly all countries was pitiable in the extreme. In Spain (700 A.D.) they were ordered to be enslaved. In the eighth and ninth centuries they were everywhere abused, being made to wear a distinctive and degrading dress, to ride without stirrups on asses and mules. They were murdered wholesale everywhere during the Crusades. In France multitudes were burnt. And at the coronation of Richard I. of England they were mobbed and murdered with impunity. In Egypt, Syria, Mesopotamia, Persia, they were murdered and otherwise ill-used. They were expelled from France in 1358, as they had previously been from England in 1291. In 1492 over half a million were banished from Spain under circumstances of great cruelty and hardship. It was the same story in mid- and northern Europe, and it is only within the last century or two that their condition in Europe has been at all tolerable. Even in this generalisation we must exclude Russia from the list of those countries extending any sort of friendship to God's ancient people.

In the face of all this persecution the preservation of the Jews is marvellous. "The *bush of Moses*, surrounded with flames, ever burns, and is never consumed. The Jews have been expelled, at different times, from every part of the world, but this has only served to spread them in all regions. From age to age they have been exposed to misery and persecution; yet they still subsist, whilst the greatest monarchies have fallen, leaving nothing but the name."

Almost all the modern Jews are Pharisees in doctrine, though they do not call themselves such, and are as much attached to the traditional, *i.e.* the oral law, as their ancestors were. They entertain an implacable hatred to the Karaites (a sect of Scripturists), who adhere to the text of Moses, rejecting rabbinical interpretation. There are no professed Sadducees, but many "Reformed" Jews hold opinions not dissimilar. Of the Samaritans, about 200 still remain, chiefly at Nablous.

All over the world at the present time the eyes of Jews are turned expectantly towards the Holy Land. Many have already travelled thither, and established colonies for tilling the soil, and the conduct of small manufactures. The Zionist movement has given a great impetus in this direction.

Jezani'ah.—[JAAZANIAH 1.]

Jez'ebel.—Daughter of Ethbaal, king of the Zidonians, and wife of Ahab, king of Israel (1 *K.* 16.31). This princess introduced into the kingdom of Samaria the Syrian form of the worship of Baal, Astarte, and other Phœnician deities. With this worship, she also brought into the country many of those abominations which had incensed God against the Canaanites. Jezebel was so zealous in this vile worship that she fed at her table 450 prophets or priests of Baal, and 400 priests of Astarte (1 *K.* 18.19).

It was an evil day for Israel when Ahab brought his foreign queen to share his throne. Unlike Solomon, who established each of his heathen wives apart by herself, Ahab allowed Jezebel to share in his government, sometimes even to the exclusion of himself (1 *K.* 21.25). The attack on the prophets of Jehovah (1 *K.* 18.13; 2 *K.* 9.7) was the occasion for a fierce rising of the people, instigated by Elijah, who destroyed almost entirely the worshippers of Baal (1 *K.* 19.1). But even Elijah quailed beneath the fierce anger of Jezebel on receipt of the news of the slaughter of her priests, and fled for his life (1 *K.* 19.3).

Jezebel, like Lady Macbeth, was a woman of firmer purpose than her husband. Unscrupulous in the use of the power that should have been retained in the king's own hands, she procured the death of Naboth (1 *K.* 21.14), and then bade her husband seize on the murdered

man's lands, long coveted by him. For herself she probably cared nothing for the coveted vineyard or its owner; but for power she cared a great deal, and it was for the cruel exercise of this that the prophet's curse fell upon her (1 *K.* 21.23). The story of her dreadful end, with the merciless Jehu as executioner, is told with full dramatic effect in 2 *K.* 9.30-37. Jehu's own words, as the messenger whom he had sent out to bury her, "for she is a king's daughter," returned and informed him what had happened to the body, recalled the prophecy of Elijah (2 *K.* 9.36, 37). It may be noted that to have left her unburied would have been an insult to the king of Tyre. Jezebel must have been of considerable age when she died, for she survived Ahab fourteen years, playing the same prominent part in the court of her sons as she had done by the throne of her husband. Taken altogether, Jezebel was probably the wickedest, as she was the greatest and cleverest, of the queens of Israel. [AHAB, JEHU, ELIJAH, NABOTH.]

Je'zer.—*Form* or *purpose*: son of Naphtali (*Gen.* 46.24; *Num.* 26.49).

Jez'iah (R.V. Izziah).—(?) *May Jehovah sprinkle*: one who took a strange wife (*Ezra* 10.25).

Jezi'el.—(?) *United by God*: one of David's valiant men who joined him at Ziklag. He was a Benjamite slinger (1 *Ch.* 12.3).

Jezli'ah.—(R.V. Izliah).—A Benjamite (1 *Ch.* 8.18).

Jezo'ar.—(?) *Tawny*: a man of Judah. It should be read as Izhar or Zohar (1 *Ch.* 4.7).

Jezrahi'ah.—*Jehovah is rising*, or *shining*: a chief of the singers at the dedication of the wall of Jerusalem (*Neh.* 12.42).

Jezre'el.—*God sows*: 1. A town in the southern district of Judah near Carmel (*Josh.* 15.56; 1 *Sam.* 25.43). 2. A Judahite, descendant of the founder of Etam (1 *Ch.* 4.3). 3. A symbolic name for Israel (due to the importance of Jezreel 4) (*Hos.* 1.4, 11), and also for the eldest son of Hosea (*Hos.* 1.4). 4. The well-known city in Issachar built on a spur of Mount Gilboa, on the brow of a very steep, rocky descent. It first appears in Scripture as a city of Issachar (*Josh.* 19.18). Ahab chose it as his principal residence, and Jezebel died there (1 *K.* 18.45, 46, 21; 2 *K.* 9.10, 30-37). Thither the wounded Joram fled (2 *K.* 8.29), and Ahab's sons slain (2 *K.* 10). About 1½ miles east of Jezreel is Ain Jalud (*Well of Goliath*), the fountain of Jezreel, where Saul camped before his last battle (1 *Sam.* 29.1). From its commanding position at the opening of the plain Jezreel was visible from Carmel. Here Jezebel maintained 400 priests, and established a temple and grove of Astarte (1 *K.* 18.19; 2 *K.* 10.11). Ahab's palace, the "Ivory House" (1 *K.* 22.39), and also Jezebel's abode, formed part of the city wall on its east side. On the east also was the gate flanked by the huge square watch-tower. Immediately in front of the gateway was the open space where offal was thrown, and where the dogs, who acted as scavengers, prowled about. Hence the rapidity with which the battered remains of Jezebel were consumed (2 *K.* 9.35). Naboth's vineyard, just beyond the walls [NABOTH], was the spot where Elijah met Ahab, Jehu, and Bidkar (1 *K.* 21.16). The modern name of Jezreel is Zerin. [See JEHU, JEZEBEL, NABOTH, ELIJAH, and the two following articles.]

Jezre'el, Plain of (and more generally the Plain of Esdraelon).—A plain called by the Arabs Merj ibn Amer. This extends from the base of the Nazareth hills on the north about 12 miles to the hills of Samaria on the south, and from the mountain range of Carmel on the west about 24 miles to Tabor and Gilboa on the east. On the east side are three great extensions, separated from each other by the ridges of Little Hermon and Gilboa; the north and middle [VALLEY OF JEZREEL] branches extend to the Jordan; the south extension is a cul-de-sac. On the north-west the plain is contracted by Carmel into a pass, by which access is gained to the plain of Akka, and through which flows the Kishon. The plain of Jezreel was the great throughfare and battlefield of Palestine. Here Barak and Sisera fought (*Judg.* 4.13, 14, 5.19-21), also Gideon and the Amalekites and Midianites (*Judg.* 7.1, 22). It was the scene also of the conflict between Josiah and Pharaoh-nechoh (2 *K.* 23.29; 2 *Ch.* 35.22), and of Shalmanezer's victory (*Hos.* 1.4, 5, 11, 2.22). This plain was part of the territory of Issachar (*Josh.* 19.18), and after the death of Saul was held for awhile by Ishbosheth (2 *Sam.* 2.9). Solomon made it one of his commissariat districts because of its fertility (1 *K.* 4.12). It was, however, an insecure place for habitation, and so the people lived in villages in the surrounding hills. [ESDRAELON, MEGIDDO.]

Jezre'el, Valley of.—A long, beautiful, and very fruitful valley running from the Plain of Jezreel to the Jordan. It was 15 miles long, and varying in width from 2 to 3 miles. At its western end lay the city of Jezreel (which see), and at the eastern extremity Beth-shean (*Josh.* 17.16). This narrow valley was the scene of Saul's final defeat by the Philistines (1 *Sam.* 31.1), and of Jehu's advance against Joram (2 *K.* 9).

Jezre'elite.—Inhabitant of Jezreel 4 (1 *K.* 21.1). [NABOTH.]

Jezre'elitess.—Inhabitant of Jezreel 1 (1 *Sam.* 27.3). [AHINOAM.]

Jib'sam (R.V. Ibsam).—*Sweet-smelling*: a descendant of Issachar (1 *Ch.* 7.2).

Jid'laph.—Son of Nahor (*Gen.* 22.22).

Jim'na.—The eldest son of Asher. His descendants were called Jimnites (*Num.* 26.44). He is called Imnah in 1 *Ch.* 7.30, and Jimnah in *Gen.* 46.17.

Jim'nah.—[JIMNA.]

Jiph'tah (R.V. Iphtah).—*He openeth*: a town in the lowlands of Judah (*Josh.* 15.43). Its site has not been identified.

Jiph'thah-el (R.V. Iphtah-el).—*God openeth*: a valley forming the boundary between Zebulun and Asher (*Josh.* 19.14, 27). It has been identified with Jotapata, a city besieged by

the Emperor Vespasian, and now the little village of Jefat. The valley itself is, therefore, the Wady-Abitîn, which, starting near Jefat, trends westward towards the sea.

Jo'ab.—*Jehovah is father*: 1. David's nephew, and son of Zeruiah, David's sister. Brother to Abishai and Asahel, and one of the most valiant soldiers of David's time. Joab was also cruel, revengeful, and imperious. He performed great services for David, to whose interests he was always firm and loyal, and was commander-in-chief of his forces, when David was king of Judah only. His statesmanlike qualities raised him to the second place in the kingdom.

Unlike his brother Abishai, who had joined his fortunes to David at Ziklag (1 *Sam.* 26.6), Joab is mentioned for the first time when he departs from Hebron at the head of David's guard to watch Abner. The fatal duel that ensued between twelve champions on each side led to a general battle between the tribes of Benjamin and Judah, the defeat of the former (2 *Sam.* 2), and the death by Abner of Asahel, Joab's brother. Asahel's death was treacherously avenged by Joab (2 *Sam.* 3.27). In obedience to the angry outburst of David on hearing the news, Joab appeared at the funeral of Abner in sackcloth and ashes (2 *Sam.* 3.31). It was at the siege of Jebus [JERUSALEM] that Joab gained both distinction and the command of David's army. The fortress of Jebus stood on a high rock, and was deemed impregnable. But when David offered the post of chief of the army to any one who would lead the way in, Joab succeeded. The stronghold taken, Joab busied himself with the fortifications of the place, which was occupied by David as his capital and military headquarters (1 *Ch.* 11.8). Here Joab remained and built himself a house (2 *Sam.* 14.30), leaving Jerusalem only to lead the army in the numerous wars engaged in by the king. In this position he materially assisted in the consolidation of David's empire. His many successful campaigns against the Ammonites, the Edomites, and the Syrians caused his name to be a word of terror to the surrounding nations (1 *K.* 11.15, 16, 21). At the siege of Rabbah (which see) he was accompanied by the Ark (2 *Sam.* 11.1-11), took the lower city, and then sent to his royal master to come and have the honour of taking the citadel (2 *Sam.* 12.26-28). It was this loyalty that led Joab to fall in with David's plot to procure the death of Uriah (2 *Sam.* 11); and though from this time forward Joab acquired further influence over the mind of the king, his act was not necessarily prompted by selfish motives. His loyalty was further shown when he successfully pleaded for Absalom after the murder of Amnon; an occasion on which David showed keen appreciation of his general (2 *Sam.* 14.1-20). And then, later, when Absalom rebelled, Joab, realising the necessity for removing so dangerous an enemy to the king, took full responsibility for his death (2 *Sam.* 18.2-15, 19.5-7). For this act Joab was removed from the command of the army, and Amasa, a rebel himself, appointed in his stead (2 *Sam.* 20.4). But though Joab throughout acted with the utmost devotion to his king, this did not prevent him from carrying out deeds of private vengeance; as witness the murder of Amasa, following immediately on his appointment by David to an office which Joab had held (2 *Sam.* 20.7, 10; 1 *K.* 2.5). Joab's resistance to the desire of David to number the people was a question of conscience, and though the king "prevailed" against him, yet he contrived that two tribes, Benjamin and Levi, should escape the census (2 *Sam.* 24.1-4; 1 *Ch.* 21.6).

A man of blood from his youth, it was perhaps natural that Joab's own end should be a violent one. His great trait hitherto had been loyalty to the throne. Now, at the end of a long and strenuous life, he "turned after Adonijah" (1 *K.* 2.28). David lay dying. He could not punish his old war-chief himself, but he remembered the murder of Abner and Amasa, and enjoined Solomon to avenge them (1 *K.* 2.5, 6). David died, and Joab, fearing the vengeance of Solomon, fled to the altar at Gibeon for sanctuary. By Solomon's direction, Benaiah slew the old man there (1 *K.* 2.28-34). [DAVID, ABNER, ADONIJAH.] 2. Son of Seraiah, a descendant of Kenaz of Judah (1 *Ch.* 4.14). 3. The name of a family which returned with Zerubbabel (*Ezra* 2.6, 8.9; *Neh.* 7.11). 4. A name mentioned in an obscure passage, apparently connected with Bethlehem. It may refer to Joab 1 (1 *Ch.* 2.54).

Jo'ah.—*Jehovah is Brother*: 1. Keeper of the records in Hezekiah's time (2 *K.* 18.18; *Isai.* 36.3, 11, 22). 2 and 3. Levites (1 *Ch.* 6.21; 2 *Ch.* 29.12). 4. A Levite, son of Obed-edom. A door-keeper of the temple appointed by David (1 *Ch.* 26.4). 5. Keeper of the records in Josiah's time (2 *Ch.* 34.8).

Joa'haz.—*Jehovah hath grasped*: father of Joah 4 (2 *Ch.* 34.8).

Joan'na (R.V. **Joanan**).—*Jehovah is gracious*: 1. The name of a man in the genealogy of Christ (*Lk.* 3.27). [HANANIAH.] 2. The wife of Chuza, Herod's steward (*Lk.* 8.3, 24.10); one of those women who followed our Lord, and assisted Him with their substance.

Jo'ash.—(?) *Jehovah hath aided*: 1. A descendant of Benjamin through Becher (1 *Ch.* 7.8). 2. One of David's household officials (1 *Ch.* 27.28). 3. (This and the following are different words from the two preceding.)—(?) *Jehovah is strong*: the father of Gideon, who maintained at his own place an altar and an Asherah to Baal. Yet when Gideon at the command of God had cast down Baal's altar Joash pleads for his life with the enraged idolaters (*Judg.* 6.31). 4. A son of Ahab (1 *K.* 22.26).

5. King of Judah. The only one of Ahaziah's sons to escape the massacre ordered by Athaliah (2 *K.* 11.2). He was rescued by Jehoshabeath, and hidden for six years in the Temple. At the expiration of this period a revolution raised him, the only surviving descendant, to the throne

of Solomon. A period of prosperity ensued, and the true religion was re-established. But when Jehoiada died, Joash lent himself to evil counsel, restoring Baal-worship and the erection of groves to Ashtoreth. Rebuked by Zechariah, Joash caused him to be stoned in the court of the Temple. Retribution followed. Hazael, king of Syria, plundered the country; and sickness fell upon Joash, during which his servants slew him in bed (2 *Ch.* 24.20-25). His reign had lasted for forty years. He was buried at Jerusalem, but his body was denied a place in the sepulchres of the kings of Judah (2 *K.* 11.2 ff.; 2 *Ch.* 24.25).

6. King of Israel. Son of Jehoahaz, whom he succeeded, and father of Jeroboam II. (2 *K.* 14.1). In consequence of a visit Joash paid to the dying Elisha, he was promised three victories over the enemies of his country (1 *K.* 20.26-30). He thrice defeated Benhadad, and regained certain lost cities. He was also victorious in a war with Amaziah, king of Judah (2 *Ch.* 25 ff.). The cause of this war was unique. Amaziah had hired for 100 talents of silver an army of Israel's fighting men, to take part in an expedition against Edom. Being persuaded, however, to go to battle without them, he dismissed them. Enraged at their treatment, the mercenaries plundered a number of the cities of Judah on the way home. Amaziah, in revenge, declared war against Joash. Joash defeated Amaziah at Bethshemesh, broke down the wall of Jerusalem, and plundered the city and Temple, carrying off some of the inhabitants as hostages. He died at Samaria (2 *K.* 13.9 ff., 14.1-27; 2 *Ch.* 25; *Hos.* 1.1; *Amos* 1.1). 7. A Judahite who apparently had dominion in Moab (1 *Ch.* 4.22). 8. One of the heroes who went to David's help at Ziklag. He was made second in command, and otherwise honoured (1 *Ch.* 12.3).

Jo'atham.—*God is perfect*: another form of Jotham (*Matt.* 1.9). [JOTHAM 2.]

Job.—(?) *Hated*, or, *reverent*: 1. The principal figure in the book which bears his name. A patriarch in "the land of Uz" (*Job* 1.1), happy and prosperous, he is, by permission of God (1.12), sorely tried by Satan. The experiences of Job lead to a series of discussions between the sufferer and certain friends. Ultimately he submits himself to God, who "turned" his "captivity," giving him "twice as much as he had before" (42.10). His prosperity fully restored, he lived, "after this . . . an hundred and forty years" (42.16). Job is classed by Ezekiel with Noah and Daniel (*Ezek.* 14.14, 20), and his patience is referred to by James (*Jas.* 5.11). For some of the questions associated with the personality of Job, see JOB, BOOK OF.

2. A different word from the preceding, and probably corrupt. The third son of Issachar (*Gen.* 46.13, R.V. *Iob*). His name is correctly given as Jashub in 1 *Ch.* 7.1. In *Num.* 26.24 Jashub is again incorrectly given as Jashib.

Job, Book of.—This book is named from the patriarch whose experiences are recorded in it. The *age* in which Job lived is a question that has created much discussion. Ancient opinion fixes it as earlier than Abraham, according to which view it would stand between *Gen.* 11 and 12, as a supplement to the records of the early condition of our race, given by Moses. On the other hand, some think they detect, in chaps. 15.34, 18.15, 20.26, allusions to the destruction of Sodom, etc.; and adduce the coincidence of many names occurring in this book with those of some of Abraham's descendants, through Ishmael and Esau, as indications of a somewhat later age. By some of these writers it is assigned to the period of the sojourn in Egypt. Other critics regard the book as the product of a still later period, even of the post-exilic age. Its unity, either of structure or of purpose, is denied by some, who regard the book as a thing of growth.

The *authorship* of the book has been ascribed not only to Job himself, but also (with the Rabbins generally) to Moses, to Elihu, to Solomon, to Ezra, and other O.T. writers; whilst some critics find in it the work of successive unknown authors who corrected or supplemented each other.

The *scene of the events* described is not easily determined. Some think it to have been in Idumæa, or Arabia Deserta; others fix it in Mesopotamia. It was evidently within reach of the Sabæans (1.15), of the Chaldæans (ver. 17), and of Teman in Idumæa (2.11); facts which point to a locality somewhere in the north of the Arabian peninsula.

The *contents* of the book divide themselves into three parts:—

I. The Historical Introduction in prose (chaps. 1, 2), giving a narrative of sudden and severe affliction (through the agency of Satan, represented as appearing in the court of heaven, as Job's accuser), borne with exemplary patience and trust in God.

II. The Argument, or Controversy, in five scenes or divisions.

1. The *first* series of discussions, comprising Job's complaint (3); the speech of Eliphaz (4, 5), and Job's answer (6, 7); of Bildad (8), and Job's answer (9, 10); of Zophar (11), and Job's answer (12-14).

2. The *second* series, comprising the speech of Eliphaz (15), and Job's answer (16, 17); of Bildad (18), and Job's answer (19); of Zophar (20), and Job's answer (21).

3. The *third* series, comprising the speech of Eliphaz (22), and Job's answer (23, 24); of Bildad (25), and Job's answer (26-31). It has been urged that a part of the speech attributed to Job (27.7-23) was really a third reply by Zophar, wrongly placed by a transcriber's error; but this view is not widely accepted.

The question discussed thus far is, whether great suffering be not an evidence of great guilt. Job's friends affirm it, and exhort him to repent and reform. Job denies it, appeals to facts, and complains bitterly of his friends for aggravating his distress by false charges.

4. The speech of Elihu (32-37).

Elihu maintains that afflictions are meant for the good of the sufferer, even when not, strictly speaking, the consequence of sin; he reproves Job for justifying himself rather than God, and vindicates the Divine character and government.

5. The close of the discussion, by the address of the Almighty, not condescending to explain His conduct, but illustrating His power and wisdom (38-41); and Job's response and penitential submission (42.1-6).

III. The conclusion in prose (42.7-17), giving an account of Job's acceptance and prosperity.

The *practical lessons* suggested by the book are obvious and important. Uncharitableness is of the devil (1.9, 10). Its origin, no less than its unloveliness, should put us on guard against it. . . . Perfect and upright men are among the first to confess their vileness (1.1, 40.4, 42.6). Our progress in holiness may be measured by our humility. . . . What wisdom is needed to conduct controversy wisely, when even Job failed! . . . How needful is a specific revelation, when even good men, with an accurate knowledge of God, and of many principles of His government, misread the lessons written upon His works! To correct human misapprehension on such questions, God had Himself to interpose.

Inquiry into *the relation between Job and other O.T. books* shows certain coincidences in expression between Job and passages in the Psalms, Proverbs, and Isaiah, suggesting that the book was familiar in the days of the Hebrew monarchy. There is *in the N.T.* but one explicit quotation from Job (1 *Cor.* 3.19) (prefaced by the formula "it is written"), from 5.13. Compare also *Phil.* 1.19 with 13.16. In *Jas.* 5.11 there is a reference to the "patience" (or *endurance*) "of Job." The phrase, "the day of wrath" (*Rom.* 2.5), although occurring first in Job, may have been quoted by the apostle from *Zeph.* 1.15, 18.

The *literary character* of the book drew a striking testimony from Thomas Carlyle: "I call this Book, apart from all theories about it, one of the grandest things ever written with pen. One feels, indeed, as if it were not Hebrew; such a noble universality, different from ignoble patriotism or sectarianism, reigns in it. A noble Book, all men's Book! It is our first, oldest statement of the never-ending Problem—man's destiny, and God's ways with him here in this earth. And all in such free, flowing outlines; grand in its sincerity, in its simplicity; in its epic melody, and repose of reconcilement. There is the seeing eye, the mildly understanding heart. So *true* every way; true eyesight and vision for all things; material things no less than spiritual. . . . Such living likenesses were never since drawn. Sublime sorrow, sublime reconciliation; oldest choral melody, as of the heart of mankind; so soft, and great; as the summer midnight, as the world with its seas and stars! There is nothing written, I think, in the Bible or out of it, of equal literary merit" (*Lectures on Heroes*, ii.).

Jo'bab.—(?) *Cry shrilly*: 1. A son of Joktan (*Gen.* 10.29; 1 *Ch.* 1.23). 2. A king of Edom (*Gen.* 36.33, 34; 1 *Ch.* 1.44). 3. A king of Madon in north Canaan, who was conquered by Joshua at Merom (*Josh.* 11.1). 4. A Benjamite (1 *Ch.* 8.9). 5. A Benjamite (1 *Ch.* 8.18).

Joche'bed.—*Jehovah is glory*: the mother of Moses, and wife and aunt of Amram (*Ex.* 2.1, 6.20; *Num.* 26.59).

Joda.—[JUDA 2.]

Jo'ed.—*Jehovah is a witness*: a Benjamite (*Neh.* 11.7).

Jo'el.—*Jehovah is God*: 1. The first-born son of Samuel. In 1 *Ch.* 6.28 the word Vashni (meaning "and the second") comes in his place. Probably there is a copyist's error, and we should read "the first-born Joel, and the second Abiah." In his old age Samuel made Joel and his brother Abiah judges of Israel. But their disgraceful behaviour and the bribery they were guilty of ultimately led to a change of government, and the anointing of Saul as the first king. He was father of Heman the singer (1 *Sam.* 8.2; 1 *Ch.* 6.33, 15.17). 2. A Simeonite prince (1 *Ch.* 4.35). 3. A Reubenite (1 *Ch.* 5.4, 8). 4. A Gadite chief (1 *Ch.* 5.12). 5. A chief of Issachar (1 *Ch.* 7.3). 6. A brother of Nathan, and one of David's valiant men (1 *Ch.* 11.38). 7. A Levite (1 *Ch.* 15.7, 11); perhaps the same as No. 8. 8. A Levite (1 *Ch.* 23.8, 26.22). 9. A prince of the half-tribe of Manasseh, west of the Jordan. He lived in the time of David (1 *Ch.* 27.20). 10. A Kohathite Levite. He was sent by his tribe to represent them at the solemn purification preceding the restoration of the Temple (2 *Ch.* 29.12). 11. A Jew who had taken a strange wife (*Ezra* 10.43). 12. A headman of a Benjamite class who lived in Jerusalem after the Return (*Neh.* 11.9).

13. The prophet and author of the book bearing his name. He is described as "the son of Pethuel" (*Joel* 1.1), but no other details of his personal history are given. The frequent references to Jerusalem and to Judah suggest that he was a prophet of the Southern Kingdom, and may have dwelt at Jerusalem [JOEL, BOOK OF.]

Joel, Book of.—The work named from the prophet whose message it contains (*Joel* 1-3). The *date* of Joel has been much discussed. His prophecy names among the enemies of his country the Phœnicians (3.4), Edomites and Egyptians (3.19), making no reference to Assyrians and Babylonians. From this it is inferred that he wrote either before these powers had become formidable, or after they had ceased to be so. He must have been, therefore, among the earliest or the latest of the prophets. The former view has been most generally held, and appears to be correct. Joel's message shows that he lived at a time when the people of Judah had not fallen into the extreme depravity of their latter days. He may be placed, therefore, between the reigns of Joash and Uzziah. He was contemporary

with Hosea and Amos; and as they addressed Israel, so he addressed Judah.

The *contents* of the book may be divided into two parts, the second beginning at 2.18. In 1–2.11 the prophet delineates, with most graphic force, an impending devastation, successive armies of locusts (1.4), and burning drought (1.18, 19), representing in this form, probably, the calamities consequent on coming invasions. He then exhorts to penitence, fasting, and prayer (2.12-17), promising the removal of these evils, and rich blessing. He foretells the effusion of the Holy Spirit (2.18-31; cf. *Acts* 2.1-21, 10.41), and the "terrible day of the Lord" (2.31, 3.14; cf. *Matt.* 24.29). In chap. 3, Joel foretells the assembling of the nations in the Valley of Jehovah's Judgement and their destruction, the establishment of Jerusalem as the holy city, and the glorious state of peace and prosperity to be enjoyed by the Church in the days of the Messiah.

In chap. 1 the delineation is evidently *literal*, depicting the most grievous calamities of an agricultural people. The question is whether in the second chapter also the same interpretation holds, or whether the locust-plague is symbolically used for a hostile invasion (cf. *Rev.* 9.3-11), or for repeated invasions, as those by Tiglath-pileser, Shalmaneser, Sennacherib, and Nebuchadnezzar; or even for the subjugation of the country by yet later foes. Other interpretations combine these views, and deem it a description of impending calamity generally, both literal and figurative. "Locust" is certainly used with this double reference in Scripture; and in the second chapter expressions appear with apparently a double aspect, as like expressions were afterwards used by our Lord (*Matt.* 24), referring to an earlier and a final visitation. Indeed, as all great and Divine deliverances prefigure or represent deliverance through the Cross, so all great punitive visitations supply figures for describing the Judgement.

The *style* of Joel is clear and elegant; obscure only towards the close. The double destruction foretold in chaps. 1–2.11, the first by the locusts, the second by the enemies of whom they were harbingers, is painted in terms that are admirably adapted to the twofold character of the description.

Of the *O.T. books*, Amos has relation to Joel in that *Joel* 3.16 furnishes the keynote to *Amos* 1.2. In the *N.T.*, Peter, on the Day of Pentecost, quotes Joel's prediction respecting "the last days" (2.28-32), as fulfilled in the gift of the Holy Spirit (*Acts* 2.17-21). The closing words of this prophecy are quoted by Paul (*Rom.* 10.13). The locust-symbol of a destroying army is reproduced in *Rev.* 9.7-9.

Joe'lah.—(?) *May He avail:* one of David's warriors who joined him at Ziklag (1 *Ch.* 12.7).

Joe'zer.—*Jehovah is a help*: a Korahite, and one of David's warriors who joined him at Ziklag (1 *Ch.* 12.6).

Jogbe'hah.—*High, lofty place*: a fortified town of Gad on the east of Jordan. Gideon, in pursuit of the Midianites, passed near it (*Num.* 32.35; *Judg.* 8.11). The place is now known as el-Jubeihâh, north-west from Ammon on the way to es-Salt.

Jog'li.—*Led into exile*: chief of the tribe of Dan (*Num.* 34.22).

Jo'ha.—1. A Benjamite (1 *Ch.* 8.16). 2. A member of David's guard (1 *Ch.* 11.45).

Joha'nan.—*Jehovah is gracious*: 1. Another form of John. Son of Azariah the high-priest in Solomon's time (1 *Ch.* 6.9, 10). 2. The eldest son of Josiah, king of Judah. He died in early life (1 *Ch.* 3.15). 3. A prince of David's line after the Return (1 *Ch.* 3.24). 4. A high-priest about 370 B.C. Probably the same as Jonathan 10 (*Neh.* 12.22, 23). 5. A Benjamite warrior of David (1 *Ch.* 12.4). 6. A Gadite warrior of David (1 *Ch.* 12.12). 7. An Ephraimite who in the time of Ahaz objected to the making slaves of the captives (2 *Ch.* 28.12). 8. An exile who returned with Ezra (*Ezra* 8.12). 9. Son of Eliashib. A chamber in the Temple was called after him. Perhaps the same as No. 4 (*Ezra* 10.6). 10. Son of Abiah the Ammonite (*Neh.* 6.18). 11. The son of Kareah, and an officer in the army of Judah. He escaped from Jerusalem when the city was assaulted by the Chaldeans, took refuge with the Ammonites and Moabites until the invaders had withdrawn, and then submitted to the new governor of Jerusalem. He rescued the captives carried off by Gedaliah from Mizpah (*Jer.* 41.11-16). With other captains he settled at Tahpanhes, and is then lost sight of (2 *K.* 25.23; *Jer.* 40, 41, 42, 43).

John.—*The Grace of God*: 1. In other places the name appears as Jehohanan and Johanan. A kinsman of the high-priest Annas. With Annas and Caiaphas he inquired concerning the teaching of the Apostles Peter and John, and the cure of the lame man (*Acts* 4.6). Nothing more is known of him.

2. John Mark, the evangelist, a son of Mary, and cousin (not nephew) of Barnabas. He is mentioned as John but five times (*Acts* 12.12, 25, 13.5, 13, 15.37); in every other instance he is spoken of as Mark. [MARK.]

3. The Baptist, the Forerunner. The coming of John was intimated in prophecy (*Isai.* 40.3; *Mal.* 4.5; cf. *Matt.* 11.14), and his birth foretold to his aged parents by "an angel of the Lord" (*Lk.* 1.5-23). His father, Zacharias, was a priest, and his mother, Elisabeth, "a daughter of Aaron." The coming of the child was intimated also to the Virgin Mary at the annunciation (*Lk.* 1.36). The birth of John (*Lk.* 1.57) was followed at his circumcision by the restoration to Zacharias of his speech, which had been taken from him when the coming of the child was foretold by the angel (*Lk.* 1.20, 64).

Of the early life of John the Baptist we learn no more than that he "grew, and waxed strong in spirit, and was in the deserts till the day of his showing unto Israel" (*Lk.* 1.80). Thus, whilst consecrated to the office of preacher and teacher before his birth (*Lk.* 1.13-15), John did not enter upon it until

ripe manhood, and after spending several years in solitude and self-denial. The appearance and manner of the Baptist when he first came into notice excited general attention. His clothing was of camel's hair, bound around him with a leathern girdle, and his food the product of the wilderness, locusts and wild honey (*Lev.* 11.22; *Ps.* 81.16; *Matt.* 3.4).

The *ministry* of John began "in the wilderness of Judæa" (*Matt.* 3.1; *Mk.* 1.4; *Lk.* 3.3; *John* 1.6-28). He preached repentance and the coming of the kingdom of heaven, with the result that the whole country appeared to be moved (*Matt.* 3.5; *Mk.* 1.5), and multitudes came to him for baptism. He denounced in unmeasured terms the sin of the Pharisees and Sadducees who thus approached him (*Matt.* 3.7), warning also other classes of the community (*Lk.* 3.7-14), and pointing to the mission of our Lord (*Lk.* 3.15-17; *John* 1.29-31), Whom he baptized (*Matt.* 3.13-17, reff.). Men wondered whether John were the promised Christ (*Lk.* 3.15); but he set all doubts at rest (*John* 1.20).

The importance of John's ministry is clearly indicated in the references of our Lord and the apostles to John's character and work. After answering the messengers of John (*Matt.* 11.2-6; *Lk.* 7.19-23), our Lord spoke to "the multitudes" of John's character and mission, declaring that "among them that are born of women there hath not risen a greater than John the Baptist" (*Matt.* 11.7-11; *Lk.* 7.24-28). Later on, our Lord definitely identified John with the promised Elias (*Matt.* 17.10-13; *Mk.* 9.11-13); used the baptism of John as the subject of a question which placed the "chief priests and the elders of the people" in a difficulty (*Matt.* 21.23-27); and pressed upon them their responsibility for rejecting John's appeal (*Matt.* 21.32). The baptism of John was recalled by our Lord after He had risen (*Acts* 1.5); was referred to by Peter (*Acts* 1.22, 10.37, 11.16); and by Paul (*Acts* 13.24, 25). Apollos knew only "the baptism of John" (*Acts* 18.25); so also did "certain disciples" at Ephesus (*Acts* 19.1-4). [For "the baptism of John," see BAPTISM.]

John's bold ministry appears to have alarmed Herod, the tetrarch of Galilee, who, according to Josephus (*Ant.* xiii. 5. 2), regarded him as a demagogue and a dangerous person. John, having rebuked the sin of Herod in marrying Herodias, wife of his still living brother Philip [HERODIAS], was imprisoned by Herod. Fear of popular indignation (*Matt.* 14.5) might have restrained Herod from killing John; but the daughter of Herodias, as the outcome of a rash promise made by Herod, obtained John's death (*Matt.* 14.3-12).

4. The Apostle. John, the brother of James, was the son of Zebedee (*Matt.* 4.21) and of Salome, who probably was sister of Mary, the mother of our Lord (cf. *Matt.* 27.56 with *Mk.* 15.40; *John* 19.25). In that case John was cousin to Jesus, a relationship making the more natural the committal of Mary to the care of John after the crucifixion (*John* 19.25-27). John was employed with his father as a fisherman at Bethsaida in Galilee, on the Lake of Gennesareth (*Matt.* 4.18, 21). The family seem to have been in easy circumstances; for his father had "hired servants" (*Mk.* 1.20); his mother was among the women who accompanied Jesus from Galilee, and "ministered unto Him of their substance" (*Matt.* 27.56); John himself was an acquaintance of the high-priest (*John* 18.15), and had a home of his own (*John* 19.27). He is identified with the unnamed disciple of John the Baptist, who, with Andrew, followed Jesus (*John* 1.35-40). The definite call of John and his brother James is recorded in *Matt.* 4.21, 22; *Mk.* 1.19, 20). He was numbered amongst the twelve apostles (*Matt.* 10.2, and reff.). To John and his brother our Lord gave the name of Boanerges (*Mk.* 3.17). In his early manhood John appears to have been of an ardent, impulsive temperament, and so drew upon himself rebuke from our Lord for forbidding a worker of miracles (*Mk.* 9.38, 39; *Lk.* 9.49, 50), for desiring the miraculous punishment of hostile Samaritans (*Lk.* 9.51-56), and for personal ambition (*Mk.* 10.35-40). Yet he it was who is called the disciple "whom Jesus loved" (*John* 21.20), and to whom (with James and Peter) our Lord gave the privilege of witnessing so many great events in His ministry. John was at the healing of Peter's wife's mother (*Mk.* 1.29), the raising of Jairus's daughter (*Mk.* 5.37; *Lk.* 8.51), the miraculous draught of fishes (*Lk.* 5.10), the transfiguration (*Matt.* 17.1, and reff.), and the agony at Gethsemane (*Matt.* 26.37, and reff.). Like the other disciples, John forsook our Lord at His apprehension, but followed Him to the high-priest's palace (*John* 18.15), and was present at the Cross (*John* 19.26, 27). He visited with Peter the emptied tomb of our Lord (*John* 20.2-8), he recognised the risen Lord at the miraculous draught of fishes (*John* 21.7), and his future was the subject of an inquiry by Peter, our Lord's answer to which was by some misunderstood (*John* 21.21-23).

After the close of the Gospel narrative John is mentioned but seldom, and then always in connexion with Peter. He was imprisoned by the Sanhedrin (*Acts* 4.1-19), and sent by the Church to Samaria (*Acts* 8.14-17). When Paul first visited Jerusalem after his conversion, John was absent (*Gal.* 1.19); he was found there by Paul at a later period (*Gal.* 2.9); but he probably was not there at the time of that apostle's last visit (*Acts* 21.18, etc.). The almost unvarying belief of the Christian Church has been that he remained at Jerusalem until the death of Mary, about 48 A.D.; and that, after Paul finally left Asia Minor, John went to labour there, residing chiefly at Ephesus, and founding several Churches in that country; that, during the persecution under Domitian, or (as many hold) towards the end of the reign of Nero, he was banished to Patmos, an island

in the Ægean Sea, where he saw the visions of the Apocalypse; and that, on his liberation, he returned to Ephesus, where he continued to labour until his death, in the hundredth year of his age, about 100 A.D. Though some of the apostles were married (1 *Cor.* 9.5), tradition holds that John was a celibate. Jerome (*in Gal.* vi. 10) has a story that when John was too old to preach, he had himself carried to church, and addressed to the people the exhortation, "Little children, love one another." No details are known as to his death.

John, The Gospel according to.—Upon no book of the N.T. has criticism laboured more strenuously than upon the Fourth Gospel. Whilst the voice of Christian antiquity almost without exception ascribed it to the Apostle John, some modern critics have sought to prove that the author cannot have been the son of Zebedee, cannot have been an apostle, an eye-witness of the events described, nor a contemporary of our Lord. The composition of the book is thus deferred until the second century, and it is regarded as the work of a devout Christian of philosophic character, who cast his views of Christianity into the form of a Life of our Lord. This position is based on considerations, some of which must have been as apparent to the earliest readers of the four Gospels as to ourselves. These considerations will be noted below. It will be convenient first to consider—

The positive evidence for the authorship of John, the son of Zebedee.

The author's own claim meets us in the Gospel itself. In three passages (1.14, 19.35, 21.24) the writer, though remaining anonymous, appears to refer to himself, and definitely to claim the authority of an eye-witness. Guidance as to the identity of the writer is furnished in the last of these statements—21.24. Who was "the disciple which beareth witness of these things"? The answer is, "The disciple whom Jesus loved, which also leaned on His breast at the supper" (21.20; cf. 13.23, 25, 19.26, 20.2, 21.7). Now there were present at the incidents of chap. 21, Peter, Thomas, Nathanael, the sons of Zebedee, and "two other of His disciples" (21.2). We seek for "the beloved disciple" amongst those three who appear in the Synoptics as admitted to closest intimacy with the Lord—Peter, James, and John. But Peter is excluded by the narrative itself; James suffered martyrdom long before this Gospel could have been written. There remains only the Apostle John.

The internal evidence furnished by the Gospel itself supports this identification. The narrative warrants the inference that its author was—

1. *A Jew*: for he is perfectly familiar with Jewish opinions (especially the Messianic expectation, 1.21; 4.25; 6.14, 15; 7.52; 12.13, 34; 19.15, 21) and with Jewish usages and observances. Explanations furnished by him are such as would be given by a Jew writing at a distance from Palestine, after the overthrow of the Jewish polity and worship, and when Gentile converts to Christianity had become numerous. Thus he calls the feasts (which he is careful to note) "feasts of the *Jews*" (5.1, 6.4); explains the "Sea of Galilee" as being the same as the "Sea of Tiberias" (6.1); tells his readers that "Rabbi" signifies *Teacher* (1.38), and "Messiah" *Christ* (1.41); and accounts for the conduct of the Samaritans by recalling the fact that "the Jews had no dealings with the Samaritans" (4.9).

2. *A Jew of Palestine*: for he shows minute knowledge of the topography of Palestine and of Jerusalem, already in ruins when the Gospel was written.

3. *An Aramaic-speaking Jew*: for the style is Semitic, and the O.T. quotations showing acquaintance with the Hebrew as well as with the LXX version (in Greek).

4. *An eye-witness*: for time, persons, and places are constantly specified, while the graphic character of the narrative shows either "the skill of a consummate artist or the recollection of an observer" (Westcott). And see the passages in the Gospel referred to above—1.14, 19.35, 21.24.

5. *An Apostle*: for he is an eye-witness closely intimate with the thoughts and doings of the apostles and of the Lord.

From these considerations, drawn from the Gospel itself, we pass to *external testimony* in favour of the authorship by John. *John* 1.1 is quoted, with the preface "John says," by Theophilus of Antioch (about 180 A.D.). Irenæus (who knew Polycarp, who knew the Apostle John) unhesitatingly ascribes the Gospel to "John, the disciple of the Lord who also leaned upon his breast," and affirms that he wrote in Ephesus, where he remained till the times of Trajan (98–117 A.D.). Similar testimony is given by Tertullian, Clement of Alexandria, and later writers. "In the last quarter of the second century," says Drummond (*Character and Authorship of the Fourth Gospel*, p. 79), "and subsequently, if we except the shadowy Alogi, the Gospel was universally and without hesitation received as the work of the Apostle John, who composed it at Ephesus in his old age, after the publication of the other Gospels." Moreover, investigations prove the use of this Gospel by Tatian (about 170), make it all but certain that it was known to Justin Martyr (about 150), trace citations from it in Valentinus (about 130) and in Basilides (about 125) as quoted by Hippolytus, and, by vindicating the genuineness of the Ignatian Epistles and the Epistle of Polycarp, carry back at least a familiarity with Johannine ideas and phrases to the beginning of the second century.

So much for evidence in favour of the authorship by John. It remains to consider some of the *objections and difficulties* raised.

And first in regard to *difficulties suggested by the Gospel itself.*

The *contrast between the Fourth Gospel and the Synoptic Gospels* is obvious, alike in regard to the facts given and in regard to the presenta-

tion of our Lord and His teaching. Thus it is urged that Matthew, Mark, and Luke knew only a one-year ministry of our Lord, whilst John extends the ministry over three, or even more. But it will be remembered that all the Gospels are, in a sense, incomplete; that is, they do not give a full and everywhere detailed account of our Lord's earthly life. Moreover, Mark does afford some indications of a ministry exceeding one year; in the Synoptic Gospels there is room for the additional matter of the fourth (cf. *John* 20.30, 21.25); while in the lament over Jerusalem (*Matt.* 23.37; *Lk.* 13.34, 35) there is suggested a previous ministry there, just as the woes upon Chorazin and Bethsaida (*Matt.* 11.21; *Lk.* 10.13) are the only notices of "mighty works" done in those cities of Galilee. Other difficulties are met if the later origin of this Gospel and the aims of its writer are kept in mind. John was, no doubt, acquainted with the earlier Gospels. He writes as one who supposes his hearers to be informed of the chief events of the Saviour's life. He repeatedly alludes to facts recorded by the other evangelists; but rarely relates the same events, and then only when they are closely connected with the main object of his Gospel. He records only eight miracles, of which six are peculiar to this Gospel. He omits all the parables found in the other evangelists, as well as the Sermon on the Mount, and our Lord's last prophetic discourse. The Synoptic Gospels dwell chiefly on our Lord's ministry in Galilee and Peræa, although intimating in various ways that His work extended to Judæa also. Of this Judæan ministry John gives larger details. Thus two-thirds of his book are entirely new; and those matters which are found elsewhere are given here with such important additions as to place them in a new light.

The evangelist's subject, as announced by himself (1.4, 14), is the manifested glory of the Incarnate Word, the Life and the Light of men; and his object is to lead his readers to faith in Jesus, viewed in this aspect, that they may attain eternal life (20.31). For this purpose he selects such passages of the Saviour's life, and places them in such a light, as may display most fully the "grace and truth" of the Son of God. He relates those discourses in which our Lord speaks most plainly of His own nature, of the work given to Him by the Father, and of the efficacy of His death, as an atonement for the sins of the world. It is from this Gospel that the most numerous and decisive proofs of our Lord's Deity are derived. Yet no evangelist has portrayed the gentler lineaments of our Lord's humanity with more delicacy and beauty, or disclosed more of the inmost affections and feelings of the Saviour's heart.

A further difficulty suggested by the difference between the Gospel and the Revelation is discussed under the latter book. [REVELATION.]

Objections are also made on the ground that the *external evidence* is weak. Stress is laid upon the comparative silence of the Apostolic Fathers; but when it is remembered that a Gospel issued later than the others would be at some disadvantage, the evidence from this source is sufficient, in view of the fulness of external testimony from the year 170 onwards. The absence of recognition by the heretic Marcion is to be explained on the ground that its special character made it unsuited to his purpose

The *date* of the book can only be inferred. It suggests (*John* 21.19) a retrospect of long-past events, though this chapter may have been an appendix to the original narrative. The date could hardly be earlier than the year 80, and may have been in the last decade of the first century. There is no sufficient ground for doubting the belief of the early Church that the Gospel was written at Ephesus.

The *contents* of the Gospel may be summarised thus:—

I. The prologue, displaying the glory of the Son of God in His original Divine nature and operations, as well as in the fact and the purpose of His incarnation (1.1-18).

II. Events which occurred during His public life, manifesting His glory to the *whole people* (1.19–12.50): 1. In the earlier portion:—the testimony of the Baptist, the faith of His early disciples, the inquiry of Nicodemus, and the faith of the Samaritans and of a Galilean nobleman (1.19–4.54); 2. In the subsequent narratives:—Christ's own miracles, conversations, and deportment, amidst violent and growing opposition (5.1–12.36). This is closed by reflections on the foregoing narratives (12.37-50).

III. Events preparatory to and connected with His death, manifesting His glory specially *to His disciples* (13.1–21.25): 1. In His private discourses with His intimate followers and His intercessory prayer (13.1–17.26); 2. In His trial, sufferings, and death (18.1–19.42); 3. In His resurrection and appearances to His disciples (20), of which a further account is added in an appendix (21).

John, First Epistle of.—This book has the character rather of a treatise or discourse on the belief and duty of the Christian than of a letter addressed to a particular Church. It has no greetings, farewells, or other personal allusions. It is called a "general" Epistle, as being addressed to the Church at large. The *authorship* is ascribed to John by some of the earliest Christian writers. The similarity of its ideas and language to those of the Fourth Gospel support the same belief. Indeed, this Epistle has all the character of a companion or supplement to and comment on the Gospel. Comp., *e.g.*, 1.4 with 16.24; 2.3 with 14.15; 2.8 with 13.34; 2.11 with 12.35. The Epistle seems definitely to claim to have been written by an eye-witness of the person and labours of our Lord (1.1-4, 4.14). The *place* of its origin is believed to have been Ephesus; but its precise *date* is uncertain; a late date is highly probable, from the errors which are here condemned.

The *object* of the Epistle is stated by the author (5.13): he seeks to confirm and enforce the Gospel, and to assure believers that they have eternal life. In pursuit of this the author has to enter upon controversy. Thus early in the life of the Church false doctrine had crept in. Some questioned the divine dignity of our Lord, and denied Him to be the Son of God. These the apostle calls deceivers and antichrist (2.22, 4.15, 5.1). Others denied His humanity, thus contradicting the real fellowship of Christ with men (*Heb.* 2.16, 4.15), and the reality of His death and propitiation. His incarnation was, as they held, but an appearance, and the story of His life a myth. This delusion the apostle strongly denounces (4.3), and declares that he had himself felt with his hand the body of his Lord (1.1), and alludes in decisive terms to the water and blood from His pierced side (5.6). A third party seem to have held that it was enough to worship God with the spirit, leaving the body to indulgence. This the apostle refutes by showing that every sin is real transgression (3.4); that fellowship with God purifies the Christian, and that by this purity only can we be recognised as His (2.5, 3.8-10, 4.13, 5.11).

The *contents* of the Epistle abound in positive teaching under three main heads:—

1. The true nature of fellowship with God (1.3). He is light (1.5) and love; and fellowship implies conformity to Him: *light*, and therefore man must be purified and redeemed (1.7–2.2): *light*, and therefore man must be holy (2.3-7): *love*, and therefore we must love one another (2.10). If Christ be denied, these blessings are lost (2.22-24).

2. We are taught the blessedness and duties of sonship. Not only fellowship, but adoption is our privilege in Christ. But God is righteous, and, as His children, we must be righteous also (2.29–3.3). Christ came to take away sin; and in Him is no sin; to Him we must be conformed (3.4-10). He gave His life for us, and herein His love is our model (3.11-18). Having His Spirit we shall share His other blessings (3.19-24). Again, let Christ be denied, in His human nature especially, and these blessings are lost (3.19–4.6).

3. God is not only *light*: *God is love* (4.7, 8). Love is His essence, was manifested in the mission and character of His Son, and is the necessary condition of sonship (4.21). Love to God and one another, faith in Christ, such confidence as casts out fear, are all among the results which this revelation secures. Only let us truly believe that God gives eternal life, and that life is in His Son (5.11-13), and we become holy and happy; we are forgiven and sanctified. Reject this truth, or any part of it, and we are left without hope. Like the world, we lie in the evil one (5.19).

John, Second Epistle of.—This letter is addressed to "the elect lady and her children" (ver. 1), to whom the children of her "elect sister" send greeting (ver. 13). Some have assumed that under this figure the apostle writes to a particular Church, or to the Church at large, and sends greeting from a sister Church. It is more generally thought that the letter is a personal one, and, like the Epistle to Philemon, an example of an apostle's private correspondence. For the words "the elect lady"—an unnamed correspondent—some would read, "the elect Kyria," and others, "the lady Electa." The R.V. retains the rendering "the elect lady."

The *authorship* of the Epistle has been by the voice of antiquity very generally ascribed to John, though by some ancient authorities it is classed amongst the disputed books of the Canon. The internal evidence points strongly to the same author as that of the First Epistle. Of its thirteen verses, eight are substantially found in the former. "The elder," literally "the presbyter," the name assumed by the author of this and the succeeding Epistle (ver. 1), is the same title as that by which Peter designates himself (1 *Pet.* 5.1), and may have been used in either an official, or in its primary, simple sense of one advanced in years. The view that there was another "John the presbyter," the author of these Epistles, rests on a passage written by Papias, preserved by Eusebius. There are strong reasons for believing that the presbyter John of Papias is the same as John the Apostle.

The *date* and *place* of writing this Epistle cannot be determined.

John, Third Epistle of.—This letter is in its address definitely personal (ver. 1), and is another example of apostolic private correspondence. It is addressed to "the well-beloved Gaius" (ver. 1), who may have been the Gaius of *Rom.* 16.23, and possibly also of 1 *Cor.* 1.14; or the Gaius of *Acts* 19.29; or the Gaius of *Acts* 20.4, 5, who may be identical with the Gaius of *Rom.* 16.23. Or, as the name was a common one, an entirely different person may have been addressed. The *author* of the Epistle was no doubt the writer of the Second Epistle. Its *date* and *place* of writing cannot be determined. Its object was to congratulate Gaius, to warn him against one Diotrephes, and to commend one Demetrius.

Joia'da.—*Jehovah knows*: the son of Eliashib, a high-priest in the time of Nehemiah (*Neh.* 12.10, 11, 22); a contraction of Jehoiada.

Joia'kim.—*Jehovah raiseth up*: a high-priest, the son of Jeshua the high-priest, in the time of Zerubbabel. The name is a contraction of Jehoiakim (*Neh.* 12.10, 12).

Joia'rib.—*Jehovah pleadeth*: 1. A teacher in Ezra's time (*Ezra* 8.16). 2. A man of Judah (*Neh.* 11.5). 3. (*Neh.* 11.10). [JEHOIARIB.]

Jokde'am.—A town in the mountains of Judah (*Josh.* 15.56). Its site has not been identified.

Jok'im.—The same word as Jehoiakim. The third son of Shelah, the son of Judah (1 *Ch.* 4.22).

Jokme'am.—(?) *Let the people be established*: a town of Ephraim assigned to the Kohathites, on the east boundary of the tribe in the Jordan valley (1 *K.* 4.12, R.V.; 1 *Ch.* 6.68), though the exact site is not known.

Jokne'am.—Situated under Carmel, near the

north-west angle of Esdraelon. A Canaanite town taken by Joshua (*Josh.* 12.22). In Zebulun (19.11). It became a Levitical city (21.34). Possibly the modern Tell Kaimun.

Jok'shan.—(?) *A fowler*: a son of Abraham and Keturah, and the father of Sheba and Dedan (*Gen.* 25.2, 3; 1 *Ch.* 1.32). The descendants of Jokshan are very numerous, for places bearing his name or those of his sons are to be found stretching right across Arabia.

Jok'tan.—(?) *Little, small*: the son of Eber, and, through his thirteen sons, the founder of many South Arabian tribes of Arabs (*Gen.* 10.25; 1 *Ch.* 1.19). [ARABIA.]

Jokthe'el.—1. A town in the lowlands of Judah (*Josh.* 15.38). Its site is unknown, but it lay on the road between Beitgibrin and Gaza. 2. The name given by Amaziah to the cliff (Sela, *i.e.*, as it seems, Petra), the Edomite stronghold, after he had captured it (2 *K.* 14.7; 2 *Ch.* 25.11-13) and thrown his captives over its edge.

Jo'na.—*Jehovah is gracious*: the father of Peter (*John* 1.42). In *Matt.* 16.17 Peter is called Simon Barjona, and in *John* 21.15-17 Jonas. [BARJONA.]

Jonadab.—*Jehovah is generous*: 1. David's nephew, and the cousin of Amnon, to whom he gave such fatal advice (2 *Sam.* 13.3 ff.). The word "subtil" used in ver. 3 is in the original the same word translated "wise" in the account of Solomon. 2. The son of Rechab (*Jer.* 35.6-19). In some verses the name is Jehonadab (which see). The Rechabites were a family of the Kenites (1 *Ch.* 2.55), probably descended from the father-in-law of Moses (*Judg.* 1.16). Jonadab is supposed to have been the chief of the tribe in the days of Jehu, and was held in high esteem for wisdom and piety (2 *K.* 10.15). It was therefore important for Jehu to have his public approval of the slaughter of the worshippers of Baal. The self-denying observance of his commands by the people, during a period of nearly 300 years, is used as a rebuke to the Israelites, who had repeatedly broken Jehovah's laws; and a curse is pronounced upon the Israelites, and a blessing on the Rechabites. The character of Jonadab makes it appear that the regulations concerning houses, etc., were intended to preserve the people from the luxury which was enervating and debasing the Hebrews (*Jer.* 35.7).

Jo'nah.—*A dove*: son of Amittai (*Truthful*), a native of Gath-hepher, a small village of Zebulun, in Galilee, now *el-Meshhad*, mentioned in 2 *K.* 14.25 as having predicted the extension of the kingdom of Israel to its former boundaries; which was accomplished by means of the valour and prudence of Jeroboam II. He may have lived during that reign; or perhaps at an earlier period, about the time of Jehoahaz. He is commonly identified with the principal figure in the Book of Jonah, which see.

Jonah, Book of.—The *author* of this book has been identified with the Jonah of 2 *K.* 14.25. On the other hand, some modern critics refuse to regard the work as a record of fact, and represent it as a religious story, prepared for edifying purposes after the Exile. This is inconsistent with the references of our Lord to Jonah.

The *contents* of the book consist, with the exception of the prayer in chap. 2, of a simple narrative. It relates that Jonah, being sent on a mission to Nineveh, attempts to flee to Tarshish; but is overtaken by a storm, is cast into the sea, and is swallowed by a great fish, in whose belly he continues for three days (chap. 1), when, earnestly praying to God, he is wonderfully delivered (chap. 2). At the renewed command of God he goes to Nineveh, and announces its destruction; upon which the Ninevites, believing his words, fast, pray, repent, and are graciously spared (chap. 3). Jonah is vexed at the Divine forbearance, and wishes for death. Leaving the city, he is sheltered by a gourd, which, however, shortly withers; and Jonah, manifesting great impatience, is taught, through his concern about the gourd, the propriety of God's mercy to Nineveh (chap. 4).

The question of the *historical character* of the book is deemed one of great difficulty. The existence and ministry of this prophet, together with the main facts of his history, are referred to by our Lord (*Matt.* 12.39-41, 16.4; *Lk.* 11.29, 30), who not only explicitly recognises his prophetical office, but in *Matt.* 12.40 (though it is just possible that this is only a comment by the Evangelist) represents his being in the belly of the sea-monster as indicating a future analogous event in His own history; and, after mentioning the prophet's preaching at Nineveh, and the repentance of the inhabitants, speaks of Himself as "a greater than Jonah." If the events recorded in the book never took place, it would be necessary to suppose that our Lord was content to take popular beliefs for granted. There is nothing strange in Jonah's reluctance to undertake a mission to a distant heathen city, which would expose him to peril both from the king and from the people. Moses (*Ex.* 3.11), and even the bold Elijah (1 *K.* 19), had shrunk from similar dangers. And we can hardly be surprised that no record of the repentance of Nineveh has been found in the cuneiform inscriptions. Jonah's want of sympathy with God's sparing mercy is commonly ascribed to a selfish regard to his own safety and reputation, or rather to a strong national exclusiveness, which made him unwilling that the doom of a heathen city should be averted. He was unwilling to undertake a mission which he saw would end in an act of mercy.

The "great fish" (*Jon.* 1.17) is often erroneously supposed to have been a whale. But it may be remarked that there is nothing either in the Hebrew of this passage or in the *Greek* of *Matt.* 12.40 to show that it was a whale. That there are fishes in the Mediterranean capable of swallowing a man whole has been fully proved by credible testimony. The real difficulty lies not in the fact of a man being swallowed by a fish, but in his remaining uninjured by the gastric juices. A *canard*, pub-

lished in 1895 of an American sailor having been swallowed by a whale in 1891, and found alive within it on the next day, is mentioned approvingly by König in Hastings' *Dictionary of the Bible*; but the falsehood of this supposed parallel to Jonah has since been demonstrated.

The narrative presents the most striking contrast between the long-suffering mercy of God and the rebellion and impatience of His servant; and further, between the readiness with which the Ninevites repented, at the preaching of a prophet who visited them as a stranger, and the manner in which the Israelites treated the servants of Jehovah, who lived and laboured amongst them. These events would serve to teach them that the Divine regard and compassion were not confined to them alone, but were extended to men of all nations.

Jo'nan.—A contraction of Johanan; an ancestor of Jesus Christ (*Lk.* 3.30).

Jonas.—The prophet Jonah (*Matt.* 12.39-41, 16.4). [JONAH.]

Jon'athan.—*Jehovah hath given*: the name of many O.T. personages. 1. A Levite of Bethlehem and a descendant of Moses. Becoming acquainted with Micah, a wealthy Ephraimite, he was made priest over the latter's house of gods. When the army of Dan went against Laish they seized Micah's gods, and induced Jonathan to go with them. This he did, and when Laish was taken and put to the sword he was made priest of the images. The office remained in his family until the time of the Captivity (*Judg.* 17, 18). [LAISH, MICAH.]

2. The eldest son of Saul (1 *Sam.* 13.2) and close friend of David. His great personal courage appears from the narrative in 1 *Sam.* 14. The attachment of Jonathan to David seems to have originated at David's defeat of Goliath (1 *Sam.* 18.1-4), and was unimpaired by the growth of Saul's hostility to David (1 *Sam.* 19.1-7). The tie between father and son, once so intimate (1 *Sam.* 20.2), was strained to breaking-point by Saul's attitude towards David (1 *Sam.* 20.34). Nevertheless the friends parted (1 *Sam.* 20.42), Jonathan, though he foresaw the future of David (1 *Sam.* 23.17), adhering to his father's cause, and falling with him at Gilboa (1 *Sam.* 31.1, 2; 2 *Sam.* 1.5). David's lamentation over Saul, and more especially over Jonathan, is one of the most pathetic passages in Holy Scripture (2 *Sam.* 1.17-27). His affection for Jonathan is reflected in his treatment of Mephibosheth, his friend's son (2 *Sam.* 4.4, 9.6-13). [SAUL, DAVID, MEPHIBOSHETH, MERIB-BAAL.]

3. David's nephew. Like his uncle, he killed a giant of Gath, who had on each hand six fingers and on each foot six toes (2 *Sam.* 21.21; 1 *Ch.* 20.7). 4. An uncle and counsellor of David (1 *Ch.* 27.32). 5. The last descendant of Eli. He makes his appearance twice, each time as a trusted messenger of important State matters (2 *Sam.* 15.27, 36, 17.17, 20; 1 *K.* 1.42, 43). 6. One of David's heroes (2 *Sam.* 23.32; 1 *Ch.* 11.34). 7. The brother of Johanan. With other captains who had escaped from Jerusalem, he wandered in the open country of the Ammonites until the invaders had withdrawn. He is lost sight of after he went to Mizpah to join Gedaliah (*Jer.* 40.8). 8. Father of Ebed, who returned with Ezra (*Ezra* 8.6). 9. A priest who inquired into the question of foreign wives (*Ezra* 10.15). 10. A priest in the time of Joiakim (*Neh.* 12.14). 11. The son of Joiada, and himself a high-priest (*Neh.* 12.11). Probably the same as Johanan 4. 12. Father of a priest who assisted at the dedication of the wall of Jerusalem (*Neh.* 12.35). 13. A scribe in whose house Jeremiah was imprisoned (*Jer.* 37.15, 20, 38.26). 14. A Judahite (1 *Ch.* 2.32, 33).

Jop'pa.—(?) *Beautiful*: a town on the steep sides of a hill overhanging the sea, on the east coast of the Mediterranean, 30 miles north-west from Jerusalem, of which it has been the seaport from the time of Solomon. It was allotted to Dan (*Josh.* 19.46, A.V., Japho). It was the port of delivery of wood from Lebanon for the building of the Temple (2 *Ch.* 2.16; *Ezra* 3.7). Jonah embarked at Joppa for Tarshish (*Jon.* 1.3). Here Peter raised Tabitha to life, and saw the vision which led him to visit Cornelius (*Acts* 9.32-43, 10.1-23, 11.5-13).

The harbour at Joppa is very poor, and has always been dangerous. As a consequence, except as the port of Jerusalem, it has been little used. Yet, poor as it was, Joppa was frequently the subject of siege and assault, and in the interval between the O.T. and N.T. records changed hands several times. It was destroyed twice at least, by Cestius and Vespasian, the second time as a means of clearing out the pirates, of which it had become a veritable nest. Its more recent history has been but a repetition of its ancient experience, being alternately burned, sacked, rebuilt, and refortified by its changing owners, its last calamity being the dreadful "Massacre of Joppa" by Napoleon I. in 1799. It was the seat of a Christian bishop in the fifth century, and has at the present time several convents belonging to the different Churches.

Jo'rah.—(?) *Early rain*: ancestor of a family which returned with Zerubbabel (*Ezra* 2.18). [HARIPH.]

Jo'rai.—*Jehovah teacheth*: a Gadite chief (1 *Ch.* 5.13).

Jo'ram.—*Jehovah is exalted*: a short form of Jehoram. 1. Son of Jehoshaphat (2 *K.* 8.21). [JEHORAM 1.] 2. Son of Ahab (2 *K.* 8.16 ff.). [JEHORAM 2.] 3. Son of Toi, king of Hamath (2 *Sam.* 8.10). 4. A Levite in the time of David (1 *Ch.* 26.25). 5. A priest who travelled through Judah teaching the law at the command of Jehoshaphat (2 *Ch.* 17.8).

Jor'dan.—(?) *Descending*: the Jordan is essentially *the* river of Palestine and the natural boundary of the country on the east. It is characterised by its depth below the general surface of the country, its swift descent, its many rapids, and great sinuosity. Rising in the mountains of Syria, it flows through Lake Merom, the Sea of Galilee, and finally empties itself into the Dead

Sea, after a course of about 200 miles. It is a river without any considerable town on its banks —with two bridges and a great many fords, of which the most important is at Beth-shean— without traffic, and without fisheries. It has twenty-seven rapids in its course, and is often in flood.

Jordan is first named in *Gen.* 13.10. Though it is not so stated, Abraham must, like Jacob (*Gen.* 32.10), have crossed the river at the ford near Succoth. The remarkable passage of the children of Israel under Joshua occurred near Jericho (*Josh.* 3.15, 16, 4.12, 13). The miraculous parting of the waters by Elijah and Elisha (2 *K.* 2.8-14) must also have been in this neighbourhood. Two other miracles are associated with Jordan—the healing of Naaman (2 *K.* 5.14), and the making of the iron axe-head to swim (2 *K.* 6.5, 6). John the Baptist, in the course of his ministry, baptized our Lord (*Mk.* 1.9 and reff.) and multitudes (*Matt.* 3.6) in Jordan.

The "plain of Jordan" (*Gen.* 13.10) is literally the "circle" of Jordan, and marks the low country bordering Jordan towards the south.

Jo'rim.—A name in the genealogy of Jesus Christ (*Lk.* 3.29). The word is used in the Septuagint as a transliteration of Jarib and Joiarib.

Jorko'am, Jorke'am.—A descendant of Hebron of Judah (1 *Ch.* 2.44).

Josa'bad.—*Jehovah hath bestowed* (1 *Ch.* 12.4). [JOZABAD.]

Josa'phat.—(*Matt.* 1.8). [JEHOSHAPHAT.]

Jo'se (R.V. **Jesus**).—A name in the genealogy of Jesus Christ (*Lk.* 3.29). [JOSES.]

Jose'dech (R.V. **Jehozadak**).—*Jehovah is just*: father of Jeshua, the high-priest in the time of Zerubbabel (*Hag.* 1.1). In Ezra and Nehemiah the name also appears as Jozadak.

Joseph.—*He* [*Jehovah*] *adds*: 1. The son of the patriarch Jacob by Rachel, born in Padan-aram, after Rachel had long hoped in vain for a child (*Gen.* 30.1, 22-24). The children of the favourite wife (*Gen.* 29.30), Joseph and his brother Benjamin were the peculiar objects of their father's affection. From this partiality sprang events of surpassing moment. The first mention of Joseph after his birth reveals him as a lad of seventeen, the favourite son of the patriarch (*Gen.* 37.2, 3), who in the meantime had crossed the Jordan and had settled in Canaan. Rachel was dead; and thus Jacob had the sole care of the two children of his old age. As the favourite son, and also on account of his youth, Joseph served as messenger to his elder brothers, who were away keeping the herds and flocks; but he was clothed in a style superior to them, a thing which gave them great offence. Perhaps his father had worked his "coat of many colours" with his own hands, in accordance with a custom still prevailing among the Bedouins. Their jealousy and hatred is easily explained. His mother and he had been put in the place of honour from the first. Rachel was the true wife, and is alone named in the pedigree in *Gen.* 46 as "Jacob's wife." Their own conduct, too, was such that they felt themselves condemned by the purer and more peaceful conduct of Joseph. Then, in his visits between their encampment and the homestead at Hebron, he carried to Israel reports of their misdeeds (*Gen.* 37.2). But it seems that it was the bestowal of the "coat of many colours" (*Gen.* 37.3) that caused their hatred to manifest itself in action.

When we recall the outrage of Reuben, the vindictive cruelty of Simeon and Levi, and the ill-regulated life of Judah, it is easy to conjecture the difficulties and pitfalls that beset the life of Joseph, who on the one hand had to serve his brethren in the affairs of daily life, and on the other was bound above all to be loyal, open-hearted, and faithful to their common father. Grievous offence was given by Joseph when he reported the dreams that had come to him (*Gen.* 37.5-11). The opportunity of revenge soon presented itself. Joseph's brothers had returned to their flocks at Shechem, 50 miles away, and Jacob, yearning to know of their welfare, sent Joseph to make inquiries. But they had moved on as far as Dothan, and thither Joseph journeyed, another 15 miles. He had drunk of Jacob's well for the last time. Dothan was an important halting-place on the great caravan road from Damascus to Egypt. It was in the midst of a rich pasture-land well supplied with cisterns, or wells. These were constructed in the shape of a bottle, with the narrow mouth at the surface of the ground, and often dry, even in winter. They were occasionally used as prisons. Here Joseph overtook his brethren, who resolved on his death (*Gen.* 37.19, 20). Reuben, aided by Judah, succeeded in saving his life; but only at the cost of the lad being sold into slavery (*Gen.* 37.36). His purchasers, at the price of twenty pieces of silver, were Ishmaelites (*Gen.* 37.25) or Midianites (37.28), on their way to Egypt. Meanwhile the brethren of Joseph, carrying to their father the coat of many colours, which they stained with the blood of a goat, inflicted upon him a wound scarcely less severe than that they had dealt their brother himself (*Gen.* 37.31-35).

It was doubtless towards the close of the rule of the Shepherd Kings [EGYPT] that Joseph was carried as a slave into Egypt, and sold to Potiphar, captain of Pharaoh's guard (*Gen.* 39.1). He won his master's confidence, and was made his major-domo, or overseer of his house (*Gen.* 39.4). Tempted by Potiphar's wife, Joseph remained true to God and to his master (*Gen.* 39.8, 9); but was falsely accused by his mistress, and cast into prison (*Gen.* 39.20). Here Joseph won the respect of the prison-governor (*Gen.* 39.21), and successfully interpreted the dreams of two fellow-prisoners, the chief butler and chief baker of Pharaoh (*Gen.* 40). Although the chief butler "forgat" Joseph, yet when Pharaoh himself needed the help of an interpreter he reported to the monarch the skill Joseph had shown (*Gen.* 41.1-13). Joseph, sent for accordingly, explained that he could only inter-

pert as a medium for the Most High God (*Gen.* 41.16). The dream explained, he added advice as to the policy to be followed in view of the threatened famine. Pharaoh accepted his judgment, placed him in office to deal with the situation, and gave him in marriage the daughter of the priest of On (*Gen.* 41.37-45). [ASENATH.] A new name was at this time bestowed by Pharaoh on Joseph, "Zaphnath-paaneah."

During seven productive years Joseph prepared for famine by laying up a fifth of the corn harvested (*Gen.* 41.47-49). Such forethought was essential in such a land at a period when means of transport were more limited. Egyptian governors of an earlier date than Joseph had boasted that they had so provided that there had been no scarcity in their times. But a famine of seven years was unusual, so unusual that we find one mentioned in an inscription in a tomb at El-kab, in which the deceased governor of the province declares that he collected the harvests and distributed the corn during many years of famine. If this was the same famine, this governor, whose name was Baba, must have acted under the supreme direction of Joseph; for it is expressly stated in the Sallier Papyrus that the whole land brought its productions to Agrepi (Joseph's Pharaoh) at Avaris (Hanar). But amid such cares Joseph did not forget his God or his kindred. His two sons, Manasseh and Ephraim, were born before the famine. That he gave them both Hebrew names showed that his heart was still with his own people, and especially that he was still devoted to the God of his fathers (*Gen.* 41.50-52). Indeed, events were so shaping themselves as to bring him again into touch with his kindred. The "famine was sore in the land of Canaan," and Jacob looked towards Egypt for succour (*Gen.* 42.1-6). The story of the visit of the patriarch's sons to Egypt and their recognition of Joseph is told in *Gen.* 42–45. There is nothing strange in the fact that while Joseph recognised his brethren they did not know him (*Gen.* 42.8). Since their parting he had grown from youth to mature manhood, while they had reached a period of life when the outward appearance changes little. Joseph also had become an Egyptian in dress and language, while they retained the primitive style of their forefathers; he had become a very great prince, while they remained the simple shepherds he had known them.

Having revealed himself to his brethren, Joseph sends for his aged father (*Gen.* 45.4-13), his request having the authority of Pharaoh behind it. The patriarch, his family, and his following accordingly came to Egypt, were settled in "the best of the land" (*Gen.* 47.6), and were maintained by Joseph (*Gen.* 47.12). It has been suggested that the land of Goshen of Joseph's time may be taken as having its northern boundary from about the present railway junction of Zagazig nearly to Tel-el-Kebir, and that it extended southwards somewhat farther than Belbeis. The country is fruitful, with a large and prosperous population. Zagazig is near the ancient Bubastis, the territory of which in Pharaonic times was called *Sekhetnuter*, "the divine meadow." The recent researches at Bubastis (Tel Basta) have for the first time revealed the fact that this was a chief residence of the Hyksôs kings. The famine in Egypt enabled Joseph, acting in the interests of his master, to concentrate the ownership of land in the hands of the sovereign (*Gen.* 47.13-26), with certain exceptions in regard to the priests. But the people were saved from the horrors of starvation. Meanwhile the Hebrew colony "multiplied exceedingly" (*Gen.* 47.27).

Seventeen years later Joseph is found making to Jacob a solemn promise that he will bury him with his fathers (*Gen.* 47.29-31). The sons of Joseph were brought to the aged patriarch and blessed by him (*Gen.* 48; *Heb.* 11.21). Then the sons of the patriarch were called before him, their characters and the future of their families predicted, and they were charged to bury their father in the cave that Abraham bought. And so Jacob died (*Gen.* 49.33). Joseph's burial of his father was performed with a splendour befitting the son's condition (*Gen.* 50.7-9). His brethren saw with some apprehension the passing of Jacob, but were reassured by Joseph (*Gen.* 50.15-21). He himself lived a hundred and ten years, and died in Egypt (*Gen.* 50.26). His body was embalmed, and, according to his own dying direction (*Gen.* 50.25), was carried to Canaan by the Israelites and buried at Shechem (*Ex.* 13.19; *Josh.* 24.32; *Acts* 7.16).

The title Joseph is used in *Deut.* 33.13 of the two tribes descended from Joseph's sons, Ephraim and Manasseh; and in *Amos* 5.6,15 of the northern kingdom, in which the tribe of Ephraim was predominant.

2. Father of Igal, who was one of the spies. He belonged to Issachar (*Num.* 13.7). 3. Son of Asaph in the time of David (1 *Ch.* 25.2, 9). 4. One who took a strange wife (*Ezra* 10.42). 5. A member of the priestly family of Shebaniah in the time of Joiakim the high-priest (*Neh.* 12.14). 6. A name in the genealogy of Joseph, the husband of Mary, the mother of our Lord (*Lk.* 3.24). 7. Another, but read Josech with the R.V. (*Lk.* 3.26). 8. Another (*Lk.* 3.30).

9. The husband of Mary, the mother of our Lord; an upright and just man, who was of the lineage of David, his name occurring as in the direct line in the registers (*Matt.* 1.20; *Lk.* 2.4, 3.23; *John* 1.45). Joseph was by trade a carpenter, and carried on that occupation at Nazareth both before and after his sojourn in Egypt. That he died before the crucifixion is tolerably certain (*John* 19.27), but of the time or manner of his death nothing is known (*Matt.* 1.16-24; *Lk.* 1.27; *John* 1.45, 6.42). [BRETHREN OF THE LORD, JESUS CHRIST, GENEALOGIES.]

10. Of Arimathæa. He was a member of the Jewish Senate, or Sanhedrin, and also a believer in the Divine mission of the Saviour (*John* 19.38). Luke informs us that he was a good and just man, who did not give his consent to the crucifixion of

Christ (*Lk.* 23.50, 51). Though he was unable to restrain the Sanhedrin from their purpose, yet he went to Pilate by night, and begged the body of Jesus. This he then placed in a new tomb, which, as a wealthy man, he had prepared for himself (*Matt.* 27.57-60; *John* 19.38-42). Though a good man, Joseph was timid and fearful; but the death of our Lord seems to have inspired him with courage and confidence. The events of the crucifixion would seem to have convinced him of the Divinity of Jesus Christ and the truth of His claim. There are many legendary stories connected with the name of Joseph of Arimathæa, but nothing is known of him beyond that recorded in the Gospels (*Matt.* 27.57, 59; *Mk.* 15.43; *Lk.* 23.50; *John* 19.38). [ARIMATHÆA.] 11. Barsabas, who was one of the nominees to the vacant discipleship caused by the treachery of Judas (*Acts* 1.23). [BARSABAS.] 12. The first name of the Apostle Barnabas (*Acts* 4.36). [BARNABAS, JOSES.]

Joses.—1. The Greek form of Jose, the Galilæan abbreviation of Joseph. Brother of our Lord (*Mk.* 6.3). [BRETHREN OF THE LORD, JAMES.] 2. The brother of James the Little (which see), whose mother Mary stood by the cross in addition to the Virgin Mary (*Mk.* 15.40, 47). 3. The first name of the Apostle Barnabas. But Joseph is read in the R.V. (*Acts* 4.36).

Jo'shah.—A Simeonite (1 *Ch.* 4.34).

Josha'phat.—*Jehovah judges*: a shortened form of Jehoshaphat. One of David's guards (1 *Ch.* 11.43).

Joshavi'ah.—One of David's guards (1 *Ch.* 11.46).

Joshbeka'shah.—(?) *Seated in a hard place*: a son of Heman (1 *Ch.* 25.4, 24).

Joshibiah.—[JOSIBIAH.]

Joshua.—*Jehovah is salvation*: 1. The heroic son of Nun, of the tribe of Ephraim; originally called Hoshea (or Hosea), "*salvation*" or "*welfare*"; Jehoshua, "*Jehovah is salvation*," contracted to Joshua, also Jeshua (*Neh.* 8.17). Jesus, as the Greek equivalent of Joshua, is found in *Acts* 7.45; *Heb.* 4.8. Joshua devoted himself to the help of Moses, whose servant he is commonly called, and with whom he was on Sinai (*Ex.* 24.13, 33.11).

Joshua was a man of forty years of age on leaving Egypt. He first comes into notice when the Israelites were about to fight the Amalekites at Rephidim, when he led the fighting men (*Ex.* 17.9). He conducted himself on this occasion with such valour that thenceforth he played a most important part in the nation's early struggles.

The wanderings in the wilderness were almost over when Moses was directed by God to invest Joshua in the presence of Eleazar with full authority over the people (*Num.* 27.18-23; *Deut.* 31.14). Thenceforward the history of Joshua is the history of the Israelites in their struggle against the peoples of Canaan. For six years he led the armies of the Lord, and in that time the aged warrior conquered six nations and thirty-one kings. The fighting over, Joshua, with the aid of Eleazar and the heads of the tribes, completed the division of the land (*Josh.* 13–21), appointed six cities of refuge, established the temple at Shiloh, assigned forty-eight cities to the Levites, and dismissed his fighting men. Shortly after Joshua brought all the people together again, for a last exhortation and warning. This done, he caused them to renew their covenant with God at Shechem (*Josh.* 24.1-25). He died at the age of a hundred and ten, and was buried at Timnath-serah.

In the character of Joshua, piety, courage, and disinterested integrity are conspicuous throughout. "The Spirit" was in him (*Num.* 27.18). Having a certain promise of success (*Josh.* 1), he yet prudently used every means likely to secure it. He sent spies and disciplined his forces; not resting, however, in these, but looking still to God. Thus before attacking the Canaanites he solemnly renewed the dedication of himself and the people (*Josh.* 5); and in seasons of emergency he sought by prayer special blessing and help (*Josh.* 10.12-14). His piety and devotion are displayed in his closing appeals, and the spirit of affectionate submission with which the people received them gives us a favourable impression of his influence (*Josh.* 23.22).

2. A Bethshemite (1 *Sam.* 6.14). 3. A governor of Jerusalem under Josiah (2 *K.* 23.8). 4. A high-priest at the rebuilding of the Temple (*Hag.* 1.1; *Zech.* 3.1). [JESHUA.]

Joshua, Book of.—We have no certain information either as to the *author* or the precise *date* of this book. Jewish writers and Christian antiquity ascribed it to Joshua, the son of Nun, a view followed by some modern critics. It was undoubtedly written before the time of David (cf. 15.63 with 2 *Sam.* 5.6-8); and probably by one who was a contemporary (6.25), if not an eye-witness of what he relates. The six books from Genesis to Joshua inclusive are sometimes termed the *Hexateuch*. The Book of Joshua may be regarded in many important respects as a sequel to the Pentateuch. On the other hand, it is classed by Jewish writers with the succeeding books, down to and including 2 Kings, as "the Earlier Prophets."

The place of the narrative in the history of Israel suggests the *purpose* of the book. In the books preceding it there have been shown the frequent rebellions and provocations of the Israelites who came out of Egypt, on account of which they were excluded from the good land which they had despised. This book carries on the history of the next generation—those who were under twenty years of age when they left Egypt, and those who had been born and grown up in the wilderness—who appear to have been of a better spirit than their fathers. The trials and discipline that they underwent during their long wanderings, together with the instructions of Moses, had, through the grace of the Holy Spirit, the effect of awakening and humbling them, and fitting them to receive the fulfilment

of the promise. It was with this generation that God renewed His covenant, as related in *Deut.* 29. And He did great things for them. They believed in God; and, by faith, overcame the armies of the Canaanites, and obtained possession of the land. They showed, in several instances, a fervent zeal for God; as on the occasion of Achan's sin, and when they suspected that the two tribes and a half had set up an altar in opposition to the appointed altar of burnt-offering (22); and their piety is specially commended in 23.8.

The *contents* of the book may be divided into three principal sections:—

1. *The conquest of Canaan*, including the appointment of Joshua, and his directions to the people (1); the spies sent to Jericho (2); the passage of the Jordan (3, 4); the circumcision and passover at Gilgal (5.1-13); the capture and destruction of Jericho and of Ai, with Achan's sin and punishment (5.14–8.29); the reading of the law on Mounts Ebal and Gerizim (8.30-35); the wily conduct of the Gibeonites (9); victories over the Canaanites, first in the south, and then in the north; and the subjugation of the country (10, 11); with a recapitulation of conquests (12).

2. *The division of the country*, including both the conquered and the unconquered parts; describing the portions of the several tribes (13-19); the appointment of the cities of refuge and the Levitical cities (20, 21); the return of the two tribes and a half east of Jordan, and transactions which followed thereupon (22).

3. *Joshua's farewell admonitions and death* (23, 24).

Allusions to events recorded in the book are found in the *O.T.* in 1 *Ch.* 2.7, 12.15; *Ps.* 44.2, 3, 68.12-14, 78.54, 55; *Isai.* 28.21; *Hab.* 3.11-13; and in the *N.T.* in *Acts* 7.45; *Heb.* 4.8, 11.30, 31; *Jas.* 2.25.

Josi'ah.—*Jehovah supports or heals*: 1. The son of Amon, whom he succeeded on the throne of Judah at the age of eight (2 *K.* 21.26). Even at this early age he was conspicuous for his piety (2 *K.* 22.2; 2 *Ch.* 34.3). In his twelfth year he began to put down idolatry throughout his kingdom (2 *Ch.* 34.3 ff.). Everywhere he destroyed the high places, groves, images, and other signs of heathen worship. To this duty he attended personally, and made a circuit of the country, returning only when he had accomplished his purpose. This done, he sent officers to inspect the repairs of the Temple (2 *Ch.* 34.8). It was during the course of these repairs that Hilkiah the high-priest found the lost Book of the Law, the reading of which had a remarkable effect upon Josiah and his people. This Book of the Law may have been the original copy of the law of Moses (2 *Ch.* 34.14) or of the covenant which was renewed with the people in the plains of Moab, for they were laid up beside the ark (*Deut.* 31.24-26), or, more probably, a copy of the central part of Deuteronomy. It is probable that during the reigns of Manasseh and Amon the reading of the law had been prohibited, and generally given up. The passages read to the king profoundly moved him (2 *K.* 22.11). It would seem that Josiah had never before heard them, though many copies of the law had been made under the direction of Hezekiah. To account for this it is supposed that the people generally at that time were satisfied with a sort of ritual directing them in the outward observances of religion, ignoring the threatenings and cursings of the law against its transgressors. Concerned for himself and his people, Josiah sent to the prophetess Huldah to inquire whether the denunciations of the Law would fall upon the country in his time. Huldah predicted coming ruin to the country, but a peaceful end for himself (2 *Ch.* 34.14 ff.). Josiah thereupon determined to adhere to the directions of the law. For this purpose he called together the people, and with them renewed the covenant (2 *Ch.* 34.29 ff.).

Josiah's plans of reformation were resisted by the inveterate habits of the Israelites; so that his zealous and persevering efforts were ineffectual, and the country was visited with those calamities which had been foretold (2 *K.* 22.20). Pharaoh-Necho was at war with the Assyrians. Josiah, who was bound in some way to the king of Assyria, opposed himself and his army to Pharaoh as the latter was marching along the sea-coast (2 *Ch.* 35.20). Necho, who was anxious to avoid a conflict with the king of Judah, and to get to Carchemish (on the Euphrates) with his forces intact, tried to remove Josiah from his front by pacific means (2 *Ch.* 35.21). But Josiah was determined, and in consequence was mortally wounded at Megiddo (2 *Ch.* 35.23) in the thirty-ninth year of his age. He was buried with every circumstance of pomp and affection in the tombs of the kings. Jeremiah, who began his public career about the time that Josiah began to reign, composed a solemn elegy (not now extant) on the occasion, which was annually sung or recited for long afterwards (2 *Ch.* 35.25). In *Matt.* 1.10 Josiah is called Josias.

2. The son of Zephaniah, into whose house in Jerusalem Zechariah took Heldai and others who had come from Babylon with presents to witness the solemn crowning of the high-priest Joshua (*Zech.* 6.9-15). He is supposed to have been a treasurer of the Temple.

Josi'as.—*Matt.* 1.10. [JOSIAH 1.]

Josibi'ah (R.V. **Joshibiah**).—*Jehovah causes to dwell*: a Simeonite (1 *Ch.* 4.35).

Josiphi'ah.—*Jehovah increases*: father of Shelomith, who, as it seems, returned with Ezra (*Ezra* 8.10).

Jot.—A shortened form of the Greek letter *iota*, and the Hebrew *yod* or *jod*. It is the smallest letter in each of these alphabets, and is used emphatically to denote the smallest part (*Matt.* 5.18). [TITTLE.]

Jot'bah.—*Pleasantness*: the birthplace of Meshullemeth, wife of Manasseh (2 *K.* 21.19). Probably in Judah, but site unknown.

Jot'bath, Jotba'thah.—*Pleasantness*: an encampment of the Israelites in the desert (*Num.*

33.33, 34; *Deut.* 10.7). Possibly *el Tabah* in the Arabah, about 15 miles north of Elath.

Jo'tham.—*Jehovah is perfect*: 1. Gideon's youngest son, who escaped the murderous hand of Abimelech at Ophra. When Abimelech was crowned king, Jotham uttered his famous parable of the trees who chose a king, as a warning to the men of Shechem. He fled to Beer for safety, and there his history ends (*Judg.* 9.5-57).

2. Son of Azariah, king of Judah. Jotham acted as regent for twenty-five years, during his father's leprosy, before he came to the throne. He was a righteous man and king, although he did not abolish the high-places of idolatry. When the Ammonites refused to pay the tribute levied upon them by his father, he compelled them to do so by force of arms. His reign was prosperous, though towards the end its peace was threatened by the king of Damascus and by Pekah. He was contemporary with the prophet Isaiah (2 *K.* 15; 2 *Ch.* 27). 3. A descendant of Caleb (1 *Ch.* 2.47).

Journey, a Day's.—A day's journey was reckoned at about 16 or 20 miles. To this distance around the camp were the quails scattered for food (*Num.* 11.31). A Sabbath-day's journey (*Matt.* 24.20; *Acts* 1.12) was 7 furlongs, which distance might be traversed without breaking the law (*Ex.* 16.29). The first day's journey on any expedition was always a short one, that anything forgotten or needing alteration might be attended to before the travellers had gone too far.

Joza'bad or **Josa'bad.**—*Jehovah hath bestowed*: several Scripture characters bear this name. Reference to them will be found in the following passages—1 *Ch.* 12.4, 20 *bis*; 2 *Ch.* 31.13, 35.9; *Ezra* 8.33, 10.22, 23; *Neh.* 8.7, 11.16. In each of these texts Jozabad is probably a separate and distinct individual. It is a shortened form of Jehozabad.

Joza'char (R.V. **Jozacar**).—*Jehovah hath remembered*: the son of Shimeath and one of the murderers of king Joash (2 *K.* 12.21). In 2 *Ch.* (24.26) he is called, by a clerical error, Zabad. The motive of Jozachar and his accomplice for the murder of Joash is not clear. It may have been an act of personal revenge, or they may have been urged to the deed by the family of Jehoiada. The murderers were put to death by Amaziah (2 *K.* 14.5, 6).

Jozadak.—[JEHOZADAK.]

Ju'bal.—The son of Lamech and Adah, and the inventor of musical instruments (*Gen.* 4.21).

Jubilee.—*The ram's horn*: the year after seven Sabbatic years was the Jubilee (*Lev.* 25.8-11). This fiftieth year was announced by a great blast of rams' horns on the 10th of Tisri [MONTHS], the great day of propitiation. As in the ordinary Sabbatic year the land was to lie untilled and the fruits ungathered, except by the poor, though the people were free to hunt or get their sustenance in any other way. In the Jubilee year all servants or slaves were to obtain their freedom (*Lev.* 25.39-46; *Jer.* 34.8-14). All the land throughout the country, and the houses in the cities of the Levites, sold during the preceding fifty years, were to be returned to the sellers, except such as had been consecrated to God, and redeemed (*Lev.* 25.17-28, 27.16-24). All mortgaged lands, too, were to be released without charge. The completeness of the release provided by these arrangements makes the Jubilee a type of the Gospel (*Isai.* 61.2; *Lk.* 4.19). The moral and spiritual purposes of these festivals is plain. They all tended to unite the people in a brotherhood, and to separate them from the heathen. They preserved the memory of past mercies. They illustrated the Divine holiness. They lightened the load of poverty, checked oppression and covetousness, and were all either types of Gospel blessings or suggestive to a spiritual mind of the truths to be fully unveiled and realised in Christ.

The purpose of the Jubilee was that every Israelite should recover his right to the land originally allotted to his ancestors. Houses in walled cities were not subject to the law of Jubilee, though a house could be redeemed within a year of its sale; but houses connected with the land in the country, and so essential to the cultivation of the soil, were not excepted, but were to be returned in the Jubilee year. The houses in Levitical cities were not exempt from the Jubilee law, but were to return to the original owners; while the land connected with them round about was not affected in any way, as it could never be sold under any condition. It must be remembered, however, that we have no direct evidence that the legislation of the Jubilee year was ever put into force. [SABBATIC YEAR.]

Ju'cal.—[JEHUCAL.]

Ju'da.—1. A name in the genealogy of Jesus (*Lk.* 3.30). 2. A later name in the same genealogy (*Lk.* 3.26). 3. One of the brethren of Jesus (*Mk.* 6.3). In *Matt.* 13.55 he is called Judas. [JUDE, JUDAS.] 4. The same as Judah 1 (*Lk.* 3.33; *Heb.* 7.14; *Rev.* 5.5, 7.5). 5. Jutah.

Judæa.—[JUDAH.]

Ju'dah.—*Praise*: the name that elsewhere occurs as Juda, Judas, Jude. Judæa is also called Judah in a number of instances.

1. The name first occurs in *Gen.* 29.35, where Leah gives it to her fourth son, when she said, "Now will I praise the Lord: therefore she called his name Judah." He was born at Haran in Mesopotamia. With the exception of Joseph he figures more largely in the history of Israel than any of his brethren. It was he who advised the sale of Joseph to the Ishmaelite merchants, in preference to his murder (*Gen.* 37.26, 27). He stands out as the leader in family affairs, or, as it is expressed in 1 *Ch.* 5.2, "he prevailed above his brethren." On the memorable journeys to Egypt for corn it was Judah who remonstrated against the detention of Benjamin by Jacob, and he who undertook, by offering his own sons as hostages, to bring Benjamin back again (*Gen.* 43.3-10). In the other dramatic occurrences and scenes connected with the family relations to Joseph and the final removal to Egypt it was Judah who always spoke for the others. That Jacob recognised this

ascendancy over his brethren is shown in the patriarch's last words to him, "Thy father's sons shall bow down before thee" (*Gen.* 49.8-10). Judah had five sons, of whom two died young. The other three, Shelah, Pharez, and Zerah, went with their father to Egypt (*Gen.* 46.12). These sons were born in Palestine in a part of the country repossessed by the family, then the tribe, at the conquest. [JUDAH, JUDÆA.]

2. A Levite of the time of Zerubbabel, who helped to restore the Temple (*Ezra* 3.9). We should probably read Hodaviah, which see. 3. A Levite who put away his strange wife (*Ezra* 10.23). 4. A Benjamite. An overseer over part of Jerusalem in the time of Nehemiah (*Neh.* 11.9). 5. A Levite. Probably the same as Judah 2 (*Neh.* 12.8). 6. A leader of those who dedicated the wall, if we should not rather understand the tribe as such (*Neh.* 12.34). 7. A priest at the dedication of the wall (*Neh.* 12.36).

Judah, Judæa.—The name sometimes applied to the whole of Palestine (*Acts* 28.21; and perhaps *Lk.* 23.5), but more generally to the southern part only. The extent of the territory allotted to Judah is given with minuteness in *Josh.* 15, a fact due, no doubt, to the unbroken line of kings, and also to the presence of the priesthood, who doubtless reduced the lists to their present form. The north boundary of the original allotment began where the Jordan entered the Dead Sea and ran west past Beth-shemesh to Jabneel near Ekron, some 10 miles from the Mediterranean. It then ran in a south-east direction in an almost straight line, skirting the country of the Philistines, and the borders of Simeon to Kadesh Barnea, on the edge of the desert. Its eastern boundary was the Dead Sea and the mountains of Seir in the land of Moab. But after the death of Solomon the tribe of Benjamin followed Judah in giving allegiance to the house of David, and thus Jerusalem was brought within the boundaries of the new kingdom and made a royal city (2 *Sam.* 2.9). A part of Simeon (1 *Sam.* 27.6) and of Dan (2 *Ch.* 11.10) were also included in Judah. A further extension of territory was made later on by the inclusion of part of Ephraim (2 *Ch.* 13.19, 15.8, 17.2). The whole of this territory was about 45 miles from north to south, and about 50 miles from east to west, and was divided into four regions. Of these regions that called the South consisted of the pasture-lands and the flat deserts in the lower part of Palestine (*Josh.* 15.21). This district was also called the Wilderness of Judah (*Judg.* 1.16). It contained 37 cities, about half of which were included in Simeon (*Josh.* 19.1-9). The next great division was the Lowland or Valley (*Josh.* 15.33), lying between the hilly country of the interior and the sea. Its proper name was the Shefelah, a name it still bears. It was the country of the Philistines and the granary of Palestine. The Philistine strongholds were on the coast, built on promontories, and overlooking the sea on the one hand and the very productive cornfields and vineyards on the other. Modern travellers still marvel at the wonderful beauty and fertility of the land. From the abundance of this rich country Solomon paid Hiram for his help in the building of the Temple and royal palace. In N.T. days also the countries of Tyre and Sidon were "nourished" from here (*Acts* 12.20). Its population was large, for there were 42 cities, besides villages. The third division of Judah, the Hill Country, was the largest and most important politically. On it were planted the cities of Jerusalem, Shechem, Hebron, and 38 other towns, as enumerated in *Josh.* 15.48-60. But the whole undulating country (it is not so rugged as the country to the north of Jerusalem) is strewn with the ruins of cities and fortifications, showing that at one time the land must have been very populous indeed. It is now covered with brushwood and flowers, where not planted with the olive and vine. The fourth district, the Wilderness, was the deep depression between the shore of the Dead Sea and the Hill Country. It consists chiefly of salt plains, had few cities, and was of small importance compared with either the Hill Country or the Shefelah. The "Wilderness" of Jesus and John the Baptist was the extension of this country above Jericho and along the Jordan.

When Joshua and Eleazar divided the land among the tribes (*Josh.* 14.1, 19.51), and Judah received their portion, they had a hard task before them. They had already fought the Philistines (*Josh.* 10.28-35), and advanced as far as Hebron (*Josh.* 10.36-39). The Philistines were, however, never completely suppressed, and retained possession of some of the cities. But the tribe of Judah fixed itself firmly in the mountainous region, where they were left undisturbed to settle down. Even when the Philistines troubled the middle and northern tribes Judah was avoided, though she had sent men to Saul's aid. [DAVID, SAUL.] After the death of Saul, without consulting the rest of the country, this independent and capable people went to David and elected him king. They knew their own minds, and had also an acquaintance with the man (2 *Sam.* 2.4-11). They knew he had all the tribe's sturdy, independent will and boldness of action. Yet they held aloof when the other tribes followed suit, and elected their king ruler over the whole country. Judah, though willing to act upon occasion in concert with others, yet never hesitated to move alone, if the occasion seemed to require it. It was this independence of character and aloofness of disposition that caused them to be charged with "despising" others (2 *Sam.* 19.41-43).

For a list of the cities of Judah see *Josh.* 15.21-63. Nine of the cities were allotted to the priests (*Josh.* 21.9-19). The Levites had no cities in the tribe, and the priests had none among the other tribes. The case of Bethlehem alone appears doubtful. It may have been a Levitical city (*Judg.* 17.7, 9, 19.1).

After David had made Jerusalem his capital, Judah became the predominant part of the kingdom until the disruption under Rehoboam. From that time the throne was occupied for nearly 400 years by 20 kings, all descendants of David. Only once during this long period was any serious

attempt made to break the Davidic line. This was when the dread of Assyria led Rezin, king of Syria, and Pekah, king of Israel, to form a confederacy into which they strove to force Ahaz, king of Judah. Isaiah graphically shows the frustration of the design (*Isai.* 7). Of the kings of Judah, Asa, Jehoshaphat, Josiah, Hezekiah, receive special commendation. Others were impious and depraved; of these, Ahaz, Manasseh, and Amon were pre-eminent. Some, again, whose careers on the whole were praiseworthy, committed grievous faults. But the Divine purpose was steadfastly maintained in the long preparation for the Messiah, as shown in the royal genealogy in the first chapter of Matthew. It is noticeable that even when kings of Judah were cut off by violent deaths (Ahaziah, Joash, Amon) no attempt was made to interfere with the Davidic line of succession.

The internal condition of the kingdom of Judah was on the whole prosperous; and its annals were for the most part uneventful, apart from those of Jerusalem. It is specially recorded of Asa that in addition to measures to purify the land from idolatry, not even sparing his own mother, he built and fortified several cities. Of Jehoshaphat it is recorded that he caused a knowledge of the law to be diffused throughout the kingdom, and appointed officers of public instruction. In 2 *Ch.* 17 there is an interesting picture of a peaceful and prosperous community under a wise, far-seeing king. Jehoshaphat also, after the example of Solomon, attempted to maintain a mercantile fleet at what was then the port of Ezion-geber. Uzziah, during his long reign, successfully cultivated the arts of peace as well as of war (2 *Ch.*26). "He loved husbandry," and showed his commercial sagacity by securing and refortifying the port of Elath, at the head of the eastern arm of the Red Sea, which since the days of Solomon had been held by Edom. Fifty years afterwards, however, Elath was captured from Ahaz by either Syria or Edom.

The national existence of Judah was more than once threatened; but, under the Divine protection, and centred in its mountain-fortress of Jerusalem, the little kingdom was able to hold its own. Egypt was at first its most formidable foe, being governed by the fierce and aggressive kings of the Bubastitic or twenty-second dynasty. In the days of Rehoboam, Shishak pillaged the Temple and threatened the kingdom, but the proud young king, humbled before Jehovah, "strengthened himself in Jerusalem, and reigned" (2 *Ch.* 12.13). Zerah (which see), another Egyptian monarch, invaded south-west Palestine during the reign of Asa, at the head of a vast horde of Ethiopians, but was defeated at Mareshah, in the Shephelah or Maritime plain. It was a victory that relieved Judah for some two centuries from all pressure on her southern frontiers. It showed the Egyptians also that they had more to gain from the friendship than the enmity of Judah, and their attitude to the kingdom changed (2 *K.* 17.4, 18.21-24; *Isai.* 20.5, 6, 30.2-7).

Jehoshaphat's reign was, on the whole, peaceful, but he had to encounter once a confederacy of Moab, Ammon, and Edom. The armies met on the slopes above En-gedi, where the songs of the Levites, accompanied by trumpet, harp, and psaltery, struck such panic into the heathen hosts that they turned their arms one against another, and the scene of the encounter became memorable as the Vale of Berachah ("blessing"). This invasion and victory are vividly described in 2 *Ch.* 20.

But Judah had more cause to fear enmity nearer home. This was the hostility of Israel, or Ephraim, as the northern kingdom was distinctively called. Abijah, the son of Rehoboam, was compelled to fight Jeroboam. The latter met with a decisive defeat (1 *K.* 15.6; 2 *Ch.* 13.2-20). A more serious and prolonged strife between Asa and the Israelite king, Baasha, led to momentous consequences. Baasha was erecting a fortress at Ramah, on the frontier of the two kingdoms, and only 6 miles from Jerusalem, in rivalry to that great stronghold. The counter policy adopted by Asa was mistaken and sinful, though its immediate results seemed to justify him. He subsidised the king of Syria to attack Israel on the north, and the Israelite forces were withdrawn, to face the new danger. Ramah was dismantled, its materials being used to strengthen the defences of the southern kingdom. But "Hanani the seer" perceived the terrible mistake that had been made, and rebuked the king (2 *Ch.* 16.7-9). Asa put Hanani in prison, but the course of events proved the prophet's warnings to be true.

The marriage of Jehoram, Jehoshaphat's son, with Athaliah, the daughter of Ahab and Jezebel, was another alliance that caused harm to the kingdom. Their son Ahaziah (or Jehoahaz, 2 *Ch.* 21.17) was slain at Jezreel, leaving an infant son to inherit the throne. This led to the usurpation of Athaliah and the miserable train of evils that followed.

These alliances with the heathen nation always resulted badly for the Israelites. Ahaz sought the aid of Tiglath-pileser against the kings of Israel and Syria. Instead of any real help the immediate consequence was the paying of a heavy tribute. It also cost Hezekiah most of his treasure, and but for special interposition would have cost him his throne. It cost Manasseh his liberty (through his alliance with the Egyptian Tirhakah); and Josiah (who led the forces of Judah to resist Pharaoh-necho) his life. Jehoahaz, the son of Josiah, was taken captive to Egypt. Jehoiakim, the brother and successor of Jehoahaz, who owed his crown to Neco, remained for four years tributary to Egypt; which power in turn yielded to the forces of Babylon at Carchemish, so that Jehoiakim became subject to Nebuchadnezzar, who at this time succeeded his father Nabopolassar.

Four years after the subjugation of Judah, Jehoiakim revolted from the Babylonian king (2 *K.* 24.1), who, after a while, captured him and put him to death (2 *Ch.* 36.6). Jeconiah, who

succeeded, was deposed and carried to Babylon (597 B.C.); Zedekiah, the third son of Josiah, being made king in his stead. Contrary to the advice and remonstrance of Jeremiah, Zedekiah revolted, and brought Nebuchadnezzar again to Jerusalem (587 B.C.). After a siege of 18 months the city was taken, and most of the inhabitants were put to death. Zedekiah's children were slain, and the unfortunate king had his eyes put out, and was carried in chains to Babylon. A little later the Temple was destroyed, and the treasure and most of the inhabitants of the country carried off. Thus began the Babylonian Captivity. It is remarkable that no attempt was made by the conquerors to colonise Judah, as had been done in the case of Israel. The providence of God thus kept the land vacant, ready for its reoccupation by the people on their return from captivity. The only inhabitants left behind by Nebuchadnezzar and his generals were a few poor country folk, left to till the soil and to keep its "Sabbaths" until those to whom God had given it should return and repossess their heritage.

The wealth of Judah, which must have been great (considering the number of times the treasures of the plundered capital [JERUSALEM] had been renewed), was not alone derived from pasture and tillage. Its merchants were great traders, and transacted business with Egypt and other countries on the Mediterranean and Red Sea. It, or at any rate Jerusalem, received regular subsidies from scattered Jewish colonies abroad. Thus contemporary records tell of convoys carrying treasure for the Temple services, making long journeys from places as far distant as the countries north of India, and from beyond Egypt. The country had other advantages that materially helped it to maintain its existence long after Israel had been destroyed. It had a less exposed frontier, a more rugged and comparatively sterile soil, and a hardy, self-reliant population. And no great road ran through it. Napoleon himself refused to run the risk of taking his army up through its defiles. Being possessed also of the Temple of Jehovah, the people were less led astray after false gods, and presented a more solid and united front to the enemy. Added to this, the kings of Judah were on the whole wise and good, and strove to promote the best interests of their subjects. The priests were reverenced, and while the army was kept in a state of efficiency it was not allowed the upper hand. [ISRAEL, KINGS.]

Ju'das.—The Greek form of the Hebrew word Judah. 1. The son of Jacob (*Matt.* 1.2, 3). 2. An inhabitant of Damascus, whose house sheltered Saul (*Acts* 9.11). It was in the "street called Straight," or street of bazaars, which penetrated into the heart of the city from the southern gate. A "house of Judas" is still shown to travellers. 3. Surnamed Barsabas. Perhaps a brother of Jose (Joseph) Barsabas. A member of the Church at Jerusalem (*Acts* 15.22 ff.). He was chosen to go with Paul and Barnabas as delegates to the Church at Antioch to report the resolution of the apostles at Jerusalem, concerning the non-observance of the Law by the Gentiles. He had prophetical gifts, was a chief among the brethren, and tradition makes him one of the seventy disciples. Nothing more is known of him.

4. Judas of Galilee (*Acts* 5.37). In 6 or 7 A.D. he opposed the enrolment of the people made by Quirinus (Cyrenius) in Judæa. This enrolment was for the purpose of taxation, and was always an unpopular measure. On this occasion, Judas, an inhabitant of Gamala, succeeded in raising a very considerable rebellion, the insurrectionists taking as their motto, "We have no lord nor master but God." Judas denounced the paying of tribute to Cæsar, and any acknowledgment of foreign authority as treason to God and the Mosaic Law. He was looked upon by a considerable number of his followers, the Gaulonites, as they were called, as the Messiah. He could do nothing, however, against the might of Rome, and although he was able for a while to ravage the country he was at length slain and his followers scattered, the movement receiving its death-blow at the final overthrow of the nation. Though mistaken in his methods, and impiously assuming the Messiahship, Judas must be looked upon as a national hero and lover of his country.

5. "Judas of James," presumably son of one James, also called Thaddæus (which see, with LEBBÆUS). He was tenth in the catalogue of the Apostles. In *John* 14.22 he is introduced as "Judas, not Iscariot," but in *Lk.* 6.16; *Acts* 1.13 he is simply Judas, without any distinguishing mark. Tradition says that he laboured at Edessa, the scene of the mission and martyrdom of Thomas; that he travelled into Assyria, and on his return to the west was put to death in Phœnicia.

6. The brother of our Lord and of James 1. Mentioned by the inhabitants of Nazareth, who wonderingly listened to the marvellous teaching of their neighbour's Son (*Matt.* 13.55; *Mk.* 6.3). He it was who wrote the Epistle of Jude, describing himself humbly as the "servant of Jesus Christ and brother of James" (*Jude* 1).

Judas Iscariot.—*Man of Kerioth* [KERIOTH-HEZRON]: one of the twelve Apostles, and the betrayer of our Lord. He is called (*John* 6.71) the son of Simon Iscariot. His true character, with its issue, was always known to his Master (*John* 6.64). His weakness first disclosed itself in the account of the anointing at Bethany (*John* 12.4, 5). The expression, "Why this waste?" was the feeling of the Twelve; but the proposal that the ointment might have been sold, and the money given to the poor, came from Judas, as we learn from John, who also gives the betrayer's real motive, because he was a thief, and "had the bag, and bare [or conveyed away, *i.e.* stole] what was put therein" (*John* 12.4-6). In this revelation of character the ultimate treachery of Judas may sufficiently be explained. Greed,

coupled with disappointment at the nature of our Lord's mission, would account for the development in the mind of Judas of the feeling which culminated in the decisive surrender indicated by the words "Satan entered into him" (*John* 13.27), in the compact with the chief priests, and in the betrayal of our Lord. But endeavours have been made to present the tragedy of Judas in a different light. De Quincey and others have urged that the motive of Judas was a patriotic desire to force his Master into an appeal to the populace; whilst others have supposed him to argue that betrayal would, if Jesus were indeed the Messiah, bring angelic powers to His rescue, whilst, if He were *not* the Messiah, His destruction would be deserved. It may suffice to say that these theories are inconsistent with the Gospel narratives. The turning-point was reached after the scene at Bethany (*Matt.* 26.14). Satan found his instrument, and Judas went to the chief priests (*Lk.* 22.3, 4). He probably expected more than the thirty pieces of silver (*Matt.* 26.15), for there was evidently a dispute as to the amount; but he agreed to play the traitor, and waited his opportunity. He accompanied his Master and colleagues as before to and from Bethany and Jerusalem; he had been with them to Gethsemane (*John* 18.2); he was present at the Last Supper, had his feet washed by the Saviour, and was among those who asked, "Is it I?" (*Matt.* 26.25). His infamy was completed when he betrayed his Master with a kiss, an act that increased the sorrow of his victim (*Lk.* 22.48).

Judas, the deed done, was seized with remorse. His repentance was sincere enough to make him wish to undo the evil he had wrought (*Matt.* 27.3, 4). It was in this frame of mind that he took back the thirty pieces of silver; only to be mocked. He was "the son of perdition" (*John* 17.12), for whom there was no hope of pardon in this life; so he "departed, and he went away and hanged himself" (*Matt.* 27.5).

There is a single wind-bent tree that crowns the Hill of Evil Counsel, at the southern end of the ridge of Olivet, but separated from it by the Kedron Valley. Its name is the "Tree of Judas," and from its branches the traitor is said to have hanged himself. Here was the potter's field, afterwards bought with the blood-money, and called the "field of blood." According to the English version of *Acts* 1.18 Judas himself bought the field, and, falling headlong in it, his bowels gushed out. The accounts of his death are then reconcilable, if we understand that Judas first hanged himself from some tree on the edge of a precipice; and that, the rope or branch breaking, he was dashed to pieces by the fall. But for "falling headlong" we should probably read "being swollen up."

Acts 1.20 associates the death of Judas with the predictions in *Ps.* 69.25, 109.8; cf. also *John* 17.12.

Jude.—Another form of Juda, Judas.

Jude, Epistle of.—The *authorship* of this letter has been in turn ascribed to two persons bearing the name of Jude or Judas. One of these is the apostle Judas, called also Lebbæus and Thaddæus (*Matt.* 10.3; *John* 14.22). But there is no evidence that this apostle was "the brother of James," as the writer of the Epistle calls himself. In *Lk.* 6.16; *Acts* 1.13, the word "brother" is not in the original; and it would be more accordant with the general usage of the language, and particularly of the N.T. writers, if the word "son" were supplied. Moreover, if the writer of this Epistle had been an apostle, he could hardly have felt it necessary to make himself known as "the brother of James"; nor would he have distinguished himself from the apostles, as he appears to do in ver. 17. From these circumstances it is inferred that the James mentioned in ver. 1 was "the brother of the Lord" (*Gal.* 1.19; cf. *Mk.* 6.3); who appears so prominently in the latter part of the apostolic age. It would follow that Jude stood in the same earthly relationship to our Lord (*Matt.* 13.55; *Mk.* 6.3), the two being probably among those brethren of our Lord who were with the apostles after His ascension (*Acts* 1.14; 1 *Cor.* 9.5). [BRETHREN OF THE LORD.]

Of the life of Jude we have no certain information. His descendants are mentioned by Eusebius, who says that when Domitian ordered that all the posterity of David should be slain, "some of the heretics accused the descendants of Jude as the brother of our Saviour according to the flesh, because they were of the family of David, and as such were also related to Christ." He then refers to the good confession which they made before their persecutors (*Eccl. Hist.*, iii. 20).

The Epistle does not appear to have been *addressed* to any local body of believers. According to early tradition, Jude laboured in countries eastward of Judæa; from which some infer that the Epistle was sent to the Christians in those regions. Others suppose that it was written to Christians in Palestine.

Its *date* can only be inferred from the nature of the heresies and evil practices denounced, and from the manner in which the preaching of the apostles is spoken of as belonging to the past rather than the present. It seems to have been written in the later apostolic period, a few years before the destruction of Jerusalem; perhaps about the year 67 A.D.

The *relation of this Epistle to* 2 *Peter* is obvious. There is a remarkable resemblance, both in thought and in language, between the two. The terseness of the style of Jude's Epistle, its peculiar freshness and vigour of thought and language, and its close coherence throughout, all make against the notion that it was borrowed. Whilst, on the other hand, 2 *Pet.* 2, in which the resemblance to Jude is found, appears to differ from Peter's ordinary style. There are parts also in Peter's Epistle which require the corresponding passage in Jude to explain their meaning. Compare 2 *Pet.* 2.11 with *Jude* 9.

On the whole, the Epistle of Jude appears to have been the original; which Peter, while following it to some extent, nevertheless employs in an independent manner, abridging in part, and adding fresh details.

The special *object* of the Epistle seems to have been to guard Christians against certain false teachers, who made religion consist in mere speculative belief and outward profession, and sought to allure the disciples into insubordination and licentiousness. The *contents* deal with (1) the punishment (5–7), and (2) the general character of these seducers (8–19).

Jude, like Paul in certain instances (*Acts* 17.28; 2 *Tim.* 3.8; *Tit.* 1.12), uses *quotations from other than scriptural sources*. The reference to the dispute between Michael and the devil about the body of Moses (ver. 9) is said to be taken from *The Assumption* or *Ascension of Moses*, a Jewish apocalyptic work, written, it is supposed, about 50 A.D., fragments only of which are extant. The Ethiopic *Book of Enoch* (of which 1.9 is quoted in ver. 14) was well known in N.T. times, and coincidences of thought and language are found in some of the Pauline Epistles, in the Epistle to the Hebrews, and in the Apocalypse.

A *characteristic* of the Epistle is the author's frequent use of triplets. Observe the threefold salutation and threefold benediction (vers. 1, 2). Three examples of Divine retribution are cited—the unbelieving Israelites, the rebel angels, and the cities of the plain (vers. 5-7); three types of wickedness—Cain, Balaam, Korah (ver. 11); three classes of evil-doers—murmurers, discontented, self-willed (ver. 16); three modes of Christian service towards the erring (see R.V.)—"on some have mercy, who are in doubt"; "some save, snatching them out of the fire"; "on some have mercy with fear" (vers. 22, 23).

Jude'a.—A form of Judah found in *Ezra* 5.8 and in the N.T. [JUDAH.]

Judge.—In the earliest times, and while still in Egypt, the Israelites had their own laws, which were administered by elders. Moses had his earliest communications with the people through the elders (*Ex.* 4.29), who were, no doubt, the heads of tribes or families of the Israelites (*Deut.* 29.10; *Josh.* 23.2)—a system long in vogue, and indeed existing side by side with others even to David's time (*Num.* 7.2, 10; *Josh.* 22.14). The first regular magistrates were appointed upon the advice of Jethro (*Ex.* 18.14-26), who saw that one man's strength was unequal to the task of judging a whole nation. These judges were chosen not only for their moral fitness, but also because their position in the tribe naturally placed them at the head (*Deut.* 1.15, 16). The law of primogeniture was recognised, and, their suitability in other respects being proved, the heads of tribes and families were chosen. These judges had both civil and criminal cases brought before them, except those of the first magnitude. As for the law itself, this was taught to the people by the Levites, who thus became the lawyers, as we understand the term. The manner of the appointment of these judges, their succession, their peculiar powers, are all unknown to us; but it is evident that they possessed considerable authority, and that, with their assistance, public affairs might proceed without a king, or supreme judge, or legislative body. There was also a council of seventy counsellors or assistants to Moses, not originally a judicial tribunal (*Num.* 11.24, 25). After the Captivity in Babylon, this council, called the Sanhedrin, ruled the nation. [SANHEDRIN.]

In addition to the high-priest, or ecclesiastical ruler, who was the immediate channel for intercourse with God, there was a supreme ruler for civil affairs, to whom even the former were subordinate. Moses was the first of these, then Joshua (*Num.* 27.18). After him, the elders, who had formed his council, carried on the government. After the death of Joshua and the elders whom he had appointed, a state of anarchy ensued in which the Divine commands were disobeyed (*Judg.* 2.12-15). Then individual persons were chosen, by Divine appointment, to act as judges or "deliverers." [JUDGES, BOOK OF.] They had no power to make new laws, but only to adjudge according to the law of Moses. They were also the executive power, though their jurisdiction sometimes extended over only a part of the country. They had no regular pay, but the people were accustomed to bring them presents or offerings. This form of government continued from the death of Joshua to the appointment of Saul as king, a space of about 460 years. Samuel, the most notable of these judges, seems to have chiefly confined himself to the office of a prophet during the latter part of his life. With the election of Saul ended the Theocratic form of government (1 *Sam.* 8.7). The judge was revered as holy and sacred, so that consulting him was called "inquiring of God" (*Ex.* 18.15). He was Divinely instructed not to fear the face of man, "for the judgment is God's" (*Deut.* 1.17, 18; cf. *Ps.* 82).

But their powers differed from that of kings in several ways. They were not hereditary; they had no absolute power over life and death, but their verdict had to be according to law; they never declared war of their own pleasure, but only by the command of God or the direct call of the people; they levied no tribute; the office was not perpetual, for sometimes there was an interval of several years from the death of one judge to the appointment of a successor; they used neither sceptre nor diadem or other trapping of royalty; finally, they had no authority to make laws. Sometimes the Hebrew judges seem to have been appointed only at periods of national danger or some extraordinary emergency, the ordinary procedure for the settlement of disputes, etc., being sufficient. This was the case particularly with respect to Othniel, Ehud, and Gideon. The power of these judges while in office was very great, nor does it seem to have been limited to a certain period of time. Yet it is supposed that when they had performed the business for which they had been appointed they retired into private life. Gideon certainly did so.

Besides the supreme judges there were the city elders. Every city in the commonwealth had its elders, who formed a court of judicature, with the power of determining the lesser local matters (*Deut.* 16.18). These minor judges were chosen from the seniors, the Levites, heads of families, and those whose wealth placed them above the temptations of their office, for the Hebrews were sensitive as regards the administration of justice. These local judges were called "princes" if they belonged to the higher order; or "elders" if to the lower (*Ex.* 2.14; *Judg.* 8.14; *Ezra* 10.8; *Job* 29.9). They had certain heads of families to assist them, recognised as leaders rather than elected. These were the judges in the gates (*Judg.* 8.14, 15) [BOAZ, RUTH], men of recognised influence and judgment. In addition, the Levites were scattered among all the tribes, so that there were few places far distant from a Levitical city. The judges were usually selected from the tribe of Levi, as being most conversant with the law (2 *Ch.* 19.5-11, 35.3).

Although appeal could be made to the high-priest in the last resort (*Deut.* 17.12), such appeal was seldom made, apparently because they were loth to act in that capacity, for we find that the demand for a king is made on the ground that he is wanted "to judge" rather than to help them against their foes (1 *Sam.* 8.5, 20).

The chief judges were fifteen in number—Ophniel, Ehud, Shamgar, Deborah and Barak, Gideon, Abimelech, Tola, Jair, Jephthah, Ibzan, Elon, Abdon, Samson, Eli, and Samuel. These were followed by the kings until the time of the Babylonian Captivity. After the Captivity, Ezra appointed two classes of judges (*Ezra* 7.25), but difficult cases were still brought before the high-priest, until the Sanhedrin, or great council, was instituted. This supreme council consisted of seventy-two persons, under a president and vice-president. From the time of Herod the office of president was distinct from that of high-priest, and became of considerable importance.

In *Ex.* 21.6 and 22.8, 9, for "unto judges" we should read (with R.V.) "unto God," Who was supposed to preside at the tribunal. Indeed, this was the underlying idea of the whole system of judges, until the time of the kings, when the judges represented the kingly power and authority. Our Lord refers to the term in *John* 10.34.

Judges, Book of.—The *authorship* and *date* of this book cannot certainly be known. It is ascribed by an ancient Jewish tradition to Samuel, and nothing appears to render this impossible. It was certainly written before the events recorded in 2 *Sam.* 5.6-9. (See 1.21.) Some, however, have inferred, from the expressions used in 17.6, 18.1, 19.1, 21.25, that the book is the work of an ardent partisan of the monarchy, who could hardly have lived in times when kingly government had seriously degenerated. Thus it would appear to have been written in the reign of David or of Solomon, and the prophets Nathan and Gad have been suggested as possible authors.

The *chronology* of the book has been much discussed. The principal *data* are the following:—

1. The statement in 1 *K.* 6.1 that the building of the Temple was begun by Solomon "in the 480th year after the children of Israel were come out of the land of Egypt."

2. The declaration by Jephthah (*Judg.* 11.26) that Israel had dwelt for 300 years in Heshbon and the trans-Jordanic territory. Jephthah evidently speaks in round numbers.

3. The successive enumerations in the Book of Judges of the periods of servitude and of rest, amounting to 350 years, up to the end of Abdon's judgeship, as shown in the following table:—

Servitude.	Years.	Deliverers and Judges.	Years.	Total Years.
Mesopotamia (3.8)	8	Othniel (3.11)	40	48
Moab (3.14)	18	Ehud and Shamgar (3.30)	80	98
Jabin (4.3)	20	Deborah and Barak (5.31)	40	60
Midian (6.1)	7	Gideon and Abimelech (8.28, 9.22)	43	95
		Tola and Jair (10.2, 3)	45	
Ammonites (10.8)	18	Jephthah (12.7)	6	49
		Ibzan, Elon, Abdon (12.9, 11, 14)	25	
				350

Then followed the 40 years' oppression by the Philistines (13.1), probably including the judgeship of Samson (20 years, 15.20). Thus we have an apparent total of 390 years between the oppression by Chushan-rishathaim and the death of Samson. But the round numbers of years (20, 40, 80) are possibly not to be taken with exact literalness; and it is further probable that certain of these periods *overlapped* each other. For instance, the oppression by the Ammonites in the east may well have been coincident with that by the Philistines in the west. Jephthah and Samson would thus be contemporaries. The capture of the Ark, again, which caused the death of Eli, was evidently before the chief exploits of Samson against the

Philistine power, so that the early chapters of 1 *Sam.* must be taken as preceding *Judg.* 15, 16.

4. The Apostle Paul (*Acts* 13.20), according to the ordinary text, specifies "about 450 years" as the period of the Judges. The reading, however, there is doubtful.

5. The genealogies have been thought by some to show that the period of the Judges was much shorter than has usually been supposed. Thus, between Nahshon, a prince of Judah at the time of the entrance into Canaan, and David, his descendant, only four names are given (Salmon, Boaz, Obed, Jesse). These, on any reckoning, would give too short a time; and there must have been omissions, which render the genealogical tables in themselves an insufficient guide.

The *contents* of this book are as follows:—

I. An account of the extent to which the wars against the Canaanites were carried on after the death of Joshua, followed by a sketch of the course of events during the times of the Judges, forming an introduction to the narratives which follow (1–3.4).

II. The oppressions of the Israelites by their enemies, and their deliverances by their Judges: comprising their subjection to the kings of Mesopotamia and of Moab, and their deliverance by Othniel and by Ehud; the deliverance of the western tribes by Shamgar (3.5-31); the oppression of the northern tribes by Jabin, king of Canaan, and their deliverance by Deborah and Barak (4, 5); the deliverance of the eastern and northern tribes from the Midianites, with the history of Gideon and his family (6–9); the administrations of Tola and Jair; the deliverance of Israel from the Ammonites by Jephthah; and the administrations of Ibzan, Elon, and Abdon (10–12); the servitude of the Israelites to the Philistines, their deliverance by Samson, and his history (13–16). With this, the regular narrative closes.

III. An appendix, probably composed at a later date than the rest, detailing events which happened not long after the death of Joshua, and therefore preceded in time the greater part of the history. It gives an account of the introduction of idolatry among the Israelites, and their consequent corruption and punishment, exemplified by—1. An account of Micah's idols, which were stolen by the Danites (17, 18). 2. The brutal outrage committed by the men of Gibeah, leading to a fierce civil war, in which the tribe of Benjamin were nearly destroyed (19–21).

Allusions to the events recorded in Judges in other books of the O.T. are frequent, and will be found, *e.g.*, in 1 *Sam.* 12.9-11; 2 *Sam.* 11.21; *Ps.* 78.56 ff., 83.9-11, 106.34-45; *Isai.* 9.4. In the N.T. the main references are *Acts* 13.20; *Heb.* 11.32 ff.

Judgment.—The judgments of the Almighty are the punishments inflicted by Him for particular crimes (*Gen.* 7.19-24; *Ex.* 14; *Acts* 12.23, etc.). Man has, however, to guard against inferences from events such as the fall of the tower in Siloam (*Lk.* 13.4). Hasty judgment is forbidden (*Matt.* 7.1; 1 *Cor.* 4.5).

The "judgment" of *Matt.* 5.22 was that of a local court, consisting, according to Rabbinical tradition, of twenty-three judges.

Judgment-Day.—The representation of judgment (*Matt.* 25.31 ff.) carries the view beyond the circle of Christ's professed disciples and embraces "all the nations." The term is generally used in Scripture to describe, and certainly here includes, the judgment of the Gentiles, *i.e.* it is universal; and there seems a special reference to forms of unconscious service. Those accepted and welcomed did not know that they were ministering to Christ, but the Holy Spirit prompted them to acts of beneficence and charity (*Acts* 16.31; 1 *Cor.* 15.24-26; 1 *Thess.* 4.14-17). It is in reference to the judgment-day that Peter says, "The heavens that now are, and the earth, by the same word have been stored up for fire, being reserved against the day of judgment and destruction of ungodly men" (2 *Pet.* 3.7, R.V.). The time fixed by the apostle for the burning of the heavens and the earth, namely, the day of judgment and punishment of ungodly men, shows that the apostle is speaking not of the destruction of a single city or nation, as some have supposed, but of the earth itself, with all the wicked who have dwelt thereon.

A *general judgment* appears to be required by the justice of God (2 *Thess.* 1.6, 7); suggested by the accusations of natural conscience (*Dan.* 5.6; *Acts* 24.25; *Rom.* 2.1-15); by man's relation to God, as creature to Creator (*Rom.* 14.12); and by the resurrection of Christ (*Acts* 17.31; *Rom.* 14.9). It is clearly indicated in Holy Scripture (*Matt.* 25; *Acts* 24.25; *Rom.* 2.1-16, 3.6, 14.10, 11; 2 *Cor.* 5.10; 1 *Thess.* 4.16, 17; 2 *Thess.* 1.7, 10; *Jude* 14, 15).

The *time* of the judgment is fixed to take place after the resurrection (2 *Tim.* 4.1; *Heb.* 6.2). There is a day appointed (*Acts* 17.31), but it is unknown to men (2 *Thess.* 2.1-14).

As to its *procedure*, the judgment will commence with the opening of certain books (*Rev.* 20.12). Among them may be the book of Divine remembrance (*Mal.* 3.16); conscience (*Rom.* 2.15); and the book of Life, in which the names of the justified are enrolled (*Lk.* 10.20; *Rev.* 3.5, 20.12, 15).

As to the *Judge*, Holy Scripture declares that God will judge the world by Jesus Christ (*Acts* 17.31). The triune God will be the Judge, as to original authority, power, and right of judgment; but the work is assigned to the Son (*Rom.* 14.9, 10), who will appear in His human nature (*John* 5.27; *Acts* 17.31) with great power and glory (1 *Thess.* 4.16, 17) visible to every eye and penetrating every heart (1 *Cor.* 4.5). He will have full authority over all (*Matt.* 28.18), and act with strict justice (2 *Tim.* 4.8).

This day is the great hope of the Christian, for his body is to be raised and the work of

redemption completed. [Coming of Christ, The Second.]

Judgment-Hall.—The Prætorium. Originally the general's tent in a Roman camp, then the palace of the governor, and finally the room or office where he sat to administer justice. Pilate's prætorium was the Tower of Antonia, the citadel of Jerusalem. In *Phil.* 1.13 the word "palace" or "Cæsar's Court" is so translated from the original word prætorium (as also is the term "common hall" of *Matt.* 27.27), but it may mean there the prætorian guard of soldiers who guarded Cæsar.

Judgment, Breastplate of.—[Breastplate, Urim.]

Judith.—*Jewess*: the wife of Esau (*Gen.* 26.34), and daughter of Beeri the Hittite.

Julia.—*Feminine of Julius*: a Christian at Rome. Apparently she was a connexion of Philologus, and with him was saluted by Paul (*Rom.* 16.15).

Julius.—The centurion to whose charge Paul was committed to be taken to Rome (*Acts* 27.1, 3). The "Augustus' band" was the Augustan cohort, a detachment of the Prætorian Guards attached to the person of the Roman governor at Cæsarea. Julius proved himself a true friend to Paul during the journey.

Junia, Junias.—*Like Juno*: this name should be Junias, a contraction of Junianus, the feminine being a mistranslation. Junias was a Roman Christian mentioned by Paul as a kinsman (*i.e.* a Jew) and fellow-prisoner. He was a disciple before Paul, and is supposed to have been one of the seventy (*Rom.* 16.7).

Juniper.—There are 358 leguminous or pod-bearing plants in Palestine and the surrounding districts. Of these, one of the most beautiful and useful is the *rothem*, a species of broom or genista, the plant that is called juniper in our version of the Scriptures. Travellers speak with delight of its pink-white blossoms, massed on the hillsides or dotted about the plain, and exhaling a sweet odour. It is called by the Arabs *rîʼm* or *retem*, and, like the dispirited prophet of old (1 *K.* 19.4, 5), these wanderers are glad to avail themselves of its shelter, for it grows to a height of eight to ten feet. Stanley, Robinson, and other travellers speak of its grateful shade in the "weary land" of the south. In *Ps.* 120.4 "coals of juniper" are mentioned for their fierceness, and to-day the charcoal of the *retem* is so highly valued that the Bedouins destroy large quantities of the shrub to make it for the Egyptian markets. Job (30.4) speaks of the famine causing its victims to "cut up juniper roots for their meat," a striking figure of speech, and showing the intensity of the famine, for these roots are very bitter and nauseous. The fruit of the plant is liked, however, by sheep. One of the stations of the Israelites was Rîthmah (*Num.* 33.18, 19), so called (we may presume) from the abundance of *rothem* in the neighbourhood.

Juʼpiter.—*Shining*: the supreme god of the Roman mythology (Greek, *Zeus*), whom the people of Lystra supposed to have descended from heaven in the person of Barnabas (*Acts* 14.12). On the same occasion Paul was thought to be Mercury (Greek, *Hermes*), from his eloquence.

Jushab-hesed.—*Kindness is returned*: a son of Zerubbabel (1 *Ch.* 3.20).

Justification.—Justification is connected with the supreme question affecting human life, "How shall man be just with God?" No fewer than three times this question is found in the Book of Job (4.17 (R.V. marg.), 9.2, 25.4, cf. 15.14). Earnest Israelites felt its pressure (*Ps.* 143.2; *Mic.* 6.6). It was implied in the entire Mosaic ritual. It is also involved in all heathen ritual and ceremonial. The first suggestion of the true solution of the problem is found in *Gen.* 15.1-6, where, for the first time, we have the well-known terms "righteousness" and "believe." God's word is said to come to Abram (ver. 1), with the result that he responded by trust to this Divine revelation, and the outcome was righteousness. This passage is in some respects the key to every other reference to righteousness and trust found elsewhere in Scripture. The same idea of justification through trust in God is touched upon in *Ps.* 32.1, 2, and *Hab.* 2.4; but of course the full doctrine of justification is only found in the N.T.

Justification is solely concerned with our true relation with God, not with spiritual condition, but with judicial position. This true relation to God was forfeited by sin, which at once resulted in guilt, condemnation, and separation. Justification involves the restoration of this relation through the removal of condemnation by forgiveness, the removal of guilt by righteousness, and the removal of separation by fellowship. Justification means the reinstatement of man in his true relation to God. He is regarded as righteous, accepted before God as "right" in the eyes of the Divine law, and therefore restored to his true position. Justification is thus very much more than forgiveness, though forgiveness is necessarily a part of justification. The two are distinguished in *Acts* 13.38, 39. Forgiveness is only negative, for the removal of condemnation. Justification is also positive, for the removal of guilt and the bestowal of a relationship with God. Forgiveness is an act, and a succession of acts repeated from time to time throughout our Christian life. Justification is complete, never repeated, and covers the whole of our life, past, present, and future. "He that has been *bathed* (justification) needeth not save to *wash his feet* (forgiveness)" (*John* 13.10). Justification is also to be distinguished from sanctification, which is generally understood to mean "making holy." Although the two are inseparable in experience, they must be clearly distinguished in thought. Justification is concerned with our spiritual position; sanctification with our spiritual condition. The one is connected with our relationship, the other

with fellowship; one deals with our acceptance, the other with our acceptableness; one is the foundation of our peace, Christ *for* us, the other the foundation of our purity, Christ *in* us.

The basis of our justification is the redemptive work of our Lord Jesus Christ. "Him who knew no sin He made to be sin on our behalf; that we might become the righteousness of God in Him" (2 *Cor.* 5.21). "By Him all that believe are justified" (*Acts* 13.39). It is therefore through Christ's work, not our own works or merits, that we are justified. Man has always tried to establish his own righteousness; but universal failure has been the outcome, because he has been unable either to cancel the past or guarantee the future. "By grace are ye saved: . . . not by works, lest any man should boast" (*Eph.* 2.8, 9). Justification becomes ours through faith. "All that believe are justified" (*Acts* 13.39); "being justified by faith" (*Rom.* 5.1). Trust always implies our dependence on some one outside ourselves; it is the acknowledgment of our own inability, and of some one else's ability. Faith links us to Christ, and is the only possible answer we can give to God's revelation. It is the renunciation of self, and the reception of the Saviour. We rest our hearts on Him, and receive His perfect righteousness. The great truth of justification by Christ through faith is of supreme value for spiritual life and service. It is the basis of spiritual peace (*Rom.* 5.1). It is the foundation of spiritual liberty, removing the bondage of sin, and leading us into the very presence of God. It is the guarantee of holiness, for it brings into our hearts the power of the Holy Spirit. It is also the inspiration of all service; for the soul, delivered from anxiety about its own salvation, is set free to work for the salvation of others.

There is no contradiction between St. Paul and St. James on this doctrine of justification, although both apostles use Abraham as their example. Paul in *Rom.* 4, deals with Abraham in relation to the story in *Gen.* 15; James deals with him in relation to the story in *Gen.* 22, that is, an event that happened twenty-five years afterwards. But during those twenty-five years Abraham occupied the standing of a man justified by faith (*Gen.* 15.6), and then, when the time came for the great testing (*Gen.* 22), he showed his faith by his works. So Paul writes concerning non-Christians, and uses *Gen.* 15 to prove the necessity of faith, and that works must bring forth faith. James writes to Christians, and uses *Gen.* 22 to prove the necessity of works, and that faith must be proved by works. Paul is dealing with a legalistic spirit, and against all human merit; James with an antinomian, and against mere intellectual orthodoxy. The one deals with the instrument, the other with the proof of justification. As Arnot well says, Paul and James are not two soldiers of different armies fighting against each other, but two of the same army fighting back to back, against enemies coming from opposite directions.

Justus. — *Upright*: 1. The surname of Joseph, called also Barsabas, who was nominated to succeed Judas Iscariot as an apostle (*Acts* 1.23). 2. A Corinthian believer, host of Paul (*Acts* 18.7). 3. A Roman Christian, a Jew, with Paul when he wrote to the Church at Colossæ, and called a fellow-helper (*Col.* 4.11). His first name was Jesus.

Jutah, Juttah.—A town in the mountains of Judah, assigned to the priests (*Josh.* 15.55); the traditional residence of Zacharias and birthplace of John the Baptist (*Lk.* 1.39, 40). [JUDAH 5.] It is identified with the modern Yuttah, 5 miles south of Hebron.

K

Kab.—(R.V. 2 *K.* 6.25). [CAB.]

Kabze'el.—*God gathers*: a town on the extreme south-east frontier of Judah, just at the beginning of the ascent of Akrabbim (*Josh.* 15.21); the native place of Benaiah, the son of Jehoiada, one of David's mighty men (2 *Sam.* 23.20; 1 *Ch.* 11.22); reinhabited after the Captivity (*Neh.* 11.25, Jekabzeel).

Ka'desh (*sacred* or *sanctuary*), **Ka'desh-Bar'nea** (called *En Mishpat*, spring of judgment).—Now 'Ain Kadis, 50 miles south of Beersheba. On the threshold of the Promised Land (*Gen.* 16.14, 20.1). Here Chedorlaomer smote the Amorite chiefs (*Gen.* 14.7). The children of Israel encamped here while the spies searched out the land (*Num.* 13.26, 32.8; *Deut.* 1.2, 19, 46, 9.23; *Josh.* 14.6, 7), and it was probably their headquarters for thirty-eight years. It was the place at which Moses smote the rock (*Num.* 27.14; *Deut.* 32.51); whence the Israelites departed for their wandering (*Num.* 14.25; *Deut.* 2.1, 14); whither they returned on their way to Canaan by Mount Hor, and where Miriam died (*Num.* 20.1, 14, 22, 33.36, 37; *Judg.* 11.16, 17). [MERIBAH, KEDESH 3, TAHTIM-HODSHI.]

Kadmi'el.—*God the primeval*: 1. A Levite whose descendants returned from Babylon with Zerubbabel (*Ezra* 2.40; *Neh.* 7.43). 2. One who assisted in rebuilding the Temple (*Ezra* 3.9). 3. A Levite who led the devotions of the people (*Neh.* 9.4).

Kadmon'ites.—*Easterners*: a tribe who inhabited Palestine east of the Jordan, about Mount Hermon, descended from Canaan, the son of Ham (*Gen.* 15.19). Compare the term

Bene-Kedem, the "children of the East," the general name for the tribes who lived in the great waste tracts on the east and south-east of Palestine (*Judg.* 6.3).

Kain.—R.V. for Cain 2. It may be also the city of the Kenites in *Num.* 24.22 (see R.V. marg.).

Kallai.—The head of the priestly family of Sallai in the days of Joiakim (*Neh.* 12.20).

Kamon.—[Camon.]

Ka'nah.—*Reed*: 1. A town in Asher near Sidon, 10 miles from the Mediterranean (*Josh.* 19.28). 2. A torrent which formed the boundary between Ephraim and Manasseh (*Josh.* 16.8, 17.9). Perhaps the stream which enters the sea at Nahr Falaik, half-way between Joppa and Cæsarea.

Kare'ah, Care'ah.—*Bald*: the father of Johanan, a captain of the Jews when Gedaliah was made governor by Nebuchadnezzar (2 *K.* 25.23; *Jer.* 40.8, etc.).

Karka'a (R.V. **Kar'ka**).—*Floor*: a place on south boundary of Judah (*Josh.* 15.3).

Kar'kor.—A place in the level country east of the Jordan, where Gideon surprised the Midianite chiefs Zeba and Zalmunna (*Judg.* 8.10).

Kar'tah.—A town of Zebulun, given to the Merarites (*Josh.* 21.34).

Kar'tan.—(?) *Double town*: a town of Naphtali, assigned to the Gershonites (*Josh.* 21.32); the same as Kirjathaim (1 *Ch.* 6.76).

Kat'tath.—*Little*: a town of Zebulun (*Josh.* 19.15). Perhaps the same as Kartah or as Kitron.

Ke'dar.—*The black-skinned* or *black-tented man*: a son of Ishmael (*Gen.* 25.13), the father of the Kedarenians. They lived in tents, and often changed their habitation; but they dwelt principally in the south of Arabia Deserta, the north of Arabia Petræa, and in the vicinity of the Red Sea. Some of them, however, settled in villages or towns (*Cant.* 1.5; *Isai.* 42.11). Famous for flocks (*Isai.* 60.7; *Jer.* 49.28) and archers (*Isai.* 21.16, 17).

Kede'mah.—*Eastern*: the youngest son of Ishmael (*Gen.* 25.15; 1 *Ch.* 1.31).

Kede'moth.—*Eastern*: a town of Reuben, assigned to the Merarites (*Josh.* 13.18, 21.37; 1 *Ch.* 6.79).

Ke'desh.—*Sanctuary*: 1. Kedesh-Naphtali (*Judg.* 4.6). Now Kades, north-west of Lake Huleh; a town in the middle of the west side of the plain of Zaanaim; full of interesting ruins. It was a fortified city of Naphtali (*Josh.* 19.37); a city of refuge for the northern tribes, and was allotted to the Gershonites (*Josh.* 20.7, 21.32; 1 *Ch.* 6.76). Kedesh was the residence of Barak, where he and Deborah assembled the tribes of Zebulun and Naphtali before the conflict. Near it was the tree in Zaananim, where was pitched the tent of the Kenites Heber and Jael his wife, where Sisera met his death (*Judg.* 4.6-11). It was taken by Tiglath-pileser (2 *K.* 15.29). 2. Now Tell Abu Kudeis, near Megiddo; a royal Canaanite town taken by Joshua, allotted to Issachar, and assigned to the Gershonites (*Josh.* 12.22; 1 *Ch.* 6.72). 3. A town of Judah, in extreme south (*Josh.* 15.23). Possibly identical with Kadesh-Barnea.

Kehela'thah.—*Place of assembly*: site of an Israelite encampment (*Num.* 33.22).

Kei'lah.—1. Now Kîla, *c.* 8 miles north-west of Hebron. A town in Judah (*Josh.* 15.44), rescued by David from the Philistines, but its inhabitants were ready to hand him over to Saul (1*Sam.* 23.1-13); reoccupied after the return from the Captivity (*Neh.* 3.17, 18). 2. The Garmite, a connexion of Caleb (1 *Ch.* 4.19).

Kelai'ah.—A Levite who had taken a foreign wife during or after the Captivity; called also Kelita (*Ezra* 10.23).

Keli'ta.—(?) *Stunted*: one of those who "caused the people to understand the law" when read by Ezra (*Neh.* 8.7). He was also amongst those who agreed to put away their foreign wives, and sealed the covenant (*Ezra* 10.23; *Neh.* 10.10). [Kelaiah.]

Kemu'el.—(?) *God stands* or *rises*: 1. The third son of Nahor, who was Abraham's brother (*Gen.* 22.21). 2. A prince or chief of Ephraim; one of those appointed to divide the land (*Num.* 34.24). 3. A Levite, the father of Hashabiah, who was ruler of the Levites in David's reign (1 *Ch.* 27.17).

Ke'nan.—(?) *One acquired* or *begotten*: the great-grandson of Adam (1 *Ch.* 1.2; *Gen.* 5.9-14, where A.V. reads Cainan).

Ke'nath.—(?) *Possession*: now Kanawat, south-east of the Lejah, about 20 miles north of Busrah. It was a town of Manasseh, east of Jerdan; taken by Nobah and called by his name; recaptured by Geshur and Aram (*Num.* 32.42; *Judg.* 8.11; 1 *Ch.* 2.23). Its ruins cover a space one mile long by half a mile wide.

Ke'naz, Ke'nez.—1. A grandson of Esau and one of the dukes of Edom; the founder of the family of Kenezites (*Gen.* 36.11, 15, 42; *Josh.* 14.6, 14; 1 *Ch.* 1.53). Caleb and Othniel were among his descendants (*Num.* 32.12). 2. A grandson of Caleb (1 *Ch.* 4.15).

Kenez'ite, Keniz'zite.—(*Gen.* 15.19). [Kenez.]

Ke'nite, The, and **Ke'nites, The.**—One of the tribes of Palestine in the time of Abraham (*Gen.* 15.19), dwelling in the fastnesses in south of Judah (1 *Sam.* 15.6, 27.10), apostrophised by Balaam (*Num.* 24.21, 22). Jethro, the father-in-law of Moses, was a Kenite (*Judg.* 1.16). For his sake, and because they showed kindness to Israel when they came out of Egypt, the Kenites were saved from the destruction which came upon the Amalekites (1 *Sam.* 15.6) long after the conquest of Canaan. In the time of Deborah, Heber the Kenite lived in the far north (*Judg.* 4.11). Hemath, a Kenite, was the founder of the sect or family known as the Rechabites. [Rechabites.] As showing the long-continued friendly relations which existed between this tribe of Midianite wanderers and Israel, it should be noted that the Rechabites are actually included in the

genealogies of Judah (1 *Ch.* 2.55). Prof. Sayce thinks that the Kenites were a tribe of smiths.

Ke'ren-Hap'puch.—*Horn of antimony* (the pigment used by Eastern ladies to colour their eyelashes): the youngest of the daughters of Job, born to him after his trials (*Job* 42.14), and so called probably from her great beauty.

Ke'rioth, Kirioth.—(?) *Cities*: 1. A city of Moab (*Jer.* 48.24). It has been identified with Kureiyeh, a ruined town of some extent lying between Busrah and Sulkhad in the south part of the Hauran; and perhaps better as *Rabba*, 11 miles south of Arnon. 2. Kerioth (R.V. *Kerioth-hezron*), a town in the south of Judah, on the frontier of the hill country, about 12 miles south of Hebron (*Josh.* 15.25); now called Kuryetein. [JUDAS ISCARIOT.]

Ke'ros.—(?) *Bent*: one of the Nethinim whose descendants returned to Jerusalem with Zerubbabel (*Ezra* 2.44; *Neh.* 7.47).

Ketu'rah.—(?) *Incense*: the wife of Abraham, after Sarah's death (*Gen.* 25.1-4; 1 *Ch.* 1.32, 33). Abraham had six sons by her, including Midian.

Key.—The key used in O.T. times was very different from the modern key, and was a long piece of wood fitted with wires or short nails. This, inserted in the hollow bolt which serves as a lock, raises other pins within the staple so as to allow the bolt to be drawn back. It is common to see a man of authority among the Moors marching along with a large brass key attached to his shoulder by means of a kerchief. This illustrates *Isai.* 22.22, "The key of the house of David will I lay upon his shoulder" (cf. *Matt.* 16.19).

Kezi'a.—*Cassia*: the second daughter of Job, born after his trial (*Job* 42.14).

Kezi'z, The Valley of (R.V. **Emek-keziz**).—(?) *Clipped*: it formed part of east border of Benjamin (*Josh.* 18.21).

Kib'roth-Hattaa'vah.—*Graves of lust*: the site of an Israelite encampment, and the scene of the pestilence consequent on eating quails sent in answer to craving for flesh (*Num.* 11.34, 35, 33.16, 17).

Kibza'im.—(?) *Two heaps*: a town of Ephraim, given to the Kohathites (*Josh.* 21.22). Probably the same as Jokmeam.

Kid.—[GOAT.]

Kidneys.—The viscera, especially the kidneys, were amongst Semitic peoples regarded as the seat of emotion and of sentiment (*Job* 16.13; *Ps.* 7.9, 73.21). The feeling explains the position given to these parts in certain sacrifices (*Lev.* 3.4, 5, 8.16). "The fat of kidneys of wheat" (*Deut.* 32.14) is a reference to the shape and richness of the grain.

Kid'ron.—*Black*: a stream which rises 1½ miles north-west of Jerusalem, runs to the east for 1½ miles along the north side, then curves sharply round to the south, passes between the city and the Mount of Olives, contracts and sinks rapidly, and becomes a deep, narrow, dark torrent bed, through which no water flows except during the heavy rains of winter. It is joined at Bir Eyub, 670 feet below its starting-point, by the Valley of Hinnom; thence it pursues a south-east course to the Dead Sea. It was crossed by David in his flight from Absalom (2 *Sam.* 15.23); by our Lord to the Mount of Olives and to Gethsemane (*John* 18.1). Into it were cast idols and other impurities (2 *K.* 23.4, 6, 12; 2 *Ch.* 29.16, 30.14; *Jer.* 31.40). The name appears as Cedron in A.V. of *John* 18.1. It is now commonly known as the Valley of Jehoshaphat.

Ki'nah.—*Lament*: a town of Judah, on the extreme south boundary (*Josh* 15.22).

King.—1. The title, as implying supreme authority and power, is used of God (as in *Ps.* 10.16, 47.7; 1 *Tim.* 1.17). 2. The title was applied to *our Lord* as King of the Jews (*Matt.* 27.11, 37, and reff.). 3. In the O.T. the title king is employed in a very wide sense, not only of great potentates such as the Pharaohs of Egypt (*Gen.* 41.46) or the king of Persia (*Ezra* 1.1), but also of petty monarchs such as the king of Jericho (*Josh.* 2.2; and cf. *Judg.* 1.7). 4. The title is also used of the people of God (*Rev.* 1.6); of death, as the "king of terrors" (*Job* 18.14); and of the "leviathan" as "king over all the children of pride" (*Job* 41.34).

5. In the history of the Hebrews, government by kings succeeded to government through the medium of judges. The provision of a monarch, such as surrounding peoples had, was a concession by God (1 *Sam.* 8.7, 12.12) to a desire on the part of the people. That desire, which had previously found expression in the offer to Gideon (*Judg.* 8.22, 23) and in the appointment of Abimelech as king of Shechem (*Judg.* 9.6), was equivalent to a rejection of the theocracy (1 *Sam.* 8.7). For Jehovah was the true King of the nation (1 *Sam.* 8.7; *Isai.* 33.22). Even the land was held as by direct tenure from Him (*Lev.* 25.23). Nevertheless His care and guidance were not withdrawn (1 *Sam.* 12.22; 1 *K.* 6.13). The monarchy so constituted was hereditary, though the succession did not necessarily go by the right of primogeniture; for David appointed Solomon as his successor in preference to Adonijah, his elder brother. The person of the king was inviolable (1 *Sam.* 24.5-8; 2 *Sam.* 1.14). When the diadem was placed on the head of the monarch he entered into a solemn covenant with his subjects to rule them in righteousness (2 *Sam.* 5.3; 1 *Ch.* 11.3), after which the nobles pledged themselves to obedience, and confirmed the pledge with the kiss of homage (1 *Sam.* 10.1). The royal revenue was derived from cornfields, vineyards, and olive-gardens (1 *Sam.* 8.14; 1 *Ch.* 27.26-28); the produce of the royal flocks (1 *Sam.* 21.7; 2 *Sam.* 13.23; 1 *Ch.* 27.29-31; 2 *Ch.* 26.10)—a nominal tenth of the produce of cornland and vineyards and of sheep (1 *Sam.* 8.15, 17); tribute from merchants who passed through Hebrew territory (1 *K.* 10.15); presents made by the king's subjects (1 *Sam.* 10.27, 16.20; 1 *K.* 10.25; *Ps.* 72.10); spoils of war and tribute from conquered nations (2 *Sam.* 8.2, 7, 8, 10;

1 *K.* 4.21 ; 2 *Ch.* 27.5). A further important equivalent of wealth was the power of exacting compulsory labour. Solomon, further, may have derived profit from his commercial enterprises over the sea (1 *K.* 10.22). The power of the monarch was absolute (1 *Sam.* 22.17, 18 ; 2 *Sam.* 1.15). The history of the monarchy, first as to the united and then as to the divided kingdom, is summarily presented in the following table :—

KINGS OF ISRAEL AND JUDAH

B.C.

THE UNDIVIDED KINGDOM

[? 1060 SAUL.]
1020 DAVID, king in Hebron (2 *Sam.* 2.1-4).
1013 DAVID, king over all Israel (2 *Sam.* 5.3).
c. 990 Rebellion of Absalom (2 *Sam.* 15–18).
980 Accession of SOLOMON (1 *K.* 1.39).
977 Building of the Temple begun (1 *K.* 6.1).
969 Dedication of the Temple (1 *K.* 8).
938 Death of Solomon, and Division of the Kingdom (1 *K.* 11, 12).

THE DIVIDED KINGDOM

Dates mostly as in Kamphausen's "Chronologie," 1883

B.C.	JUDAH	B.C.	ISRAEL
	REHOBOAM (1 *K.* 14.21 ; 2 *Ch.* 12.13). Shemaiah forbids attack on Israel (1 *K.* 12.21-24 ; 2 *Ch.* 11.1-4). Relapse of the people into idolatry (1 *K.* 14.22-24).	937	JEROBOAM I. (Shechem) (1 *K.* 12.25). Calf-worship at Dan and Bethel (12.28, 29). A non-Levitical priesthood (13.33, 34). Prophets : a Man of God out of Judah (13.1). Ahijah (14.2-18). Death of the young prince Abijah (14.12-18). Constant war with Judah (14.30).
	Shishak (Shashanq) plunders Jerusalem (1 *K.* 14.25-28 ; 2 *Ch.* 12.2-12).		
	ABIJAH, or Abijam ; defeats Jeroboam (2 *Ch.* 13.3-22).	920	
	ASA (1 *K.* 15.9, 10 ; 2 *Ch.* 14.1), puts away idolatry and strengthens the kingdom (1 *K.* 15.11-15 ; 2 *Ch.* 14.2-8, 15.16-18). Victory over Zerah "the Ethiopian" (2 *Ch.* 14.9-15). Subsidises Ben-hadad I. against Baasha (1 *K.* 15.16-22). Hanani, protesting, is imprisoned (2 *Ch.* 16.7-10). Other prophets, Oded and Azariah (2 *Ch.* 15.1, 8).	917	
		915	NADAB (1 *K.* 14.19, 20, 15.25-29), slain by Baasha. Jeroboam's family extinct.
		914	BAASHA (1 *K.* 15.27-34), defeated by Ben-hadad I. (2 *Ch.* 16.1-6). Denounced by Jehu (1 *K.* 16.1-4).
		891	ELAH, murdered by Zimri (1 *K.* 16.6-8).
		890	ZIMRI, reigned only for a week : committed suicide on the election of Omri (1 *K.* 16.9-20).
		890	OMRI, long civil war with Tibni. Samaria built (1 *K.* 16.21-28).
		878	AHAB : son of Omri, married Jezebel, a Sidonian princess, and introduced Baal-worship into Israel : withstood by Elijah. Ben-hadad II. besieges Samaria, but is twice defeated and forms an alliance with Ahab ; denounced by a prophet (1 *K.* 20.13, 28). Naboth's vineyard : prophecy of Micaiah. Ahab falls in the attempt to win Ramoth-gilead from the Syrians (16.29–22.40).
	JEHOSHAPHAT : his piety and prosperity (1 *K.* 15.24, 22.41-50 ; 2 *Ch.* 17.1-6, 20.31-33). His son Jehoram married Ahab's daughter Athaliah. The two kings join in the expedition against Syria at Ramoth-gilead ; Jehoshaphat reproved by Jehu (2 *Ch.* 19.1-3). Organises a system of jurisprudence (19.4-11). Defeats a great confederacy (Moab, Ammon, Edom, etc.) in the Valley of Blessing (2 *Ch.* 20) (see *Ps.* 82, 115).	876	
	Jahaziel and Eliezer, prophets. Abandons naval alliance with Ahaziah (1 *K.* 22.49).	856	AHAZIAH : son of Ahab. Revolt of Moab (1 *K.* 22.51-53 ; 2 *K.* 1.1). Dies from the effects of a fall. Elijah translated (2 *K.* 2).
	Alliance with Joram against Moab (2 *K.* 3.5-27).	854	JEHORAM (or Joram), brother of Ahaziah. War with Moab continued (2 *K.* 3) (Tablet of Mesha). Prophecies and miracles of Elisha.
	JEHORAM. Revolt of Edom (2 *K.* 8.20, 21 ; 2 *Ch.* 21.8-10) ; Jehoram falls into idolatry : attacked by Philistines and Arabians (2 *Ch.* 21.16, 17) ; unhonoured in his death (21.20).	851	Siege of Samaria by Ben-hadad and sudden deliverance (2 *K.* 6.24–7.20). Afterwards wounded in battle with Syrians, retreats to Jezreel, and is slain by Jehu.

JUDAH	B.C.	ISRAEL
AHAZIAH: his fatal alliance with Joram against the Syrians: both kings slain at Jezreel (2 *K.* 9.16-28).	843	
ATHALIAH, mother of Ahaziah, usurps the throne for six years. Slain by Jehoiada (2 *K.* 11).	842	JEHU, general in Joram's army, anointed king (2 *K.* 9.1-13). Slays Jezebel, Ahab's sons and Baal's worshippers (10). Tributary
JEHOASH, or JOASH, placed on the throne by Jehoiada at the age of seven (2 *K.* 11; 2 *Ch.* 23). Restores the Temple, but forsakes Jehovah. Zechariah, son of Jehoiada, protests, and is slain in the court of the Temple (2 *Ch.* 24.20-22). Incursion of the Syrians (2 *K.* 12.17, 18; 2 *Ch.* 24.23, 24); Joash slain by his servants.	836	to Shalmaneser.
	814	JEHOAHAZ. Disastrous wars with Hazael and Ben-hadad III. (2 *K.* 10, 13.1-9).
	797	JEHOASH, or Joash. Death of Elisha. Ben-hadad III. defeated three times. Victories over Amaziah of Judah (2 *Ch.* 25.17-24).
AMAZIAH: hires Israelite troops to assist him against Edom, but at a prophet's command sends them back (2 *Ch.* 25.5-10). Conquers the Edomites, but falls into their idolatry (2 *K.* 14; 2 *Ch.* 25.11-16). Challenges Joash to battle, but is defeated and afterwards murdered (2 *K.* 14.19; 2 *Ch.* 25.27).	796	
	781	JEROBOAM II.: an irreligious man, but a prosperous king; reclaims the territory conquered by Syria, according to the word of Jonah (2 *K.* 14.25-27), extended the kingdom in many directions including Damascus and Hamath (14.28). Ministry of Joel (?), Hosea,
UZZIAH (Azariah), under the influence of the prophet Zechariah, begins his reign well; develops the resources of the country; fortifies Jerusalem and the outposts of the Judæan territory; secures a fortified post of vantage at Elath; near the end of his reign, invading the priests' office, he is stricken with leprosy, Jotham becoming regent (2 *K.* 15.1-5; 2 *Ch.* 26).	777	Amos.
Jotham as regent.	750	
	741	ZACHARIAH (R.V. ZECHARIAH), last of Jehu's line: assassinated by Shallum (2 *K.* 15.8, 11).
		SHALLUM, reigns but one month, slain by Menahem.
Isaiah, Micah.	740	MENAHEM, tributary to Assyria.
	737	PEKAHIAH, slain by Pekah.
	736	PEKAH, slain by Hoshea.
JOTHAM, sole king: both as associated with his father and alone he reigned well and prosperously (2 *K.* 15.32-35; 2 *Ch.* 27.1-9), but towards the close of his reign the kingdom was much troubled by the alliance between Israel and Syria (2 *K.* 15.37).	735	
AHAZ, an impious and reckless king prone to idolatry, harassed by the confederate forces of Syria and Israel; seeks the aid of Assyria, but is induced to desist by the strong protest of Isaiah. Jewish prisoners of war returned by Pekah at the instance of Oded (2 *Ch.* 28.5-15).	734	
	730	HOSHEA: attacked and made tributary by Shalmaneser; discontinuing tribute and secretly negotiating with Egypt, he is imprisoned by the Assyrian monarch. Samaria is besieged, and its overthrow completed by
HEZEKIAH, a deeply religious and generally prosperous king (2 *K.* 18.7, 8); in the fourteenth year of his reign, invaded by Sargon (*Isai.* 10.24-34). Isaiah's prophecy of deliverance and of a spiritual kingdom (11.1-10). Illness of the king, and recovery, with promise of prolonged life. Campaign of Sennacherib against Judah, sudden destruction of his army (2 *K.* 18.17-37, 19; *Isai.* 36.2-22, 37; 2 *Ch* 32.9-23; *Ps.* 76). Embassy of Merodach-baladan from Babylon. Isaiah predicts the Captivity (*Isai.* 39).	727	Sargon. End of the Israelite Monarchy.
	722	The Ten Tribes were carried into captivity, and dispersed through the regions subject to Assyria. Their place in Palestine was filled by colonists from the East—a mixed people, from whom sprang the Samaritans.

THE JUDÆAN MONARCHY AFTER THE FALL OF SAMARIA

For the latter part of Hezekiah's reign see above.

B.C.

697 MANASSEH restores idolatry and persecutes the worshippers of Jehovah. Unavailing protest of the prophets (2 *K.* 20.14, 19, 21.1-16; 2 *Ch.* 33.1-10). (Tradition of Isaiah's martyrdom.) Taken captive by the Assyrian king Esar-haddon and deported to Babylonia. His conversion and reinstatement in his kingdom (2 *Ch.* 33.12 17) (not mentioned in Kings). Nahum's ministry, *c.* 660.

642 AMON: his impiety (2 *K.* 21.19-22; 2 *Ch.* 33.20-24); slain by his servants.

640 JOSIAH: his piety, measures against idolatry, restoration of the Temple; discovery of the Book of the Law (2 *K.* 22; 2 *Ch.* 34). Huldah, prophetess. Great celebration of the Passover (2 *K.* 23.21-23; 2 *Ch.* 35.1-19). Prophets—Jeremiah, Zephaniah, Habakkuk. The king slain in battle at Megiddo: greatly lamented.

608 JEHOAHAZ or Shallum; son of Josiah, king for three months; deposed and imprisoned by Pharaoh-neco; subsequently exiled to Egypt, where he died (2 *K.* 23.33, 34; 2 *Ch.* 36.3, 4).

JEHOIAKIM or Eliakim; eldest son of Josiah, made tributary king by Neco.

606 After the battle of Carchemish the vassalage of Judah was transferred to Babylon. *Beginning of the Seventy Years' Captivity.* Daniel and his companions taken to Babylon. After three years Jehoiakim broke his oath of allegiance (2 *K.* 24.1), and troubles ensued, in the midst of which the king fell in some unknown way (see *Jer.* 22.13-19).

598 JEHOIACHIN, or JECONIAH, son of Jehoiakim, succeeded to his uneasy throne, but occupied it only three months, Nebuchadrezzar himself arriving at Jerusalem, and sending him captive to Babylon (2 *K.* 24.6-16).

ZEDEKIAH or Mattaniah, son of Josiah, and uncle therefore to Jehoiachin; weak and perfidious, intriguing with Egypt against Babylon, notwithstanding the remonstrances of Jeremiah; Nebuchadrezzar's captain, Nebuzaradan, took Jerusalem after a protracted siege, slew many of

587 the chief men, and carried Zedekiah, blinded and in chains, to Babylon (fulfilling two predictions, *Jer.* 32.5; *Ezek.* 12.13). The Temple was burned; the people were deported, only a few poor persons left to till the land. Jeremiah's *Lamentations* over the fallen city and the desolated land. Ezekiel notes these transactions from his home in Babylonia. Obadiah refers to the cruel exultation of Edom over the catastrophe.

Kingdom of God, of Heaven.—The phrase "the kingdom of heaven" is found only in Matthew, who uses "the kingdom of God" only some four times. Probably the former term represents the actual expression employed by our Lord, for "heaven" was to Jews synonymous with God, and was preferred from motives of reverence. But the other writers of the N.T. had to do more with non-Jewish Christians, and therefore used the more intelligible expression "the kingdom of God." It is generally granted now that "kingdom" connotes "rule," "dominion," rather than the place or district ruled. But the two meanings easily run one into another.

On our Lord's lips the phrase discountenanced the Jewish view of His time as to the nature of Messiah's kingdom. That view, based on *Dan.* 2.44, 7.14; and cf. *Ps.* 2.6, 110.2, represented a material kingdom of political significance. For this holy men, like Joseph of Arimathæa, no doubt waited in faith with hopes religious rather than secular (*Mk.* 15.43); but in most minds the political and material aspects of this kingdom were more prominent than the spiritual and moral. The existence of this expectation explains the third temptation of our Lord (*Matt.* 4.8-11); the attitude of the people who would "come and take Him by force, to make Him a King" (*John* 6.15); the request of the mother of Zebedee's children (*Matt.* 20.20, 21); the cry of the "whole multitude of the disciples" (*Lk.* 19.37, 38); and the question of Pilate (*Matt.* 27.11). Even familiarity with the teaching of our Lord did not expel the old conviction. Witness the lament of the two disciples during the walk to Emmaus (*Lk.* 24.21), and the appeal of the infant Church (*Acts* 1.6). Nevertheless, this view of the kingdom was definitely repudiated by our Lord (*John* 18.36; and cf. *Lk.* 12.14).

The kingdom of God, the kingdom of heaven, as presented in the words of our Lord, is inseparably connected with His redemptive work; but it is not earthly in its origin or support. It is not political—a kingdom of geographical or race limits. It is a spiritual and moral domain—a kingdom in which God is supreme. It is open to all (*Matt.* 8.11, 12, 25.31, 34); not race but obedience qualifies for its citizenship (*Matt.* 7.21; and cf. 5.20). It is contrasted with material possessions, and placed above them (*Matt.* 6.33). Inasmuch as the kingdom is already operative in the lives of its subjects, it is said to be "within" them (*Lk.* 17.21). Yet its growth, and especially its consummation, were to be prayed for (*Matt.* 6.10); its nearness was announced by the apostles (*Matt.* 10.7), and our Lord's own message was called "the gospel of the kingdom" (*Matt.* 9.35). This kingdom was at times spoken of by our Lord in terms referring to its members, as in the parable of the tares and the net (*Matt.* 13); and to the place or state in which its members shall hereafter be found (*Matt.* 8.11, 25.34).

The apostolic uses of the words in like manner combine the two thoughts of the present life of God's people on earth and of their future glory. Thus, the kingdom is "not meat and drink; but righteousness, and peace, and joy in the Holy Ghost" (*Rom.* 14.17); it is, in its other aspect, a kingdom which "flesh and blood" cannot inherit (1 *Cor.* 15.50), a heritage to come (*Gal.* 5.21). [MESSIAH.]

Kings, The Books of the.—The books known as the First Book of the Kings and the Second Book of the Kings were originally one. The Greek translators of the O.T., who produced the Septuagint, divided the work into the two parts. This separation, made in such a way as to divide the reign of Ahaziah, is entirely arbitrary. The *authorship* of the books is unknown. A Jewish tradition attributes the work to the prophet Jeremiah, a view which finds some support in certain coincidences of style and language, and in the correspondence between 2 *K.* 24.18–25.21 and *Jer.* 52.1-27. The events recorded would appear, however, to extend beyond the life of the prophet. The work is, in any case, a compilation, in the preparation of which material from the records of the kings and from lives of the prophets was freely employed. The sources referred to are—(1) the *Book of the Acts of Solomon* (1 *K.* 11.41); (2) the *Book of the Chronicles of the Kings of Judah* (1 *K.* 14.29), referred to fifteen times; (3) the *Book of the Chronicles of the Kings of Israel* (1 *K.* 14.19), referred to seventeen times; (4) in addition, there are frequent insertions, with little or no alteration, of the records of eye-witnesses in the narrative portions of the histories of the prophets, Elijah, Elisha, and Micaiah. The compiler gives prominence to the Law of Moses, referring for the most part to the Book of Deuteronomy. The *date* of the completion of the books would appear to be not later than the year 538 B.C., and not earlier than 561 B.C., the first year of Evil-Merodach, whose accession is recorded in 2 *K.* 25.27, though the greater part may have been composed long before. The language supports this inference from the contents of the book. The compiler uses many words not found in Holy Scripture until about the time of the Captivity.

The *contents* of the two books cover the history of the Hebrews from the closing years of David's reign to the Captivity, and carry the story from the splendour of the United Kingdom under David and Solomon to the misery of the exile and the spectacle of Jehoiachin, a pensioner at the court of Evil-Merodach. [For a summary of the history, see KINGS.] In the course of the narrative particular attention is given to the agency and influence of the *prophets*. Nathan's interference secures the accession of Solomon (1 *K.* 1.45). Ahijah announces the division of the kingdom, with its causes (11.29-40). Shemaiah, after the division has taken place, confirms it, by directing Rehoboam to disband his army (12.22, 23). By various prophets, Jeroboam's idolatry is publicly reproved, and its punishment threatened (13.1-3, 14.7); judgment is denounced against the house of Baasha (16.1); and Ahab's doom is distinctly declared (22.17-28). Whilst, in the midst of the national history, the works of the two great prophets, Elijah and Elisha, occupy so much of several chapters, that the kings appear to hold but a secondary place (1 *K.* 17–2 *K.* 13).

The *relation between the Books of the Kings and the Chronicles* is that of independent works drawn from the same or similar sources. The comparative dates of Kings and Chronicles explain various differences of phraseology and other variations. Differences in the order of events are explained by the fact that none of the writers profess to give the exact order of time. Additions, omissions, and abbreviations may be ascribed to the different aim of each narrative. Other differences, amounting to discrepancies, are occasionally found, and refer chiefly to numbers and names. It is well known that the text of Samuel, Kings, and Chronicles is in a worse condition than that of any other of the inspired writings; nor must we ascribe to the author what may be due to the errors of copyists. These variations, it may be added, do not affect any article of faith or rule of life. [KINGS, CHRONICLES, BOOKS OF THE.]

King's Dale (R.V. **Vale**).—The valley where the kings of Sodom met Abraham (*Gen.* 14.17), and Absalom raised a memorial for himself (2 *Sam.* 18.18). It is usually identified with the valley on the east of Jerusalem.

King's Pool, The.—The large reservoir on the west side of Jerusalem, also called the Upper or Old Pool; now Birket-el-Mamilla (*Neh.* 2.14; *Isai.* 7.3, 22.11).

Kinsman.—In the O.T. a word mainly used in the sense of the nearest male blood relation, upon whom rested certain obligations very clearly illustrated in the Book of Ruth (chaps. 2–4). In the N.T. the word is used in a more elastic sense to include members of the same race (*Rom.* 9.3).

Kir.—The original home of the Syrians (*Amos* 9.7), to which they were to be carried as exiles (*Amos* 1.5), as fulfilled by Tiglath-pileser (2 *K.* 16.9). People of this name formed part of the Assyrian army (*Isai.* 22.6). The land may have been south-east of Babylonia.

Kir of Moab, Kir-hara'seth, Kir-hare'seth, Kir-ha'resh, Kir-he'res.—One of the two chief strongholds of Moab (2 *K.* 3.25; *Isai.* 15.1, 16.7, 11; *Jer.* 48.31, 36); on the crown of a hill, 3370 feet above the Dead Sea, 10 miles away, overlooking the two forks of the Wady Kerak.

Kiriath.—[KIRJATH.]

Kiriatha'im.—*Double city*: a town of Moab taken and rebuilt by Reuben (*Num.* 32.37; *Josh.* 13.19); recovered by Moab, and the subject of prophetic denunciation (*Jer.* 48.1, 23; *Ezek.* 25.9). [KIRJATHAIM.]

Kiri'oth.—(*Jer.* 48.41; *Amos* 2.2). [KERIOTH.]

Kir'jath (R.V. **Kiriath**).—*City*: a town of Benjamin (*Josh.* 18.28). [KIRJATH-JEARIM.]

Kirjatha'im (R.V. **Kiriathaim**).—A town of

Naphtali, assigned to the Gershonites (1 *Ch.* 6.76); contracted to Kartan (*Josh.* 21.32).

Kir'jath-arba (R.V. **Kiriath-arba**).—*City of Arba*: an early designation of Hebron (*Gen.* 23.2, 35.27; *Josh.* 14.15, 15.13, 54; 20.7, 21.11; *Judg.* 1.10; *Neh.* 11.25).

Kir'jath-a'rim (R.V. **Kiriath-arim**).—(*Ezra* 2.25). [KIRJATH-JEARIM.]

Kirjath-baal (R.V. **Kiriath-baal**).—*City of Baal* (*Josh.* 15.60, 18.14). [KIRJATH-JEARIM.] Called also Baalah and Baale of Judah. The names point to the existence of a sanctuary of Baal at this spot before the invasion of Palestine.

Kir'jath-hu'zoth (R.V. **Kiriath-huzoth**).—*City of streets*: a place in Moab whence Balak, king of Moab, and Balaam overlooked the Israelite encampment (*Num.* 22.39).

Kir'jath-jea'rim (R.V. **Kiriath-jearim**).—*City of forests* (called also Kirjath, Kirjath-arim, Kirjath-baal, Baalah, and Baale): a Gibeonite town, on the boundary of Judah and Benjamin, allotted to Judah (*Josh.* 9.17, 15.9, 60, 18.14, 15, 28; *Judg.* 18.12; 1 *Ch.* 2.50, 52); the resting-place of the ark for twenty years (1 *Sam.* 6.21, 7.1, 2; 2 *Sam.* 6.2; 1 *Ch.* 13.5, 6; 2 *Ch.* 1.4); "the fields of the wood" (*Ps.* 132.6); reoccupied after the Captivity (*Ezra* 2.25; *Neh.* 7.29); the residence of the prophet Urijah (*Jer.* 26.20) who enforced the warnings of Jeremiah, and was cruelly murdered by Jehoiakim. Its site is unknown, but possibly identifiable with Kuriet-el-Enab, about 8 miles west of Jerusalem.

Kir'jath-san'nah (R.V. **Kiriath-sannah**).—*City of the* (?) *palm branch* (*Josh.* 15.49). [KIRJATH-SEPHER.]

Kir'jath-se'pher (R.V. **Kiriath-sepher**).—*City of the book*: the early name of Debir, found only in the account of the capture of the place by Othniel, who gained thereby the hand of his wife Achsah, Caleb's daughter (*Josh.* 15.15, 16; *Judg.* 1.11, 12).

Kish.—1. The father of Saul, the first king of Israel (1 *Sam.* 9; 2 *Sam.* 21.14). 2. A Benjamite (1 *Ch.* 9.36). 3. A Benjamite, great-grandfather of Mordecai (the cousin of Queen Esther). He was taken captive at the time that Jeconiah was carried to Babylon (*Esth.* 2.5). 4. A Merarite, of the house of Mahli, of the tribe of Levi (1 *Ch.* 23.21, 22, 24.28, 29). "Kish the son of Abdi" (2 *Ch.* 29.12) denotes the Levitical house or division under its chief, rather than an individual.

Kish'i.—(?) *Jehovah is Lord*: a Levite of the Merari family whose son Ethan was set over the service of song (1 *Ch.* 6.44). He is called Kushaiah in 1 *Ch.* 15.17.

Ki'shion, Ki'shon.—(?) *Hardness*: a town of Issachar, assigned to the Gershonites (*Josh.* 19.20, 21.28).

Ki'shon, Ki'son. — A river which rises in Mount Gilboa, and with its affluents, winter torrents, drains the plain of Jezreel and the surrounding mountains, passes close under Mount Carmel through a very narrow pass into the plain of Akka, and enters the Mediterranean 5 miles from its source. It was the scene of the defeat of Sisera, and of the destruction of the prophets of Baal (*Judg.* 4.7, 13, 5.21; 1 *K.* 18.40; *Ps.* 83.9). It is now called Nahr el-Mukatta, *i.e.* the river of slaughter.

Kiss.—A method of salutation customary amongst the Hebrews. In the O.T. its use is noted between parents and children (*Gen.* 27.26); between men who were related (*Ex.* 4.27); between men unrelated (2 *Sam.* 20.9). It was used at meeting (*Gen.* 29.11); and at parting (*Ruth* 1.14). It could be a mark of homage (*Ps.* 2.12), and is so used in idolatrous worship (1 *K.* 19.18; *Hos.* 13.2). In the N.T. kissing the feet appears as an act of humble reverence (*Lk.* 7.45). Believers saluted one another with a kiss (*Acts* 20.37; *Rom.* 16.16; 1 *Thess.* 5.26; 1 *Pet.* 5.14).

Kite.—A bird of prey, counted as unclean (*Lev.* 11.14; *Deut.* 14.13). The word translated "vulture" in *Job* 28.7 should be kite.

Kith'lish (R.V. **Chith'lish**).—(?) *Reparation*: a town in lowland of Judah (*Josh.* 15.40).

Ki'tron.—(?) *Knotty*: a town of Zebulun from which the Canaanites were not expelled (*Judg.* 1.30). Possibly the same as Sepphoris. [KATTATH.]

Kit'tim, Chittim.—A great-grandson of Noah whose descendants are called Chittim, *i.e.* the people of Cyprus and the adjacent coasts and islands (*Gen.* 10.4; 1 *Ch.* 1.7, and also apparently *Num.* 24.24, as well as *Jer.* 2.10). The site of Kition in Cyprus is now occupied by Larnaka. [CHITTIM.]

Kneading-troughs.—When the Israelites left Egypt they bound up their kneading-troughs in their cloths upon their shoulders. These troughs were small wooden bowls (*Ex.* 8.3, 12.34). [BREAD.]

Knife.—The Hebrews made little use of knives in their meals, but employed them for slaughtering animals, and for cutting up the carcase (*Gen.* 22.6; *Lev.* 7.33, 34, 8.15, 20, 25, 9.13; *Num.* 18.18; 1 *Sam.* 9.24; *Ezra* 1.9; *Ezek.* 24.4). The earliest knives were of flint, and such may have been retained for ceremonial purposes (*Ex.* 4.25; *Josh.* 5.2, 3).

Knop.—*i.e.* knob. Round ornaments on the golden candlestick (*Ex.* 25.31); in the margins of *Amos* 9.1; *Zeph.* 2.14 for the round capitals of pillars.

Ko'a.—A nation near Babylonia, probably on the border of Elam and Media (*Ezek.* 23.23).

Ko'hath.—The second son of Levi and grandfather of Moses, Aaron, and Miriam. From him through Aaron were descended all the priests. Descendants of Kohath, even though not priests, took precedence of the other descendants of Levi — though Kohath was not the eldest son of Levi—by virtue of the fact that in Kohath's family the priesthood exclusively resided. Kohath's family was appointed to carry the ark and sacred vessels of the Tabernacle, while the Israelites marched through the desert. The inheritance of the Kohathites—apart from the priests who had thirteen cities

in Judah, Simeon, and Benjamin—was in the half-tribe of Manasseh, in Ephraim, and in Dan. Samuel was a Kohathite. Later, they took a leading part in the Temple service (*Gen.* 46.11; *Ex.* 6.16, 18; *Num.* 3.17, etc., 4.2, etc., 7.9, 10.21, 16.1, 26.57; *Josh.* 21.4, etc.; 1 *Ch.* 6.1, etc., 9.32, 15.5, 23.6; 2 *Ch.* 20.19, 29.12, 34.12).

Ko'hathites.—Descendants of Kohath.

Koheleth.—The Hebrew name of the Book Ecclesiastes.

Kolai'ah.—*Voice of Jah*: 1. A Benjamite, some of whose descendants dwelt in Jerusalem after the Exile (*Neh.* 11.7). 2. The father of the Ahab who suffered death for falsely prophesying the deliverance of the Jews from Babylon (*Jer.* 29.21).

Ko'rah.—(?) *Baldness*: 1. Third son of Esau (*Gen.* 36.5-18; 1 *Ch.* 1.35). 2. A Kohathite who, being dissatisfied with the rank he held among the sons of Levi, and envying the authority of his cousins, Moses and Aaron, formed a party against them, in which he engaged Dathan, Abiram, and On, with 250 of the principal Levites (*Num.* 16). He and his followers perished by an earthquake with flames of fire.

Korahites, Korhites, Korathites. — The descendants of Korah were preserved from the catastrophe in which he was swallowed up, and continued to serve as before in the Tabernacle. David appointed them their office in the Temple, to guard the doors and sing the praises of God (1 *Ch.* 9.19-31). To them are ascribed several psalms which are designated by the name of Korah. Whether these psalms were composed by the Korahites themselves or composed in order to be sung by them is doubtful. [HEMAN.]

Kore, Core.—1. A Korahite (1 *Ch.* 9.19, 26.1). 2. A Levite appointed to take charge of the freewill offerings at the eastern gate of the Temple (2 *Ch.* 31.14). 3. "The sons of Kore" in 1 *Ch.* 26.19 should be "the sons of the Korahites." 4. Korah 2 in *Jude* 11.

Koz.—(?) *Thorn* (*Ezra* 2.61; *Neh.* 3.4, 21). The same as Accoz, Coz, and Hakkoz.

Kusha'iah.—A Merarite called Kishi in 1 *Ch.* 6.44 (1 *Ch.* 15.17).

L

Laa'dah.—A grandson of Judah (1 *Ch.* 4.21).

Laa'dan (R.V. **Ladan**).—1. An ancestor of Joshua (1 *Ch.* 7.26). 2. A descendant of Gershon, the eldest son of Levi (1 *Ch.* 23.7, 26.21); probably the same as Libni 1.

La'ban.—*White*: 1. The brother of Rebekah, Isaac's wife, and father of Leah and Rachel, who were therefore first cousins of Jacob, who married them. He took a prominent part in the espousals of his sister to Isaac (*Gen.* 24.10, 29-60, 27.43, 29.5). Laban was a cunning and grasping man, as appears especially in his relations to Jacob over the marriage of Leah and Rachel (*Gen.* 29 and 30). [JACOB, GALEED, JEGAR-SAHADUTHA.] 2. A place in neighbourhood of an Israelite encampment; perhaps the same as Libnah 2 (*Deut.* 1.1).

La'chish.—An Amorite fortress taken by Joshua and allotted to Judah (*Josh.* 10, 12.11, 15.39); fortified by Rehoboam and the asylum of Amaziah (2 *K.* 14.19; 2 *Ch.* 11.9, 25.27). It was besieged by Sennacherib, as represented on Ninevite slabs found at Kouyunjik, and now in the British Museum (2 *K.* 18.17, 19.8; 2 *Ch.* 32.9; *Jer.* 34.7; *Mic.* 1.13); but re-occupied after the return from the Captivity (*Neh.* 11.30). It is identified with the modern Tell-el-Hesy.

Ladan.—[LAADAN.]

La'el.—*Belonging to God*: the father of Eliasaph, prince of the Gershonites at the time of the Exodus (*Num.* 3.24).

La'had.—A great-grandson of Shobal, the son of Judah (1 *Ch.* 4.2).

Lahai-ro'i.—*Of the living one who beholds me*: the well at which Hagar was saved from perishing of thirst and realised that God saw her, in the wilderness of Paran, between Kadesh and Bered (*Gen.* 16.13, 14, 24.62, 25.11).

Lah'mam, Lah'mas. — A city of Judah; perhaps the modern El-lahm, about 13 miles north-west of Hebron and 10 miles from Lachish (*Josh.* 15.40).

La'hmi.—Probably we should read *the Bethlehemite*; a brother of Goliath, slain by Elhanan (1 *Ch.* 20.5).

La'ish.—*Lion*: 1. A Sidonian city at the north extremity of Palestine; called also Leshem (*Josh.* 19.47); and afterwards Dan (*Judg.* 18.7, 29). It was the depository first of the graven image of Micah, and afterwards of one of the calves of Jeroboam. It is now called Banias. 2. A Benjamite, whose son Phalti became the husband of Michal, David's wife (1 *Sam.* 25.44; 2 *Sam.* 3.15). 3. Laishah.

Laishah (A.V. **Laish**).—(?) *Lion*: a village north of Jerusalem (*Isai.* 10.30). Perhaps the modern *Isawiye*, 2 miles north-east of the city.

La'kum (R.V. **Lakkum**).—A northern border city in Naphtali (*Josh.* 19.33).

Lamb.—In the O.T. eleven words are rendered into English as "lamb." That most freely used, especially in Leviticus and Numbers, represents a young male. The passover lamb might be either a lamb or a kid (*Ex.* 12.5), the word used applying to both. The lamb was conspicuous amongst the sacrifices directed by the Law. It was offered daily (*Ex.* 29.38; *Num.* 28.3), and on the Sabbath (*Num.* 28.9;

cf. *Ezek.* 46.4, 13); at the Passover (*Ex.* 12.5), Pentecost (*Lev.* 23.18), and the feast of Tabernacles (*Num.* 29.13), and on other occasions. In the N.T. three Greek words are rendered "lamb." The lamb appears as a symbol of innocence and defencelessness both in the O.T. and the N.T. (*Isai.* 11.6, 53.7; and cf. *Lk.* 10.3; *Acts* 8.32). [SACRIFICE, LAMB OF GOD.]

Lamb of God.—The phrase occurs only twice (*John* 1.29, 36), and points to *Isai.* 53.7 (and cf. *Acts* 8.32). But the words were uttered by John when the Passover was near, and suggest the offering of the Paschal lamb (*Ex.* 12.5; and cf. *John* 19.36; 1 *Cor.* 5.7; 1 *Pet.* 1.19). The phrase conveys the idea not only of our Lord's innocence, but also of His vicarious suffering. He was the Lamb provided for sacrifice by God Himself (*Gen.* 22.8). The epithet "Lamb" is applied to our Lord twenty-nine times in Revelation, the word used being that only found in Revelation and in *John* 21.15. It is a diminutive form of the word used in *Lk.* 10.3. [ATONEMENT.]

La'mech.—1. A descendant of Cain, and the first polygamist. He had two wives, Adah and Zillah. His song is an exultation over possessing a sword (*Gen.* 4.18-24). 2. A descendant of Seth, and the father of Noah (*Gen.* 5.28).

Lamentations, The, of Jeremiah.—The book entitled in the A.V. and R.V. The Lamentations of Jeremiah consists of five poems. Of these the first four are highly artificial in their structure, being, in the original Hebrew, alphabetical acrostics, in which every stanza begins with a new letter. The third has this further peculiarity, that all three lines in each stanza have the same letter at the beginning. The fifth poem is not an acrostic, though, like the others, it has twenty-two stanzas. The *authorship* of the book is uniformly ascribed by ancient authorities to the prophet Jeremiah, though in the Hebrew no name is attached to the poems. The Septuagint version has a note to the effect that "Jeremiah . . . lamented this lamentation over Jerusalem, and said." The elegy upon Josiah, attributed to Jeremiah in 2 *Ch.* 35.25, is referred to by Josephus (*Antiq.* x. 5) as remaining unto his day, and is possibly a reference to Lamentations. Many modern critics have, however, preferred to ascribe the book to an unknown author, or to Baruch, on the ground that there are some assumed contradictions between Jeremiah and Lamentations, that some characteristic expressions of Jeremiah are lacking, and that the prophet's circumstances were inconsistent with the composition of this work. The *date* of the poems, if by Jeremiah, was, no doubt, the time immediately succeeding the fall of Jerusalem; if by some other author, at any time before the Return. The *contents* of the book describe (1) the misery of the fallen city, the confession of its guilt and of the justice of God's judgment; (2) the misery of the city still more piteously described; (3) lamentation for the misery endured, followed by the reassertion of God's mercy and justice, and a prayer for His intervention; (4) a further confession of sin; (5) a further statement of the affliction suffered, and a prayer for mercy.

Lamp.—The first reference to a lamp is in that remarkable episode of the "smoking furnace and burning lamp," *i.e.* a torch, which ratified the covenant made with Abraham (*Gen.* 15.17), symbolising the fiery presence of God. The lamps of *Ex.* 25.37; 2 *Ch.* 4.20, 13.11; and *Zech.* 4.2 signify that part of the "candlestick" which bears the light. The lamps of the Tabernacle were lighted every evening, and cleansed every morning (*Ex.* 30.7, 8). The houses in the East were, from the remotest antiquity, lighted with lamps, sustained by large lampstands set upon the ground. The houses of Egypt in modern times are never without lights; they burn lamps all the night long and in every occupied apartment. The poorest people would rather stint themselves in food than do without their lamps. This gives added force to *Job* 18.5, 6, and 21.17. A brilliant lamp is a symbol of prosperity (*Job* 29.2, 3). The lamps of *Judg.* 7.16, 20 were lighted torches. Not only oil, but pitch, naphtha, and wax are used in the East to maintain flame. Sometimes strips of cotton cloth, soaked in these combustible substances, supply the place of lamps; and in some cases it is customary to carry a pot of oil in one hand, and a lamp full of oily rags in the other. Swinging lamps are also used. A wayfarer at night will carry one, for even in the towns the streets are very rough (*Ps.* 119.105). [MARRIAGE CEREMONIES.]

Lancet.—A javelin or light spear (1 *K.* 18.28).

Landmark.—As the division of the land of Canaan among the tribes and the families of the tribes had been a work of great care, and was indeed one of the foundations of national polity, severe penalties were threatened against the removal of landmarks (*Deut.* 19.14, 27.17; *Prov.* 23.10). A cord or line was used in the division of the land among tribes, families, and individuals. Hence the expression, "The lines are fallen unto me in pleasant places" (*Ps.* 16.6).

Languages.—[TONGUES, GIFT OF.]

Lantern.—Some kind of covered torch (*John* 18.3). [LAMP.]

Laodice'a.—A flourishing and wealthy city of Asia Minor on the river Lycus, near Colossæ, on the high road for traffic between the east and west of Asia; the seat of an important Christian Church, but not visited by Paul (*Col.* 2.1, 4.13, 15; *Rev.* 1.11, 3.14).

Laodiceans.—The inhabitants of Laodicea. St. Paul's letter to the Laodiceans (*Col.* 4.16) is probably the circular letter known as that to the Ephesians.

Lapi'doth (R.V. **Lappidoth**). — *Torches* or *lightnings*: the husband of Deborah the prophetess (*Judg.* 4.4).

Lapwing.—This bird is enumerated in the "unclean" list in *Lev.* 11.19 and *Deut.* 14.18 which were forbidden by the law of Moses to be eaten by the Israelites. The bird intended is the

hoopoe, which feeds with its very long slender beak on insects in dunghills and in watery places, wherever it finds them, resorting alike to desert valleys and marshy spots by the towns. It has a tall crest; its plumage is boldly barred with white, and its movements are rather grotesque than dignified. The hoopoe is about the size of a thrush, and is only occasionally seen in the British Islands.

Lase'a.—A city of Crete, a few miles to the east of Fair Havens; now in ruins (*Acts* 27.8).

La'sha.—The southern limit of the country of the Canaanites, near Sodom and Gomorrah (*Gen.* 10.19). It has been identified with Callirhoë, a spot famous for hot springs near the eastern shore of the Dead Sea.

Lasha'ron (R.V. **Lassha'ron**). — A royal Canaanite town taken by Joshua (*Josh.* 12.18); now Sarona, about 6 miles west of south end of the Sea of Galilee.

Lat'chet.—The fastening by which the sandal is attached to the foot. It consists of two straps, one of which passes between the great and second toes and the other around the heel and over the instep. To unloose the straps or latchets was the business of a menial (*Mk.* 1.7).

Latin.—The language of the Romans (*Lk.* 23.38; *John* 19.20). Our Lord's title on the cross was written in Latin (as well as Hebrew and Greek) as the official language.

Lattice.—The lattice through which the mother of Sisera looked (*Judg.* 5.28) was simply a narrow window. The lattice through which Ahaziah fell (2 *K.* 1.2) was network of some sort. In *Cant.* 2.9 the word denotes a network or jalousy before the window.

Laver.—A vessel in which the priests washed their hands before officiating. That in use at the Tabernacle, situated between its door and the altar, was formed of polished brass, which had served for looking-glasses for the women (*Ex.* 38.8). In Solomon's temple there were ten lavers of brass (1 *K.* 7.27-39), each with a capacity of forty baths, or about three hundred gallons. They were used for washing the animals to be offered in burnt-offerings (2 *Ch.* 4.6). In *Eph.* 5.26 and *Tit.* 3.5 "washing" may possibly be read as "laver," the metaphor being applied to baptism.

Law.—The word so translated (*Torah*) means properly a direction, originally of a ritual kind (*Hag.* 3.11 ff.). The term is used in Scripture with a variety of meaning according to the scope and connexion of the passage in which it occurs. Thus, for instance, sometimes it denotes the revealed will of God (*Ps.* 1.2, 19.7, 119; *Isai.* 8.20, 42.21; *Jer.* 31.33). Sometimes it signifies the Mosaic institution as distinguished from the Gospel (*Matt.* 11.13, 12.5; *John* 1.17; *Acts* 25.8). Hence we frequently read of the law of Moses as expressive of the whole religion of the Jews (*Matt.* 5.17; *Heb.* 9.19, 10.28); sometimes, in a more restricted sense, for the ritual or ceremonial observances of the Jewish religion (*Eph.* 2.15; *Heb.* 10.1). It is in reference to this view that the Apostle Paul affirms that "by the deeds of the law there shall no flesh be justified" (*Rom.* 3.20). "The law written in their hearts," which Paul mentions in *Rom.* 2.15, is the sense of right and wrong inscribed by God on man's conscience. [JUSTIFICATION.]

The *dominant principle of the Law* was Theocracy. Jehovah Himself was regarded as King; the laws were delivered by Him; the Tabernacle (and afterwards the Temple) was considered as His palace; there He gave visible manifestations of His glory; there He revealed His will; there was offered "the bread of the presence"; there He received His ministers, and performed His functions as Sovereign. To Him, peace and war—questions determined under all governments by the supreme authority—were referred (*Deut.* 1.41, 42; *Josh.* 10.40, *Judg.* 1.1, 2; 1 *K.* 12.24). Idolatry was treason. In relation, therefore, to the Jews, Jehovah was both God and King. [KING.]

Theocracy had its *external manifestations*. Thus, the *Tabernacle*, where public worship was held from the Exodus till the reign of Solomon, was both God's temple and palace. It was His "holy habitation." It was the place where He met the people and communed with them—"the tent of meeting" (R.V. *Ex.* 27.21). [TABERNACLE.] To the Tabernacle succeeded the *Temple*, the greater grandeur of the building and its services harmonising with clearer views of God's authority, as well as with the extended power of the nation. [TEMPLE.] But Jehovah as King had not only His palace or dwelling-place; He had also His ministers and officers of state. Priests and Levites were set apart for His service. [PRIESTS, LEVITES.] This rule of God was acknowledged by *sacrifice* and offering, of various kinds, made under carefully defined conditions, and expressive of propitiation, consecration, and communion. [SACRIFICE.] The claims of God were further acknowledged by recurring *festivals*, varying from the weekly Sabbath to the three great annual feasts, and to the Sabbatic year, and to the Jubilee—all with a spiritual and moral purpose. [FEASTS, SABBATIC YEARS, JUBILEE.]

The specific directions promulgated in the name of God covered every part of the national and individual life, but were not all delivered at one time or place. There were ordinances made in Egypt (*Ex.* 12 and 13); at Sinai (*Ex.* 19 and 20); at Paran (*Num.* 15.1); in the plains of Moab (*Deut.* 1.5). The deliverances were at times made from the Tabernacle (*Lev.* 1.1).

That much of this Law fell into disuse is apparent, not only from the decay of religion and morals under the kings, but also more particularly from the discovery, in the eighteenth year of King Josiah, of "the book of the law in the house of the Lord" (2 *K.* 22.8), and the reforms which followed. [DEUTERONOMY.]

The sum of the ordinances of this Law supplied to the nation a code which, if stringent, was salutary (cf. *Neh.* 9.13; *Ezek.*

20.11; *Rom.* 7.12), and one in which a right mind could rejoice (*Ps.* 119.97-100).

The *ceremonial institutions*, for example, were wonderfully adapted to the needs—spiritual as well as material—of a people placed as the Israelites were. For (1) they were in some respects sanitary regulations. This was one purpose of the laws relating to various purifications, the separation of lepers, and the distinction of meats, etc. (2) They also served to perpetuate among the Israelites the knowledge of the true God, to maintain reverence for holy things, and to call forth and exercise religious feelings in the midst of their daily conduct, and in all the relations of life. The sacred festivals, in particular, were valuable for these purposes. (3) They had the effect, further, of preventing the Israelites from becoming closely connected or associating with surrounding nations (*Eph.* 2.14, 17). They thus might have guarded them from the idolatry and corruption which reigned universally in the world; and preserved them as an entirely distinct nation, until the time came when this barrier should no longer be necessary. (4) These observances had another use in their symbolical meaning. In condescension to the moral and intellectual state of the people, who were not yet capable of readily apprehending Divine truth, spiritual things were represented by outward and visible objects. Thus, ideas of moral purity and of the Divine holiness were communicated and cherished by the repeated ablutions of their persons and dwellings; by the selection of clean animals for sacrifice; by the unblemished perfection required in the victims to be offered; and by the restriction of the priestly functions to a class of men who were specially set apart for these duties, and upon whom repeated purifications were enjoined. Further, by the death of the atoning victim, to which the worshipper had symbolically transferred his sins by laying his hands upon its head, and by the presentation to God of the blood, which represented the life, the important truth was taught that sin deserved extreme and irremediable punishment, which could be averted only by a vicarious sacrifice. Thus, by means of impressive symbols, the worshippers were constantly reminded of the justice and sanctity of the violated law, and of their own guiltiness and need of Divine mercy; and, when these services were performed in a right spirit, their minds would be inspired with a humble hope of mercy, leading to corresponding gratitude, obedience, and love. (5) These various institutions also prefigured greater and better things to come (*Gal.* 3.24). We learn from Hebrews that the priesthood, the sacrifices, and the whole ritual, formed a typical prophecy of the person and work of the Great Deliverer, and of that everlasting redemption which He was to accomplish when "the fulness of the time was come."

The *Law* was not contradicted by the *Gospel*. That was at once manifest from our Lord's own declaration. He came not "to destroy, but to fulfil" it (*Matt.* 5.17, 18). Where the Law was only typical, serving a purpose which the coming of Christ abolished, the Law was abrogated. It had done its part, and was no longer needed (*Gal.* 3.24, 25). Ceremonial ceased to have its true signification. The One to Whom it pointed was come. There remained the lasting obligations of the moral law, the application of which was extended by our Lord (*Matt.* 5.21-48). In view, however, of the position which the Law had held in the life and thought of the Jewish people, it is not surprising that its place under the new Covenant became a matter of some perplexity. For illustration of this see *Acts* 10, 11, 15; and the Epistles to the Romans, Galatians, and Hebrews. [ATONEMENT, CANON OF HOLY SCRIPTURE, JUSTIFICATION, LAW, PENTATEUCH, WORKS.]

Lawyer.—These persons, so often mentioned in the N.T., devoted themselves to the study and explanation of the Law of Moses, together with the oral and traditional accretions to the Law (*Matt.* 22.35; *Lk.* 7.30, 10.25, 11.45). In *Tit.* 3.13 the word probably means one who was a legal advocate in Gentile courts. [SCRIBE.]

Lazarus.—The Greek form of Eleazar: 1. Brother to Martha and Mary. He dwelt with his sisters at Bethany, near Jerusalem. Our Lord did him the honour of lodging at his house when He visited the city. The raising of Lazarus from the dead (*John* 11) was the final act which made the Jews decide to kill our Lord (*John* 11.47 ff.). 2. Lazarus is the name given to the poor man in the parable of the rich man and Lazarus (*Lk.* 16.20).

Lead.—Lead is first named in *Ex.* 15.10. It was used for weights either in the form of a round flat cake (*Zech.* 5.7) or a rough unfashioned lump or stone (*Zech.* 5.8). In ancient times stones were generally employed as weights (*Prov.* 16.11). Job expresses a wish that his words "were graven with an iron pen and lead in the rock." The reference is to the practice of carving inscriptions upon stone and pouring molten lead into the cavities of the letters. In this way they were made more legible and more enduring. The mode of purifying lead from the dross which is mixed with it, by subjecting it to a fierce flame, furnishes several allusions in Scripture to God's punishing or purifying the people (*Ezek.* 22.18, 20).

Leah.—Meaning doubtful, perhaps *wild cow*, as Rachel *ewe*: the wife of Jacob and eldest daughter of Laban. By a trick she was imposed upon Jacob instead of her younger and more beautiful sister Rachel, for whom he had served her father seven years. He was compelled to serve seven more for Rachel (*Gen.* 29.20, 30). Both are named in the benediction called down upon Boaz (*Ruth* 4.11).

Lean'noth.—[MAHALATH.]

Leasing.—Falsehood; an Anglo-Saxon word (*Ps.* 4.2, 5.6). The R.V. has in *Ps.* 4.2 "falsehood," and in 5.6 "lies."

Leather, Leathern.—Named only twice in A.V. (2 *K.* 1.8; *Matt.* 3.4), but often implied. It was used by the Jews for making shoes,

bottles, thongs, garments, kneading-troughs, ropes, and other articles. [TANNER.]

Leaven.—The ordinary leaven consisted of a lump of old dough in a high state of fermentation, which was inserted into the mass of dough prepared for baking. Leaven was forbidden to the Hebrews during the seven days of the Passover, in memory of what their ancestors did, when they went out of Egypt; they being then obliged to carry unleavened meal with them and to make bread in haste; the Egyptians pressing them to be gone (*Ex.* 12.15, 19; *Lev.* 2.11). The insipidity of unleavened bread is a suitable symbol of affliction (*Deut.* 16.3). Leaven is used figuratively as a gradually transforming power (*Matt.* 13.33, 16.11; 1 *Cor.* 5.6), for example, the silent influence of the Gospel on the heart of man.

Leba'na (*Neh.* 7.48) or **Lebanah** (*Ezra* 2.45).—The ancestor of certain Nethinim who returned with Zerubbabel.

Lebanon.—*White mountain*: on the north border of the Promised Land (*Deut.* 1.7, 11.24; *Josh.* 1.4). The name is borne by two ranges, parallel to each other, and to the sea-coast from south-west to north-east, for about 100 miles, separated by two valleys. The more southern and smaller of these, the Wady et-Teim, gives rise to the Hasbany, one of the sources of the Jordan; the more northern is the "valley of Lebanon" (*Josh.* 11.17). The western range is the Lebanon of Scripture, whence Solomon obtained timber for the Temple (1 *K.* 5.9). The eastern range, Anti-Libanus, "Lebanon toward the sun-rising" (*Josh.* 13.5), was originally inhabited by Giblites and Hivites (*Josh.* 13.5, 6; *Judg.* 3.3). It was sparsely populated, and was the haunt of many wild beasts (*Cant.* 4.8, 7.4). The mountains of Lebanon are an impressive spectacle, whether approached from the Mediterranean on the west or the desert on the east. A refreshing sight to the traveller in the desert, under a firmament of fire, are the snow-capped peaks (*Jer.* 18.14). The stupendous size, the extensive range, and great elevation of Lebanon; its towering summits capped with perpetual snow or crowned with fragrant cedars; its olive plantations; its vineyards producing the most delicious wines; its clear fountains, and cold-flowing brooks; its fertile vales and odoriferous shrubberies combine to form in Scripture language "the glory of Lebanon" (*Isai.* 35.2). Numerous aromatic plants grow upon the mountains; hence *Cant.* 4.11; *Hos.* 14.6.

Leba'oth.—*Lions* or *lionesses*: a town in extreme south of Judah (*Josh.* 15.32); in *Josh.* 19.6 called Beth-lebaoth.

Lebbæ'us, Lebbe'us.—*Man of heart*: the name given to the Apostle Thaddæus in some manuscripts and in the A.V. of *Matt.* 10.3 (not R.V.). It may have been his Hebrew name, and Thaddæus his Gentile name. He is evidently the same person as Judas 5. [THADDÆUS.]

Lebo'nah.—*Frankincense* or *white village*: a grey, venerable village less than 3 miles north-west of Shiloh (*Judg.* 21.19); now called El-Lubban.

Le'cah.—A great-grandson of Judah (1 *Ch.* 4.21). Perhaps a place which had Er, grandson of Judah, for its "father."

Leek.—The Hebrew word is properly *green grass*, but it is used specially of leeks (cf. "greens" used of the cabbage order). The Israelites in the desert lusted after the leeks that they had eaten in Egypt (*Num.* 11.5). According to Herodotus the pyramid builders of Egypt were fed on radishes, onions, and garlick; which, together with lentils, formed the chief vegetables of the prolific land.

Lees.—The Hebrew word may mean *dark*. Wine "on the lees" signified wine left in the vessel into which it was originally poured. So standing it became thick and syrupy, full-bodied, in short; hence the expression "wine on the lees" (*Isai.* 25.6). Before it was drunk it was strained off the lees or dregs, and henceforth was considered "refined." "To settle upon one's lees," meant to remain contentedly unpurified, and is applied to lazy, dull, heavy stupidity (*Jer.* 48.11; *Zeph.* 1.12). To drink "to the lees" meant to drink the whole cup to the bottom (*Ps.* 75.8; *Isai.* 51.17).

Legion.—A Roman military term, signifying about 6000 foot soldiers, with a contingent of cavalry. In the N.T. it is used only metaphorically of a disciplined host (*Matt.* 26.53; *Mk.* 5.9).

Leha'bim.—The ancestor of the Egyptian Libyans (*Gen.* 10.13; 1 *Ch.* 1.11). [LUBIM.]

Le'hi.—*Jawbone*: a district in the hill country of Judah near Philistia, and not far from Jerusalem (*Judg.* 15.9, 14, 19); the scene of Samson's exploit.

Lemu'el.—(?) *Godward*: king of Massa. It may be only a poetical appellation (*Prov.* 31.1, 4). [MASSA.]

Lentiles (R.V. Lentils).—A kind of vetch. The lentil plant grows to a height of six or eight inches, when the purple flowers develop into pods, each containing two or three beans. In Palestine the harvest of lentils is reaped in June and July, either with a scythe or by hand, and then carried to the threshing-floor. Its nutritive qualities are well known, and a pottage made of the red variety of lentil is a savoury dish. It was thus that the faint and famished Esau cried out, at the first sight of his brother's tempting meal, "Feed me, I pray thee, with the *red*—the *red*," into which he might dip the soft "bread," spoon-fashion, as now his descendants are accustomed to do. "Then Jacob gave Esau bread and pottage of lentiles" (*Gen.* 25.29-34). The Arabs have a tradition that Hebron is the spot where Esau sold his birthright, and in memory of this event the dervishes distribute from the kitchen of a mosque there a daily supply of lentil soup to travellers and poor inhabitants.

Leopard.—An animal once common in Palestine, but now rare. Its spotted skin is noticed (*Jer.* 13.23); its swiftness (*Hab.* 1.8); its habit of lying in wait for its prey (*Jer.* 5.6). The Bedouins of Sinai have a great

horror of the leopard, whose favourite food is their goats, almost their sole possession. Hence the point of Isaiah's declaration that "the leopard shall lie down with the kid" (*Isai.* 11.6).

Leper, Leprosy.—A skin-disease described with much detail in *Lev.* 13, 14, and essentially the same as the terrible scourge which we now know as leprosy. But the Mosaic Law had in view a wide class of diseases, the symptoms of which were eruptions on the skin. Thus the words which we translate "leper," "leprous," and "leprosy" were undoubtedly used in a loose and general way. Naaman, for example, though a leper, lived at the court and discharged the duties of a general. It is certain, therefore, that his disease was not that with which we are now so painfully familiar in the East. Twelve cases of leprosy are mentioned in the N.T. (*Matt.* 26.6; *Mk.* 1.40; *Lk.* 5.12, 17.12-19). It is important in studying the Mosaic provisions regarding the treatment of this disease not to regard the term "unclean" as equivalent to "contagious." The details of the ceremonies to be observed in the "cleansing" of the leper (*Lev.* 14) are wonderfully symbolic of the cleansing of the sinner by the blood of Christ.

Of the so-called "leprosy" of garments (*Lev.* 13.47-59) and of houses (*Lev.* 14.33-53) nothing is known. It must either have died out, or have become less visible, or represent parasitic or chemical growths that are comparatively innocuous.

Le'shem.—A city on the west of Mount Hermon (*Josh.* 19.47); also known as Laish and as Dan.

Letu'shim.—(?) *Oppressed, struck*: great-grandchildren of Abraham (*Gen.* 25.3), representing tribes in Arabia.

Leum'mim.—(?) *Peoples*: brothers of Letushim (*Gen.* 25.3).

Levi.—(?) *Joined*: 1. The third son of Jacob by Leah. He was associated with his brother Simeon in the terrible vengeance which they took upon the men of Shechem for the dishonour of their sister, Dinah (*Gen.* 34). In other passages of his history he figures merely as one of the sons of Jacob. [LEVITES.] 2. The great-grandfather of Joseph, the husband of the Virgin Mary (*Lk.* 3.24). 3. A remote ancestor (*Lk.* 3.29). 4. Another name of Matthew, the apostle [MATTHEW] (*Mk.* 2.14; *Lk.* 5.27, 29).

Leviathan.—The leviathan of *Job* 41.1 is the crocodile, which is found in the Nile of Upper Egypt and still exists in the Zerka or Crocodile river, which rises near Samaria and flows through the plain of Sharon. The crocodile preys chiefly on fish, which it pursues with lightning-like rapidity, but it feeds occasionally on any animal it can seize. The crocodile was regarded as sacred by the Egyptians. In *Ps.* 104.25, 26 the reference is not to the crocodile, but to some monster of the whale kind. There are no crocodiles in the Mediterranean, the "great and wide sea" of the passage. In *Job* 3.8 (R.V.) there appears to be an allusion to the mythological dragon who devours the sun in an eclipse. In *Ps.* 74.14; *Isai.* 27.1 it is used metaphorically of Egypt.

Levites.—All the priests of the chosen people were Levites, that is, descendants of Levi, through Kohath (Levi's second son) and Aaron. Levi, however, had other sons whose descendants assisted the priests, formed the guard of the Tabernacle, and conveyed it from place to place (*Num.* 4.2, 22, 29). In David's time the whole body was divided into three classes, each of which was subdivided into twenty-four courses. The first class attended upon the priests; the second formed the choir of singers in the Temple, and the third acted as porters and guards (1 *Ch.* 24, 25, 26) in the Temple and at the gates. For the support of this large body of men, forty-eight cities, with a belt of land round each, were assigned; a tenth of all the produce and cattle of the country (*Lev.* 27.30; *Num.* 35.1-8), of which tenth the priests had a tenth; all shared also in another tenth of the produce, which the people generally were to expend in feast-offerings, to which the Levites were to be invited (*Deut.* 14.22-27). [PRIEST, HIGH PRIEST.]

Leviticus, The Book of.—The title of this book is derived from that given to it in the Septuagint, "The Levitical [Book]." In Jewish writings it is more commonly called by its first Hebrew word. [For the critical questions connected with its authorship and date, see PENTATEUCH.] It is closely joined with Exodus and Numbers, but differs from these books in giving but little historical narrative (chaps. 8–10, 24.10-23). The Epistle to the Hebrews gives to much of Leviticus a Christian interpretation.

The *contents* of the book may be divided into four sections:—

(1) Contains the laws concerning the Sacrifices (chaps. 1–4 and parts of 5, 6, and 7). (2) The institution of the Priesthood (chaps. 8–10). (3) The laws concerning Purifications and the ordinances respecting the Day of Atonement (chaps. 11–16). (4) "The Law of Holiness," perhaps originally a separate Code. It repeatedly insists on "holiness" in connexion with various portions of the ceremonial and moral law (chaps. 17–26). (5) An Appendix on Vows (chap. 27).

The laws in Leviticus were given in the Wilderness at different times, though certain expressions, as in chap. 18.27, seem to imply that some were added after the settlement in Canaan. From a comparison of the closing words in the last two chapters it is thought that chap. 27 is an appendix, added when the book was reduced to the form in which we have it.

The *references to or quotations from Leviticus in the N.T.* are peculiarly interesting:—The characteristic phrase of this book, "Holy, for I [Jehovah] am holy" (11.44, 45, 19.2, 20.7, 26), is reproduced in 1 *Pet.* 1.16 with the formula "It is written." It is here also (*Lev.* 19.18) that the "royal law" is given: "Thou shalt love thy neighbour as thyself," cited *Matt.*

19.19, 22.39; *Mk.* 12.31; *Lk.* 10.27; *Rom.* 13.9; *Gal.* 5.14; *Jas.* 2.8). Special allusions to sacrifices are to the "pair of turtledoves" for purification (12.6, 8; *Lk.* 2.22, 24); to the sin-offering of the bullock and the goat (16.18, 27; *Heb.* 9.12, 13, 10.4, 13.11-13); and to the sacrifices of thanksgiving (or "praise") (7.12; *Heb.* 13.15). In *Lev.* also 26.11, 12 is the great promise of God to His people to set His tabernacle among them (cf. *Ezek.* 37.27) (*John* 1.14; 2 *Cor.* 6.16; *Rev.* 7.15, 21.3, see R.V. marg.).

Liber'tines.—*Freedmen*: apparently Jews who had been captives at Rome (*e.g.* by Pompey, 63 B.C.), but being freed had returned to Jerusalem, where they and their descendants had a synagogue (*Acts* 6.9).

Lib'nah.—*White*: 1. A town in the south-west of Palestine, though the exact site is uncertain, taken by Joshua, allotted to Judah and appropriated to the priests (*Josh.* 10.29-39, 12.15, 15.42, 21.13; 1 *Ch.* 6.57). It revolted in the reign of Jehoram (2 *K.* 8.22; 2 *Ch.* 21.10); was besieged by Sennacherib (2 *K.* 19.8; *Isai.* 37.8). Libnah was the native place of Queen Hamutal, mother of Jehoahaz and Zedekiah (2 *K.* 23.31, 24.18; *Jer.* 52.1). 2. The site of an Israelite encampment (*Num.* 33.20, 21); perhaps the same as Laban 2.

Lib'ni.—*White*: 1. The eldest son of Gershom, the son of Levi (*Ex.* 6.17; *Num.* 3.18; 1 *Ch.* 6.17, 20), and ancestor of the family of the Libnites; probably the same as Laadan 1. 2. The grandson of Merari, the son of Levi (1 *Ch.* 6.29).

Libnites.—[LIBNI 1.]

Libya.—The country on north coast of Africa, west from Egypt; also called Put or Phut (*Ezek.* 27.10, 30.5, 38.5; *Acts* 2.10).

Lib'yans, Lu'bim.—The inhabitants of Libya; supposed to have sprung from Phut, the son of Ham (*Jer.* 46.9; *Dan.* 11.43).

Lice.—This word occurs only with reference to the third great plague of Egypt (*Ex.* 8.16-18; *Ps.* 105.31). The Egyptian priests were regarded as unfit to perform their ministrations unless scrupulously clean. Every third day they shaved their heads and bodies, lest they should harbour any lice. Hence such a visitation may be regarded as something worse than a loathsome plague. It interfered directly with the performance of their ceremonial worship. Some, however, have thought that the plague was rather of gnats or mosquitoes than lice (see R.V. marg.).

Lieutenant.—The word is applied to the satraps or viceroys who governed the provinces of the Persian empire (*Ezra* 8.36; *Esth.* 3.12, 8.9, 9.3). The word "prince" is used in Daniel to signify the same position.

Lign Aloes.—[ALOES.]

Ligure.—One of the precious stones in the breastplate of the Jewish high-priest (*Ex.* 28.19, A.V.). The text of the R.V. has *jacinth*, the margin *amber*. It appears to have been yellow.

Lik'hi.—(?) *Doctrine of Jehovah*: 1. Son of Shemidah, a Manassite (1 *Ch.* 7.19).

Lilith.—(*Isai.* 34.14, R.V. marg.): a female demon who was active at night. She figures largely in Eastern and Rabbinical superstitions.

Lily.—The flower known among us as the lily of the valley is not mentioned in Scripture. The "lilies of the field" in *Matt.* 6.28 seem to refer to whole families of flowers, comprising such members as the tulip, iris, gladiolus, hyacinth, and fritillary, as well as anemones. If in *Cant.* 2.1, 2 and *Hos.* 14.5 an individual species is intended, it is probably the iris. Large, vigorous, elegant in form and gorgeous in colouring, no fitter emblem could be found, from an Oriental standpoint, in which to convey the sentiment of admiration and love.

Lime.—Lime is named in *Isai.* 33.12 and *Amos* 2.1. The use of lime was familiar in Egypt, Babylonia, and Assyria.

Linen.—The "fine linen" of ancient Egypt, universally used in that country for clothing and for wrapping the bodies of the dead, and largely exported, was the spun fibre of flax. One of the plagues of Egypt was the smiting of the flax crops by hail. A fabric so light, smooth and cleanly was specially fitted to be the dress of those who were officially engaged in religious worship. The Jewish priests, like those of Egypt, were commanded to wear linen garments (*Ex.* 28; *Ezek.* 44.17-19). The Tabernacle curtains were embroidered upon the same material (*Ex.* 26.1). Samuel and David were "girded with a linen ephod" (1 *Sam.* 2.18; 2 *Sam.* 6.14). Angelic beings seen by Ezekiel and Daniel (*Ezek.* 9.2; *Dan.* 10.5) appeared as if "clothed in linen"; and in the final visions of the Apocalypse angels and glorified saints are adorned with the same emblematic garments of purity (*Rev.* 15.6, 19.8, 14). The excellence of the spinning and weaving of Jewish women is hinted at in *Prov.* 31.22-24. "Fine linen" is among the luxuries for which, in degenerate times, the Hebrew women of fashion are rebuked by the prophet (*Isai.* 3.23). The rich man in the parable was "clothed in fine linen," and Joseph of Arimathæa bestowed this last honour upon the body of the Saviour before laying it in the tomb (*Mk.* 15.46; *Lk.* 16.19).

Lines.—"The lines are fallen unto me in pleasant places" (*Ps.* 16.6). The reference is to the mode of measuring land with a cord or line. [MEASURES.]

Lintel.—The cross-beam resting on the two side-posts of a doorway. Three Hebrew words are translated lintel. Of these one, *ayil*, has itself been variously rendered, by "post"; by "trunk," as of a tree; the "volutes of columns"; the triangular space above a door; the whole doorway itself, including the architrave or lintel above it (1 *K.* 6.31; *Ezek.* 40.9-49, excepting 10, 14, 16); and, in the plural, the ornamented front, with its fluted columns, of the building itself (*Ezek.* 40.10, 14, 16). The second word, *caphtar*, occurs in *Amos* 9.1; *Zeph.* 2.14, and is more properly rendered "knop" (which see) as in the margin of A.V. The third, *mashkoph* (*Ex.* 12.22, 23), is else-

where better rendered "upper doorpost" (*Ex.* 12.7).

Linus.—A Christian at Rome known to Paul and Timothy (2 *Tim.* 4.21). He was the first bishop of Rome, perhaps from 64–79 A.D.

Lion.—The lion is mentioned about 130 times in Scripture—more frequently than any other wild beast. The lion once ranged over Syria and Asia Minor, but has not been seen in Palestine since the middle of the nineteenth century. Personal encounters with the lion are recorded of Samson (*Judg.* 14.6), David (1 *Sam.* 17.36), and Benaiah, one of David's mighty men (2 *Sam.* 23.20). Pitfalls were common means of capturing lions. Another method was by driving him from his dwelling-place into a wall of net, which was placed partly around it; such a means of hunting the lion is still employed in India. Sometimes the net and pit were combined, when it was desired to catch the animal alive. There are references to both these methods in *Job* 19.6 and *Ezek.* 19. The natural death of a lion is from hunger; "the old lion perisheth for lack of prey" (*Job* 4.11). Lions were held to be the type of the highest courage. Among David's best warriors were the "lion-faced" men of Gad (1 *Ch.* 12.8). The lion was the emblem of the princely tribe of Judah; nevertheless, on account of its ferocity, the lion is employed as a metaphor for cruelty and malignant curiosity (*Ps.* 7.2, 22.21; 2 *Tim.* 4.17), and hence for Satan himself (1 *Pet.* 5.8).

Lizard.—Lizards are included among the unclean things that creep upon the earth (*Lev.* 11.30). They abound in Palestine.

Lo-am'mi.—*Not my people*: the name given by Hosea to his second son (*Hos.* 1.9), to signify the rejection of the kingdom of Israel by Jehovah.

Loan.—It was a religious duty, in the early Hebrew times, to lend to the poor, and on no account was interest to be exacted (*Ex.* 22.25; *Lev.* 25.35, 37; *Deut.* 15.3, 7-10, 23.19, 20). With the advance of commerce the principle of interest was introduced, though the original spirit of the Law was approved by Christ (*Matt.* 5.42, 25.27; *Lk.* 6.35, 19.23). Very rigid precautions were taken by the Law of Moses against the harsh treatment of debtors (*Ex.* 22.26; *Deut.* 24.6, 10, 11, 17). A Hebrew debtor might not be detained as a bondsman longer than the seventh (or Sabbatic) year, or at furthest the year of jubilee (*Ex.* 21.2; *Lev.* 25.39, 42; *Deut.* 15.9). This provision did not apply to foreigners sojourning among the Hebrews and seized for debt (*Lev.* 25.46; 2 *K.* 4.2; *Isai.* 50.1, 52.3). In later times the debtor was liable to be detained in prison until the full discharge of his obligation (*Matt.* 5.26).

Lock.—Bars of wood or iron were used by the ancient Hebrews to secure their doors. A large key was applied to the bar through a hole from the outside, and in this way the bar or bolt was slipped forward (*Judg.* 3.23, 24; 1 *K.* 4.13; *Cant.* 5.4, 5; *Isai.* 45.2). [KEY.]

Locust.—An insect, belonging to the same order as grasshoppers, crickets, cockroaches, earwigs, white ants, and dragon-flies. Its food is exclusively of a vegetable character, and when locusts occur in unusual abundance they are very destructive. Swarms which obscure the sun at noonday alight on some doomed neighbourhood, and all hope of saving crops, fruit, and vegetables may be abandoned. The leaves are stripped from the trees, and the surface of the earth appears as if it was burned (*Joel* 1.4, 2.4-9). Thus they cause direful famines; fortunately the locust visitations are not frequent. Locusts were permitted to the Hebrews as food, and in some places at the present day—in the Jordan valley, Gilead, Arabia, and Morocco, for example—they are esteemed a great delicacy. They were eaten by John the Baptist. The Hebrew language is very rich in names for them, but it is not certain whether these refer to different stages of their growth or to different species. Several such names occur in *Joel* 1.4.

Lod, Lydda.—A town of Benjamin in the plain of Sharon, reoccupied after the return from the Captivity (1 *Ch.* 8.12; *Ezra* 2.33; *Neh.* 7.37, 11.35). It was the scene of Peter's cure of Æneas (*Acts* 9.32-35, 38). St. George, the patron saint of England, is said to have been born here.

Lo-de'bar.—*Pastureless*: town in Gilead on east of Jordan, the home of Machir, the protector of Mephibosheth and the hospitable helper of David (2 *Sam.* 9.4, 17.27).

Log.—The smallest of the Hebrew liquid measures, about two-thirds of a pint (*Lev.* 14.10, 12, 15, 21, 24).

Logos.—The Greek term imperfectly rendered by "Word" in the prologue to St. John's Gospel (*John* 1.1, 14). Imperfectly, because *logos*, especially in its philosophical use, which is here in question, stands also for *reason*, of which a *word* is the expression and medium of communication. "The term Logos, signifying as it does, on the one hand, partly thought and partly will, and, on the other hand, also the expression of thought in a sentence and the expression of will in a law, has no single equivalent in modern language" (Hatch). It was the purpose of St. John (shared, as will be seen, by St. Paul) to set the Christian revelation in its relation to current philosophical questionings, Greek and Jewish, and to find in Christ their meaning and their answer. The several streams of thought which meet in the Logos-doctrine of the N.T. must first, therefore, be briefly traced.

1. *The Logos in Philosophical Speculation.*—The idea belongs to the attempt to think out the relation in which God stands to the world. If, as by the *Stoics*, He be identified with it, the world is yet not dead and formless matter. It is instinct with *reason*: God is immanent in it, expressing Himself in all its forms and forces, from lowest to highest, from the force of cohesion, which holds together the particles of a stone, to the supreme manifestation of His

nature in the soul of man. The one Divine Logos or active reason which animates and directs the whole separates into many Logoi (plural), conceived as seeds, which develop each into its own product of some law or form of nature. In *Platonism* God was regarded as apart from the world, shaping it by reason under impulse of His goodness and power. Each class of material things embodies and is produced by an idea in the Divine mind: these ideas, or Logoi, go forth from Him as the varied creative forces by which inert matter is moulded into the types which make up the world of things and minds.

But the more immediate ancestry of the N.T. Logos is probably to be found in *Philo*, the Jewish philosopher of Alexandria (*c.* 30 B.C.–50 A.D.). In him the streams of Greek and Judaistic thought meet and expand into a Logos-doctrine of wonderful fulness and variety. God did indeed create the universe, and through all its parts His reason is revealed. But God is in Himself pure Being, eternal and incomprehensible, to whom no contact with matter is possible, lest He be defiled. Hence He acts through the Logos, His reason or creative energy, conceived as a *being* intermediate between God and the world, His reason or will personified, though not in the full sense personalised. Subordinate to the Logos are a host of other forces, the angels of the O.T. and of popular mythology, who carry out God's will upon the world. Of these the Logos is the "charioteer," whom they must obey, but God, as master of the chariot, prescribes to the Logos the course which is to be taken. Further, the Logos is the representative of the world before God, its high priest and intercessor.

The main functions of the Logos, then, appear as *creation*, *revelation*, and *mediation*. In all these ways God acts through the Logos. An analogy to this conception has been found in certain O.T. expressions (e.g. *Ps.* 33.6, 107.20, 147.15, 18, 148.8: cf. "the word of the Lord came," "the word which Isaiah saw": also "the angel of the Lord," "the angel of the covenant"), and in phrases occurring in Rabbinic commentary on Genesis: "they heard the voice of the word of the Lord God walking in the garden," "He made a covenant between Abram and His word," etc. And in the Wisdom literature of the O.T. and Apocrypha we have a poetical personification of Wisdom akin to the metaphysical conception of Philo that the Logos dwelt with God as His "wisdom" (e.g. *Prov.* 8). But this usage cannot be regarded as the main source of St. John's Logos-doctrine: even as a contributory rill it had first been absorbed into Philo's thought. It is the philosophical doctrine of Philo which St. John adopts and transfigures. So does St. Paul, in more polemic vein, vindicating against its teaching of angelic mediators of God, whether in creation or redemption, the sole sufficiency and supremacy of Jesus Christ.

2. *The Logos in the N.T.*—The *term* is confined to *John* 1.1, 14 (the passage concerning the "three heavenly witnesses," 1 *John* 5.7, is undoubtedly an interpolation), and perhaps *Rev.* 19.13. This Logos was with God, the medium of creation and revelation (*John* 1-13): in these leading thoughts, as well as in some isolated expressions, St. John is plainly within the circle of Philonic ideas. But the differences are more significant than the resemblances. The stress shifts from Logos as Reason to Logos as Word: this creative and revealing Word is a person, not only in the beginning with God, but Himself God. At one daring stroke the gulf between God and man, impassable to philosophy, is bridged by faith: "The Word became flesh, and dwelt among us." And for climax this Divine, creative, revealing, redemptive Word is identified with the man Jesus, who was also the Christ, the Messiah of Jewish hope (ver. 17). The mould of Philo's philosophical speculation is used, and broken in the use: it appears no more throughout the Gospel, for St. John has to tell not of the nature and functions of a vague philosophical abstraction, but of the earthly ministry of the incarnate Son of God. "The influence of Philonian ideas on John cannot be denied, but John, for all that, does not borrow the ideas of Philo. He thinks Christian ideas analogous to those of Philo, which Philo helps him to conceive" (Loisy).

The Logos-doctrine (though not the term) appears also in St. Paul, both incidentally (e.g. 1 *Cor.* 8.6; *Phil.* 2.6), and specifically in *Col.* 1.15-17. In ver. 16 the controversial note is struck which echoes throughout the epistle. The Colossian heresy inculcated belief in and worship of angelic powers, mediating between God and man, a feature common to Alexandrian and Jewish thought. Such belief is treason to Christ. Whatever supernatural powers there may be, called by whatever name, they were created in Christ, through Christ, unto Christ (1.16). He is their head (2.10), and to worship them (2.18) is to forsake Him through whom alone God reconciles all things to Himself (1.19-23, 2.8-15).

Finally, the writer to the Hebrews introduces his theme of the completeness and finality of God's revelation in Christ by basing these upon His nature and functions as Son. Through Him God made the world: He is the "effulgence" of God's glory, the "very image" of God's substance, "upholding all things by the word of His power" (*Heb.* 1.2, 3). The terms are those applied by Philo to the Logos, but the stress is upon Personality, Incarnation, Atonement. All partial and imperfect thought of the ways of God with men, whether attained by Hebrew prophet or by Greek philosopher, has pointed forward to this great and final reality, that "God hath, at the end of these days, spoken unto us in His Son."

Lo'is.—The grandmother of Timothy, commended by Paul for her faith (2 *Tim.* 1.5).

Looking-glass (R.V. **Mirror**).—A plate of

polished metal, producing a reflection of objects, but much less perfect than our modern looking-glass (*Job* 37.18; 1 *Cor.* 13.12; *Jas.* 1.23).

Lord.—The use of LORD in the O.T. to express JEHOVAH is stated sufficiently under the latter word, and as a rendering of *ādôn* it calls for no remark. In *Josh.* 13.3, and frequently in Judges and Samuel, it represents a *seren*, a native title of rulers among the Philistines, but nothing is known of their powers.

The use of Lord (*Kurios*) in the N.T. is interesting, though often ambiguous. In quotations from the O.T. it generally represents Jehovah, and elsewhere this meaning is also plain (*e.g. Matt.* 1.20). But, apart from such quotations, there are often doubts whether it is intended to refer to God as such (certainly *Mk.* 5.19), or to the Saviour, as our Lord and Master.

In the latter case there are examples of its usage passing through all gradations, acknowledging Him as Lord and Master in the highest sense (*Matt.* 15.22, 28.6, and generally in the epistles; cf. 1 *Cor.* 12.3), or as an honoured teacher (*Matt.* 8.21, 21.3), or even only as one worthy to be addressed with respect, as we should say "sir" (*Matt.* 8.6).

It should be observed that *kurios*, as the Greek equivalent for the Latin *dominus*, was the recognised title of the Roman Emperor throughout the eastern lands bordering on the Mediterranean. Hence the common ascription of the title to the Saviour by Christians would serve to emphasise, to their own minds, as well as to those of their neighbours, the existence of an empire greater than even that of Cæsar. In fact, the contrast between the supreme ruler of the Roman world, and Him who is Lord of all, seems to underlie much of the teachings of the N.T.

Lord is used five times in the A.V. (*Lk.* 2.29, *Acts* 4.24, 2 *Pet.* 2.1, *Jude* 4, *Rev.* 6.10), as a translation of *despŏtēs* (the original of our English "despot"), which means "master," and suggests, when used of men, the irresponsibility attached to absolute ownership in the ancient world. [SLAVERY.]

Lord of Hosts.—It is important to remember that the word Lord here represents the word Jehovah, the Hebrew title being Jehovah Sabaoth, which seems to have been shortened from the earlier form, Jehovah, God of Sabaoth (*Amos* 3.13). The word Hosts (*Sabaoth*) may represent the heavenly bodies (cf. *Deut.* 4.19), or the angelic beings (1 *K.* 22.19), or an earthly army (cf. 1 *Sam.* 17.45). Originally, one may suppose, an earthly army suggested an heavenly, but it may be questioned whether in Israel the heavenly reference is not the earlier of the two, before Israel had any army at all; for in Babylonian Sin, the moon-god, was called "the Prince of the Gods," and Nebo "the marshaller of the hosts of heaven and earth." The phrase is seldom found elsewhere than in the words or the writings of prophets, men who, for the most part, took a wider view of the all-sovereign powers of the Lord than priests or rulers.

Lord's Day.—The title is found only in *Rev.* 1.10. Whilst the balance of Christian opinion is strongly in favour of a reference here to the Christian weekly day of rest and worship, some have thought that it means the great "day of the Lord." "The first day of the week" is repeatedly referred to (*Lk.* 24.1; *John* 20.1, 19; 1 *Cor.* 16.2, etc.), and the phrase "the Lord's Day" marks the transition to a usage which, from Ignatius onwards, appears to be the recognised title of the Christian festival. "Sunday" was the heathen name for the first day of the week, recognised by Justin Martyr, who, in his *Apology* (about 150 A.D.), describes the assembly of Christians "on the day called Sunday," with the religious services they held. It is found also in an edict of the Emperor Constantine (321 A.D.). Both names, the Lord's Day and Sunday, are found in an edict of Gratian (386 A.D.). The keeping of the first day of the week as the Lord's day is indicated in 1 *Cor.* 16.2 (and see *Acts* 20.6, 7). The day so kept was regarded as the commemoration of our Lord's resurrection.

Lord's Prayer.—The name early given to the petitions taught by our Lord to His disciples in answer to their request (*Lk.* 11.2-4). It was afterwards incorporated in the Sermon on the Mount (*Matt.* 6.9-13). Though a parallel for every clause may be found in Jewish writings, it is absolutely unique.

Lord's Supper.—[SUPPER, THE LORD'S.]

Lord's Table.—(1 *Cor.* 10.21). [ALTAR, SUPPER, THE LORD'S.]

Lo-ruha'mah.—*Not pitied*: a symbolic name given to Hosea's daughter, indicating God's rejection of Israel (*Hos.* 1.6).

Lot.—The nephew of Abraham. He accompanied his uncle from Ur of the Chaldees to Canaan, thence to Egypt and back again to Canaan. A quarrel between their servants led to a friendly separation. Lot settled in the plain wherein Sodom and Gomorrha were situated, and when these were overwhelmed by fire from heaven, Lot, though escaping with his life, lost all his earthly possessions. He was the father of Moab and Ammon. His characteristic was weakness. Lot is thrice in one discourse referred to by our Lord (*Lk.* 17.28, 29, 32), and his deliverance is commented on in 2 *Pet.* 2.7. [LOT'S WIFE.]

Lot's Wife.—In the escape from Sodom the wife of Lot "looked back . . . and . . . became a pillar of salt" (*Gen.* 19.26). The expression probably signifies that a bituminous mass, which overwhelmed the woman, fixed her to the place where it fell upon her, and raised a mound over her (*Gen.* 19.26). Her fate is referred to by our Lord (*Lk.* 17.32).

Lo'tan.—(?)*A covering*: the eldest son of Seir the Horite, and a "duke" or chief of his tribe in the land of Edom (*Gen.* 36.20, 22, 29; 1 *Ch.* 1.38, 39).

Lots, Casting.—A method of determining a

choice frequently appearing in Holy Scripture. In the O.T. its use in some cases was divinely appointed, *e.g.* in the choice of the scapegoat (*Lev.* 16.8), and in the division of the Promised Land (*Num.* 26.55; *Josh.* 14.2). At the crucifixion our Lord's garments were divided by lot amongst the soldiers (*Ps.* 22.18; *Matt.* 27.35). Matthias was chosen by lot to fill the place of Judas Iscariot amongst the apostles *Acts* 1.26). [PURIM.]

Love-Feast (Agape). — Members of the Apostolic Church met at fixed times for a common meal, at which all partook as brethren (*Acts* 2.46). These gatherings were closely connected with the Lord's Supper (1 *Cor.* 11.20 ff.), and so occasioned the more distress when misused by false professors of the faith (2 *Pet.* 2.13; *Jude* 12). With the growth of the Church social distinctions reasserted themselves, and the love-feasts fell into discredit.

Low Country.—This was the shephelah or rising ground between the plain on the seacoast and the hill country of Judah and Ephraim.

Lu'bim.—Libyans: the inhabitants of the coast of North Africa extending from the west of Egypt as far perhaps as the pillars of Hercules (2 *Ch.* 12.3, 16.8; *Nah.* 3.9). They are often mentioned on the Egyptian monuments.

Lu'cas.—[LUKE.]

Lucifer (R.V. **Daystar**).—The word rendered Lucifer in *Isai.* 14.12 is an epithet applied to the king of Babylon, who fell from his state of glory and elevation. Babylon is used in the Apocalypse as a type of the empire and the ultimate fate of the Evil One, and hence the use of Lucifer as a name for Satan in his fall from heaven.

Lucius.—1. A kinsman (*i.e.* fellow-Jew) of Paul (*Rom.* 16.21). 2. Lucius of Cyrene, the capital of a great colony in North Africa, remarkable for the number of its Jewish inhabitants. Lucius was one of the prophets and teachers of the Church at Antioch (*Acts* 13.1).

Lud.—1. A son of Shem, from whom the Lydians of Asia Minor are supposed to be descended (*Gen.* 10.22). 2. Apparently the same as Ludim (*Ezek.* 27.10, 30.5).

Ludim.—Apparently a tribe in the west of Egypt used as mercenaries; said (*Gen.* 10.13) to be descended from Mizraim.

Luhith.—A city of Moab, which seems to have been approached by an "ascent" (*Isai.* 15.5; *Jer.* 48.5 R.V.).

Luke.—Luke—the companion of Paul, and, according to the almost unanimous belief of the ancient Church, the author of the Gospel according to St. Luke and the Acts of the Apostles—is only thrice mentioned by name in the N.T. (*Col.* 4.14; 2 *Tim.* 4.11; *Philem.* 24). Of his life little is known. Some have conjectured that he was one of the Seventy disciples sent out by our Lord (*Lk.* 10.1); others that he was one of the Greeks who wished to see Him (*John* 12.20); whilst, from overlooking the fact that Luke is an abbreviation of Lucanus, an endeavour has been made to identify Luke with Lucius of Cyrene (*Acts* 13.1). Two of the Fathers say that he was a Syrian from Antioch. Apparently he was not of Jewish birth (*Col.* 4.11, 14). He was by occupation a physician (*Col.* 4.14). He was not himself an "eye-witness . . . from the beginning" of the Gospel events (*Lk.* 1.2), though this does not exclude the possibility of his having been amongst the followers of our Lord. Much, however, may be inferred from the use of the first person in the language of the Acts. Luke appears to have joined Paul at Troas (*Acts* 16.10), to have passed over with him into Macedonia, and journeyed with him as far as Philippi, with which he may have been connected, and where he for the time probably remained (*Acts* 17.1). Some seven years later, when Paul visited Philippi on his way to Jerusalem, Luke again joined him (*Acts* 20.5). If Luke was "the brother" of 2 *Cor.* 8.18, the interval would seem to have been filled by an active ministry. With Paul, Luke went on to Jerusalem (*Acts* 21.18), and with Paul he journeyed to Rome (*Acts* 27.1). There he was with the apostle during his first imprisonment (*Col.* 4.14; *Philem.* 24), and there he was also during the second imprisonment, just before the apostle's end (2 *Tim.* 4.11). Christian tradition represents him as preaching the Gospel in Southern Europe, and as meeting a martyr's death in Greece. [LUKE, GOSPEL ACCORDING TO.]

Luke, The Gospel according to.—The *authorship* of this book is by the unanimous voice of antiquity, from Irenæus (*c.* 180 A.D.) onwards, ascribed to Luke, the physician. Allusions to it are by some detected as early as Clement of Rome (95 A.D.). That the author of the Gospel was also the author of the Acts is almost universally agreed. [ACTS OF THE APOSTLES.] The *date* of the book is uncertain. Comparison with Matthew and Mark suggests that it is the latest of the synoptic gospels, and so may have been written after 70 A.D. But it has been thought that the two years of Paul's imprisonment at Jerusalem and Cæsarea may have provided the opportunity for such a work, and that it might thus have been written as early as 60 A.D. The *style* of the author is that of a man of education skilled in composition. The *contents* may be summarised thus:—

Preface (1.1-4).
The birth and early life of Jesus (1.5, 2).
His baptism, genealogy, and temptation (3.1–4.13).
His ministry in Galilee (4.14–9.50).
His progress from Galilee, through Samaria, Peræa, and Judæa, ending with His arrival in Jerusalem (9.51–19.27).
His entrance to the Holy City; and all that followed, down to His crucifixion (19.28–23).
His resurrection and its results (24).

The *characteristics* of the book exhibit it as a gospel neither specially for Jews nor specially for Gentiles, but for all the world; the gospel of a free and universally offered salvation.

The *incidents and teaching peculiar to this gospel* are many and significant. They include:—

1. The narrative of the events preceding and accompanying the birth of Jesus; including the birth of John the Baptist, and the great Christian hymns, known as the *Magnificat* (1.46-55), the *Benedictus* (1.68-79), the *Gloria in Excelsis* (2.14), and the *Nunc Dimittis* (2.29-32): the human genealogy (3.23-38).

2. The childhood of Jesus: the only incident that breaks the "Thirty Years of Silence" (2.41-52).

3. Many discourses and sayings of Jesus, with the accompanying incidents, as those connected with the feast in the house of Simon the Pharisee (7), but especially those contained in the great section extending from 9.51 to 18.14. [Some of the sayings included in this section are given by Matthew and Mark in different connexions, and were perhaps the repetition by our Lord of His earlier utterances.] Among the incidents which are absolutely peculiar to Luke are our Lord's rejection by the Samaritans (9), the Mission of the Seventy (10), discourses concerning discipleship (14.25-35; 17.1-10), and the visit to Zacchæus (19), with several parables.

4. The following parables: The Two Debtors (7); the Good Samaritan (10); the Importunate Friend (11); the Rich Fool (12); the Barren Fig Tree (13); the Lost Silver and the Prodigal Son (15); the Unrighteous Steward; the Rich Man and Lazarus (16); the Unrighteous Judge; the Pharisee and Publican (18); the Pounds (19). [PARABLES.]

5. The miracles recorded only in this Gospel, are the Miraculous Draught of Fishes (5); the Raising of the Widow's Son (7); the Woman with a Spirit of Infirmity (13); the Man with a Dropsy (14); the Ten Lepers (17); the Healing of Malchus (22). [MIRACLES.]

6. In regard to the events connected with the death and resurrection of our Lord, Luke is the only evangelist who records His prayer for His murderers (23.34), and the incident of the penitent robber (39-43). The walk to Emmaus, and the Ascension (24), although noticed in the summary at the end of Mark, are otherwise peculiar to Luke.

It will be noted also that more than in any other gospel is the dignity of womanhood recognised, as not only in Luke's delineation of the mother of our Lord, but in the oft-recurring references to women, in Christ's relation to them, and theirs to Him (*Lk.* 1, 2, 7.11-17, 8.1-3, 48, 10.38-42, 13.16, 23.28, etc.).

Further, in no other gospel is the author so careful to draw out the attitude of our Lord towards the poor and needy and despised (2.24, 6.20-25, 8.2, 3, 12.16-21, 14.12-15, 16.13, 19-25, etc.).

Lunatic.—*i.e.* moonstruck (*Matt.* 4.24, 17.15). In both cases R.V. translates "epileptic."

Luz.—1. A Canaanite city, near Bethel (*Gen.* 28.19, 35.6, 48.3; *Josh.* 16.2, 18.13; *Judg.* 1.23). 2. A town built in the land of the Hittites when the other Luz was taken by the Israelites (*Judg.* 1.26).

Lycaonia.—A district of Asia Minor, north-west of Cilicia, inhabited in apostolic days by an imperfectly civilised race; chief scene of Paul's labours during his first missionary tour (*Acts* 14; 2 *Tim.* 3.11); and also traversed by him on his second and third journeys (*Acts* 16.1-8, 18.23, 19.1).

Lycia.—A small district in south of Asia Minor, visited by Paul on returning from his third missionary tour (Patara); and on his way to Italy (Myra) (*Acts* 21.1, 27.5).

Ly'dda.—(*Acts* 9.32, 35, 38). [LOD.]

Ly'dia.—1. (*Ezek.* 30.5). [LUDIM.] 2. A woman of Thyatira, a seller of purple, and a worshipper of God [PROSELYTE], who at Philippi was converted, and with her household baptized under the ministry of Paul (*Acts* 16.14, 40). Possibly this was only her business-name ("the Lydian"), her real name being unknown. [MACEDONIA.]

Lysa'nias.—Tetrarch of Abilene, a small province in Lebanon (*Lk.* 3.1). He is otherwise unknown. Josephus mentions a king (not tetrarch) of the same name over Ituræa who was killed in 36 B.C., but it is hypercritical to assume that the Evangelist confused the two.

Lysias.—Claudius Lysias, chief captain of the Roman garrison at Jerusalem (*Acts* 23.26, 24.7, 22).

Lystra.—A city of Lycaonia, within the Roman province of Galatia, at which Paul and Barnabas in the space of a few hours were first hailed as gods and then stoned by the people. A temple of Zeus stood outside the gate of the city (*Acts* 14.13). According to a legend which was current in the city, Jupiter and Mercury, in human shape, had in times past visited the city. The rude inhabitants thought that they were receiving the same honour a second time. A Church was afterwards founded at Lystra. Timothy, who was a native of this place, witnessed, or at least had intimate knowledge of, the persecutions which Paul underwent on his first visit (*Acts* 14.6-20; 2 *Tim.* 3.10 ff.). When Paul paid his second visit Timothy was already a Christian (*Acts* 16.1-3; 2 *Tim.* 3.10, 11). Lystra has been identified with the ruins near the village of Khatyn Serai.

M

Maa'cah, Maa'chah. — *Oppression*: 1. The daughter of Nahor, Abraham's brother, by his concubine, Reumah (*Gen.* 22.24). 2. One of David's wives, and mother of Absalom (2 *Sam.* 3.3; 1 *Ch.* 3.2). 3. A petty kingdom, at the foot of Hermon, on the borders of Bashan, allotted to Manasseh, who did not exterminate the inhabitants (*Deut.* 3.14; *Josh.* 12.5, 13.11, 13). It joined the Ammonites against David (2 *Sam.* 10.6, 8; 1 *Ch.* 19.6, 7); the same as Beth-maachah (2 *Sam.* 20.14, 15). 4. The father of Achish, who was king of Gath at the beginning of Solomon's reign (1 *K.* 2.39). [MAOCH.] 5. The wife of Rehoboam and mother of Abijah, kings of Judah (1 *K.* 15.2; 2 *Ch.* 11.20). During the reign of her grandson Asa she occupied the influential position of "King's Mother," and led the people away into idolatry (1 *K.* 15.13; 2 *Ch.* 15.16). She was removed from power when Asa undertook his religious reformation. 6. The concubine of Caleb, son of Hezron (1 *Ch.* 2.48). 7. A woman of Benjamin, married to Machir, son of Manassch (1 *Ch.* 7.15, 16). 8. The wife of Jehiel, father or founder of Gibeon, from whom was descended the family of Saul (1 *Ch.* 8.29, 9.35). 9. The father of Hanan, one of David's warriors (1 *Ch.* 11.43). 10. The father of Shephatiah, who ruled the Simeonites in David's time (1 *Ch.* 27.16).

Maacha'thi, Maachathites.—The inhabitants of Maachah. [MAACAH 3.]

Maa'dai.—One who had married a foreign wife (*Ezra* 10.34).

Maadi'ah.—A priest who returned from Babylon with Zerubbabel (*Neh.* 12.5; in ver. 17, Moadiah).

Ma'ai.—One of the priests who took part in the dedication of the wall of Jerusalem (*Neh.* 12.36).

Maa'leh-Acrab'bim (R.V. **Ascent of Akrabbim**). —*Ascent of scorpions* (*Josh.* 15.3): a steep pass between the south end of the Dead Sea and the Desert of Zin. It was the beginning of the ascent to the mountains of Edom, forming one of the south boundaries of the Promised Land, and of Judah, as well as a boundary of the land of the Amorites (*Num.* 34.4; *Josh.* 15.3; *Judg.* 1.36). [AKRABBIM.]

Maa'rath.—A town in the mountains of Judah, north of Hebron (*Josh.* 15.59).

Maareh-Geba. — *Judg.* 20.33 (A.V. "the meadows of Geba," or Gibeah, see ver. 10). Perhaps the text should be emended and be "to the west of Geba."

Maasai.—[MAASIAI.]

Maasei'ah.—*Work of Jah*: 1. A Levite who took part in the ceremonies which accompanied the removal of the Ark from the house of Obed-edom (1 *Ch.* 15.18, 20). 2. One of the captains who assisted in setting Joash on the throne of Judah (2 *Ch.* 23.1). 3. An officer of king Uzziah (2 *Ch.* 26.11). 4. A son of Ahaz, king of Judah; killed by Zichri, the Ephraimite, in the invasion of Judah by Pekah, king of Israel (2 *Ch.* 28.7). 5. The governor of Jerusalem in Josiah's reign, who superintended the restoration of the Temple (2 *Ch.* 34.8). 6. The name of various persons who had married foreign wives (*Ezra* 10.18, 21, 22, 30). 7. The father of Azariah, who repaired part of the wall of Jerusalem (*Neh.* 3.23). 8. A priest who stood beside Ezra while he read the law (*Neh.* 8.4). 9. A priest who explained the law read by Ezra (*Neh.* 8.7). 10. One who sealed the covenant made by Nehemiah (*Neh.* 10.25). 11. A descendant of Pharez (son of Judah), dwelling in Jerusalem after the Captivity (*Neh.* 11.5). 12. A Benjamite whose descendants dwelt in Jerusalem after the Captivity (*Neh.* 11.7). 13. A priest who assisted at the dedication of the wall of Jerusalem (*Neh.* 12.41, 42). 14. A priest whose son was sent by king Zedekiah to inquire of the Lord (*Jer.* 21.1, 29.25, 37.3). 15. The father of a false prophet during the Babylonian Captivity (*Jer.* 29.21). 16. The grandfather of Baruch, Jeremiah's amanuensis and messenger (*Jer.* 32.12, 51.59, R.V. **Mahseiah**). 17. An officer of the Temple in Jehoiakim's reign (*Jer.* 35.4).

Maasi'ai (R.V. **Maasai**).—*Work of Jah*: a priest whose family dwelt in Jerusalem after the Captivity (1 *Ch.* 9.12).

Ma'ath.—An ancestor of Jesus (*Lk.* 3.26).

Ma'az.—The son of Ram, the eldest son of Jerahmeel, great-grandson of Judah (1 *Ch.* 2.27).

Maazi'ah.—*Jah is a refuge*: a priest of the twenty-fourth course in the days of David (1 *Ch.* 24.18). Priests of the same family sealed the covenant made by Nehemiah (*Neh.* 10.8).

Macedo'nia.— A Roman province extending from the Ægean to the Adriatic, having Illyricum on the north-west and Achaia on the south. It was the first country in Europe which received the Gospel, and was very intimately associated with the ministry of Paul. His work there was "in the beginning of the Gospel" (*Phil.* 4.15). To Macedonia he was summoned by a vision (*Acts* 16.9 ff.), and he afterwards revisited its Churches (*Acts* 19.21, 20.1-3; 1 *Cor.* 16.5; 2 *Cor.* 1.16). Notable helpers of the apostle were Macedonians — Gaius and Aristarchus (*Acts* 19.29), Secundus and Sopater (*Acts* 20.4), Epaphroditus (*Phil.* 2.25). The Macedonian Christians were eminent for piety and strength of character (*Acts* 17.11; *Phil.* 4.10-19; 1 *Thess.* 2.8, 17-20, 3.10). In Macedonia, too, the women converts took a conspicuous place in the life of the Church of Christ. The first convert was a woman (*Acts* 16.14), and women were active C urch workers (*Phil.* 4.2, 3). [LYDIA.]

Machba'nai (R.V. **Machbannai**).—A Gadite warrior who joined David in Ziklag (1 *Ch.* 12.13).

Machbe'nah (R.V. **Machbena**).—A descendant of Caleb (1 *Ch.* 2.49).

Ma'chi.—A Gadite, the father of Geuel. The latter was sent by Moses to spy out the land (*Num.* 13.15).

Ma'chir.—(?) *Salesman*: 1. The eldest son of Manasseh, and therefore the grandson of Joseph. A large part of Canaan on the east of Jordan was subdued by the descendants of Machir (*Gen.* 50.23; *Num.* 26.29, 32.39; *Deut.* 3.15; *Josh.* 17.1; 1 *Ch.* 2.21, 23). 2. The son of Ammiel. He resided on the east side of the Jordan, and sheltered Mephibosheth, the son of Jonathan, after the downfall of Saul's dynasty (2 *Sam.* 9.4, 5). Some years later, David, driven from his throne by the rebellion of Absalom, also found an asylum with Machir (2 *Sam.* 17.27-29).

Machirites.—Descendants of Machir 1 (*Num.* 26.29).

Machnade'bai.—A Hebrew who had married a foreign wife (*Ezra* 10.40).

Machpe'lah.—The field and cave at Hebron, purchased by Abraham, in which were placed the remains of Abraham, Sarah, Isaac, Rebekah, Leah, and Jacob. The site is now covered by a mosque, one of the four sanctuaries of the Mohammedan world (*Gen.* 23.17-20, 25.9, 49.30, 50.13).

Ma'dai.—The third son of Japheth (*Gen.* 10.2). The same word is rendered "Medes" in 2 *K.* 17.6 and other passages.

Ma'dian.—(A.V. *Acts* 7.29). [MIDIAN.]

Madman'nah.—*Heap*: a town in the south of Judah (*Josh.* 15.31), founded by a son of Caleb (1 *Ch.* 2.49).

Madmen.—*Dungheap*: a town of Moab (*Jer.* 48.2).

Madme'nah.—*Dunghill*: a town in the hill country of Benjamin (*Isai.* 10.31).

Madness.—The epithet "mad" is applied in Holy Scripture to (1) one deprived of reason (*Acts* 26.24; 1 *Cor.* 14.23); (2) one whose reason is depraved and overruled by his passions (*Acts* 26.11); (3) one whose mind is perplexed and bewildered, so disturbed that he acts in an uncertain, extravagant, irregular manner (*Deut.* 28.34; *Eccles.* 7.7); (4) one infatuated by the vehemence of his desires after idols, vanities, folly, deceit, or falsehood (*Jer.* 50.38; *Hos.* 9.7). In the East madmen are looked upon with a kind of reverence, as possessed of a sort of sacred character. An illustration of this is the treatment of David when he feigned madness at the court of Achish (1 *Sam.* 21.13-15).

Ma'don.—*Strife*: a Canaanitish town taken by Joshua (*Josh.* 11.1, 12.19).

Maga'dan.—R.V. reading in *Matt.* 15.39, where A.V. has **Magdala.**

Magbish.—A place mentioned in *Ezra* 2.30.

Magda'la.—A town on the edge of the Sea of Galilee, 3 miles north of Tiberias, named only in A.V. of *Matt.* 15.39 (R.V. **Magadan**; *Mk.* 8.10 has **Dalmanutha**). It was the residence of the Mary called from it Mary Magdalene. It is identified with the modern village of El-Mejdel.

Magdalene.—Of Magdala, as a place of birth or residence. [MARY 2.]

Magdi'el.—*God is renowned*: a duke or ruler of Edom (*Gen.* 36.43; 1 *Ch.* 1.54).

Magi.—The word Rab-mag in *Jer.* 39.3, 13 signifies "chief of the Magi," who were originally a religious caste among the Persians, worshipping God under the form of fire. Their presence among the Chaldæans of Nebuchadnezzar's court led to a corruption of their original faith, and their operations seemed mainly confined to astrology, divination, and the interpretation of dreams. The relations of Daniel with the Magi are detailed in his prophecy. He was the head of the Magi in Babylon (*Dan.* 5.11). In the days preceding the N.T. history the name "Magi" had become associated with trickery of various sorts. Swarms of impostors bearing the name were to be met with in every part of the Roman Empire. Magus is the epithet of Simon, the trickster described in *Acts* 8.9. The word, however, has an honourable significance as applied to the "wise men from the East" who came to seek the infant Saviour (*Matt.* 2). It is rendered "sorcerer" in *Acts* 13.6, 8. [MEDES.]

Magic.—The use of means to influence spirits assumed to have control over men and circumstances. Magic was practised in Egypt (*Ex.* 7 and 8) and in the East generally. The Hebrews were therefore in contact with the resort to magic, and were by the Mosaic law forbidden to use it (*Lev.* 19.31, 20.6; *Deut.* 18.9-14). Resort to it is traceable in the incident of the mandrakes found by Reuben (*Gen.* 30.14); in Jacob's use of the peeled rods (*Gen.* 30.37); and in the use of teraphim (*Gen.* 31.19; *Judg.* 17.5; 1 *Sam.* 19.13; *Zech.* 10.2; but cf. *Hos.* 3.4). In the visit of Saul to the witch of Endor (1 *Sam.* 28) there is a resort to magic, with a result surprising to the woman. In the N.T. the "vain repetitions" of "the heathen" (*Matt.* 6.7) may have referred to the belief in the efficacy of prayers or ascriptions repeated so many times (cf. 1 *K.* 18.26). In the Acts two persons are named as practising magic—Simon (8.9) and Elymas (13.8); and the "curious arts" renounced at Ephesus (19.19) were, no doubt, those of magic. Early Christian writers assumed a relation between the professor of magic and evil spirits; whilst believing that these spirits could be controlled by the word of a true believer speaking in the name of Christ. The Council of Ancyra (315 A.D.) was the first to legislate against magic. [ENCHANTMENT.]

Ma'gog.—1. The second son of Japheth (*Gen.* 10.2; 1 *Ch.* 1.5). 2. The descendants of Magog and their land: whether Scythia, the country between the Black Sea and the Caspian, or in Asia Minor, is uncertain. Ezekiel employs them as a symbol of earthly violence overthrown by the power of God (*Ezek.* 38.2, 39.6). The imagery of Ezekiel is used in the Apocalypse to describe the final struggle between Christ and Antichrist (*Rev.* 20.8). [GOG.]

Ma'gor-Missa'bib.—*Terror on every side* (R.V. marg.): the name given by Jeremiah to Pashur, the priest, when the latter put him into the stocks for prophesying against the idolatry of Jerusalem (*Jer.* 20.3).

Magpi'ash.—A person or family signing the covenant (*Neh.* 10.20).

Mahalah.—[MAHLAH.]

Mahalale'el (R.V. **Mahalalel**).—*Praise of God*: 1. The son of Cainan (R.V. Kenan) and fourth in descent from Adam (*Gen.* 5.12-17; 1 *Ch.* 1.2). 2. One whose descendants dwelt in Jerusalem after the Captivity (*Neh.* 11.4).

Maha'lath.—*Sickness*: 1. A daughter of Ishmael and one of Esau's wives (*Gen.* 28.9). 2. A granddaughter of David and one of Rehoboam's wives (2 *Ch.* 11.18).

Maha'lath-leannoth.—Words occurring in the titles of *Ps.* 53, 88 respectively, prefaced by "set to" (see R.V. and marg.). Possibly Mahalath ("sickness") is the name of some plaintive melody befitting the sadness of the words. But the phrases are of doubtful interpretation.

Maha'li.—[MAHLI.]

Mahana'im.—*Two camps* or *hosts*: a town east of the Jordan, south of the Jabbok, where Jacob was met by the angels of God (*Gen.* 32.2). It lay on the south boundary of Bashan, on the frontier of Gad and Manasseh. It was allotted to Gad and given to the Merarites (*Josh.* 13.26, 30, 21.38; 1 *Ch.* 6.80). There Ishbosheth was crowned after the death of Saul, and there David found refuge in his flight from Absalom (2 *Sam.* 2.8, 12, 29, 17.24, 27, 19.32; 1 *K.* 2.8). It was one of Solomon's commissariat districts (1 *K.* 4.14). Mahanaim has been identified with the modern village of Mahné, but this is uncertain.

Maha'neh-dan.—*Camp of Dan*: a fortified camp of Danites in their contests with the Philistines, where the 600 gathered before setting out on their expedition against Laish, and where Samson passed his boyhood (*Judg.* 13.25, 18.12).

Maha'rai.—One of David's warriors (2 *Sam.* 23.28; 1 *Ch.* 11.30, 27.13).

Ma'hath.—*Dissolution*: 1. A descendant of Kohath, the son of Levi (1 *Ch.* 6.35; 2 *Ch.* 29.12). 2. A Levite, overseer of the dedicated things in Hezekiah's reign (2 *Ch.* 31.13).

Maha'vite, The.—A designation of Eliel, one of David's warriors (1 *Ch.* 11.46).

Mahazi'oth.—*Visions*: one of the sons of Heman, set over the service of song in David's reign (1 *Ch.* 25.4, 30).

Ma'her-Sha'lal-Hash-Baz.—The symbolical name given to a son of Isaiah, meaning "spoil speedeth, prey hasteth"; implying that Damascus and Samaria were soon to be ravaged by the king of Assyria (*Isai.* 8.1, 3).

Mah'lah.—*Sickness*: the eldest daughter of Zelophehad, descended from Manasseh, and allowed a portion in the land because her father left no male issue (*Num.* 26.33, 27.1, 36.11; *Josh.* 17.3).

Mah'li.—*Weak*: 1. A son of Merari, son of Levi (*Ex.* 6.19; *Num.* 3.20; 1 *Ch.* 6.19; *Ezra* 8.18). 2. A son of Mushi, the son of Merari (1 *Ch.* 6.47, 23.23, 24.30).

Mahlites.—The descendants of Mahli 1 (*Num.* 3.33, 26.58).

Mah'lon.—*Sickly*: the son of Naomi and first husband of Ruth (*Ruth* 1.2, 5, 4.9, 10). [CHILION.]

Mah'ol.—*Dance*: the father of certain men renowned for wisdom in Solomon's time (1 *K.* 4.31).

Mahseiah.—[MAASEIAH 16.]

Ma'kaz.—A part of one of Solomon's commissariat districts, probably in Dan (1 *K.* 4.9).

Makhe'loth.—The twenty-first station of Israel from Egypt (*Num.* 33.25, 26).

Makke'dah.—A town on a hill, 2 miles south-east of Ekron. Five kings were here taken in a cave. It was stormed by Joshua and allotted to Judah (*Josh.* 10.10-29, 15.41).

Mak'tesh.—*Mortar*: a place in Jerusalem, the quarter of the merchants (*Zeph.* 1.11).

Ma'lachi.—*My messenger*: the name or the title of the author of the last book in the O.T. Canon (*Mal.* 1.1). If Malachi were the prophet's name, it may have been an abbreviation of Malachiah. Jewish opinion for some time after our Lord, the Early Church Fathers, and most expositors prefer, however, to regard Malachi not as a proper name but as a title. Thus the LXX in *Mal.* 1.1 reads "by the hand of His messenger"; and the R.V. marg. has "my messenger." Jerome refers to a Hebrew view that this "messenger" was Ezra the scribe. Nothing is definitely known as to the personality of the writer, beyond what may be gathered from his work. [MALACHI, BOOK OF.]

Malachi, Book of.—The last book in the division of the O.T. known as the Minor Prophets. For the *authorship* of the book see MALACHI. Its *date* must be inferred from its contents; but whilst some have placed it before the arrival of Ezra, others refer it to the period during which Nehemiah was absent at the Persian court. The *style* of the writer is vigorous, concise, and clear. A deep earnestness marks all his utterances. Characteristic is the use the prophet makes of objections which may have been urged first when his messages were orally delivered (see 1.2, 2.17, 3.8, 13, 14). The *contents* of the book may be summarised as follows:—

I. Profanity in Divine service (chap. 1), especially disgraceful on two accounts: its ingratitude for Jehovah's favours shown to Israel, in contrast with Edom (1.2-5), and its contrast with purer worship outside the Holy Land (1.10, 11), which may describe the actual practice of the Dispersion at the time, or foreshadow the universal worship of the Church: "in every place incense is offered unto My name," anticipating our Lord's great declaration (*John* 4.21).

II. Priestly unfaithfulness (2.1-9). If the people impiously brought mean and blemished

offerings to the altar, the priests, by their corrupt teachings and respect of persons, were guiltier still.

III. Ungodly marriages (2.10-16). The great purpose of God in the marriage institution, to raise up a holy seed, was transgressed by these alliances; and the divorces to which they led were the source of bitter domestic sorrow, and of weeping which covered the altar of Jehovah with tears (2.13).

IV. Such sins would bring down judgment (2.17-3.6). Jehovah's messenger would come to prepare His way: the Lord Himself would appear in His Temple to judge and to purify.

V. The sin of the people in withholding their gifts from God is again set forth; with the promise that faithfulness in this matter would be followed by temporal blessing: and the question of ungodly scoffers, whether religion was profitable, would be set at rest. In contrast with these scoffers is set the example of the faithful (3.7-18).

VI. The prophet closes the book with an assurance of approaching salvation, predicts the rising of the Sun of Righteousness, and enjoins until that day the observance of the Law. To confirm it, and to prepare the way for judgment, a second Elijah would appear (4).

The *N.T. references* to Malachi are interesting. The choice of Israel in preference to Edom (1.2) is used to illustrate Divine election (*Rom.* 9.13). The "messenger of God" (3.1) and "Elijah the prophet" (4.5, 6) are identified with John the Baptist (*Matt.* 11.10, 14, 17.11; *Mk.* 1.2, 9.11, 12; *Lk.* 1.17, 76, 7.27). The image of the rising Sun of Righteousness (4.2) has its parallel in "the Dayspring from on high" (*Lk.* 1.78; cf. *John* 1.4, 8.12, 9.5, 12.46).

Mal'cham (R.V. **Malcam**).—1. Son of Shaharaim, a Benjamite (1 *Ch.* 8.9). 2. The god of the Ammonites, also called Molech and Milcom (*Zeph.* 1.5). The form Malcam means in Hebrew "their king," and so in R.V. marg. In *Jer.* 49.1, 3, R.V. also gives Malcam in text, "their king" in marg.; in 2 *Sam.* 12.30, R.V. marg. has Malcam as an alternative for "their king" of the text. [MOLECH.]

Malchi'ah, Malchi'jah.—*Jah is king*: 1. A Gershonite, ancestor of Asaph, who was a leader of the singing in David's reign (1 *Ch.* 6.40). 2. The head of a family of priests when the charges of the sanctuary were assigned by lot (1 *Ch.* 24.9). 3, 4, 5. Persons who had married foreign wives during or after the Captivity, and put them away at the command of Ezra (*Ezra* 10.25, 31; *Neh.* 3.11). 6, 7. Persons who assisted in repairing the wall of Jerusalem after the Captivity (*Neh.* 3. 14, 31). 8. One of the priests who stood at the left hand of Ezra when he read the Law to the people in the street before the water-gate (*Neh.* 8.4). 9. A priest who sealed the covenant (*Neh.* 10.3). 10. A priest who took part in the dedicating of the wall of Jerusalem (*Neh.* 12.42). 11. The father of Pashur. Pashur was sent by king Zedekiah to Jeremiah to consult the Lord. Jeremiah was subsequently cast into Pashur's dungeon or cistern (1 *Ch.* 9.12; *Neh.* 11.12; *Jer.* 21.1, 38.1, 6).

Malchi'el.—*God is king*: grandson of Asher, whose genealogy is noted in *Gen.* 46.17; *Num.* 26.45; 1 *Ch.* 7.31.

Malchi'elites, The. — The descendants of Malchiel (*Num.* 26.45).

Malchi'jah.—[MALCHIAH.]

Malchi'ram.—*My king is exalted*: one of the sons of Jeconiah, or Jehoiachin, king of Judah (1 *Ch.* 3.18)

Malchi-shu'a.—One of the sons of King Saul (1 *Ch.* 8.33, 9.39). He and his two brothers fell at the battle of Gilboa (1 *Sam.* 14.49, 31.2, A.V. Melchi-shua).

Malchus.—The high-priest's servant whose ear Peter cut off at Gethsemane. His name is given by John only (*John* 18.10, 26; cf. *Matt.* 26.51; *Mk.* 14.47; *Lk.* 22.50).

Malele'el (R.V. **Mahala'leel**).—(*Lk.* 3.37). [MAHALALEEL.]

Mallo'thi.—One of the sons of Heman (1 *Ch.* 25.4, 26).

Mallows.—Only in *Job* 30.4, where R.V. has "salt-wort," a plant eaten by the very poor in Palestine.

Mal'luch.—1. A Merarite whose descendant Ethan was set over the service of song by David (1 *Ch.* 6.44). 2, 3. Persons who had married foreign wives (*Ezra* 10.29, 32). 4, 5. The name of two persons who, with Nehemiah, sealed the covenant (*Neh.* 10.4, 27, 12.2; the former of these is perhaps the *Malluchi* (A.V. Melicu) of 12.14).

Malobath'ron.—In *Cant.* 2.17 R.V. marg., where A.V. and R.V. read Bether (which see). It is a spice tree, a kind of cassia, which grows in China, but not wild in Palestine.

Mam'mon.—An Aramaic word used in *Matt.* 6.24; *Lk.* 16.9, 11, 13 as a personification of riches. Its original meaning may be "hidden (treasure)."

Mamre.—The word occurs in three contexts:—(1) The name of an Amorite, brother of Eshcol and Amer, who entered into alliance with Abraham (*Gen.* 14.13, 24). (2) The place where Abraham dwelt: R.V. "by the vales (marg. terebinths) of Mamre"; A.V., wrongly, "in the plain" (*Gen.* 13.18, 18.1). In the former passage these trees are said to be "in Hebron." See also 35.27. (3) In connexion with Machpelah, the burying-place purchased by Abraham. This was "before Mamre" (23.17, 19—identified with Hebron, ver. 19—25.9, 49.30, 50.13).

Man.—The chief words rendered "man" in the O.T. are:—(1) *Adam* (*Gen.* 1.26, etc.), a term for mankind collectively and in distinction from God. (2) *Ish* (*Gen.* 2.24, etc.), a male. (3) *Enosh* (*Gen.* 6.4, etc.), the human race as mortal beings. (4) *Geber* (*Ex.* 10.11, etc.), man in his strength. In the N.T. the chief words are (1) *Anēr* (*Lk.* 1.27, etc.), man in age and sex; (2) *Anthrōpos* (*Matt.* 4.4, etc.), man as opposed to beast.

Man of Sin.—Only in 2 *Thess.* 2.3. [ANTICHRIST.]

Man, Son of.—[SON OF MAN.]

Mana'en.—*Comforter*: an early associate or foster-brother of Herod Antipas, mentioned as one of the five Christian prophets or teachers in the Church at Antioch (*Acts* 13.1).

Mana'hath.—*Resting-place*: 1. A descendant of Seir, the Horite (*Gen.* 36.23; 1 *Ch.* 1.40). 2. A city in Benjamin, over against Gibeah (1 *Ch.* 8.6).

Mana'hethites, The.—The families of Shobal and of Salma, two sons of Caleb (1 *Ch.* 2.52, 54). In ver. 52 R.V. "half of the Menuhoth," ver. 54 "half of the Manahathites." Probably we should read "Manahathites" in both verses, and suppose that the town Manahath was peopled by two separate families of the Edomite clan Caleb.

Manas'seh.—*Causing forgetfulness*: 1. The elder son of Joseph (*Gen.* 41.51). Joseph brought his two sons to his dying father Jacob, that he might bless them. Jacob adopted them, although the birthright was given to the younger, Ephraim (*Gen.* 48.1-22). The tribe of Manasseh came out of Egypt in number 32,200 men, upwards of twenty years old, under the leadership of Gamaliel, son of Pedahzur (*Num.* 2.20, 21). This tribe was divided in the Promised Land. One half-tribe of Manasseh settled on the east of the Jordan and possessed the country of Bashan, from the river Jabbok northwards; and the other half-tribe of Manasseh settled on the west of Jordan and possessed the country between Ephraim on the south and Issachar on the north (*Josh.* 16.17). Gideon and Jephthah were Manassites. The half-tribe on the east of Jordan joined Reuben and Gad in sending 120,000 men fully armed to the coronation of David at Hebron (1 *Ch.* 12.37). But prosperity led them into idolatry, which brought its punishment in their captivity by Pul and Tilgath-Pilneser (1 *Ch.* 5.23-26). Members of the tribe of Manasseh played a good part in various religious reforms (2 *Ch.* 15.9, 30.1, 31.1, 34.6).

2. The fifteenth king of Judah. The son of Hezekiah, Manasseh was twelve years old when he began a reign which lasted fifty-five years. He worshipped the idols of Canaan; rebuilt the high places that his father had destroyed; set up altars to Baal; and made Asheroth. [GROVE.] He raised altars to the whole host of heaven in the courts of God's house; made his son pass through the fire in honour of Moloch; was addicted to magic, divinations, auguries, and other superstitions; set up an idol in the house of God; and, finally, he involved his people in all the abominations of the idolatrous nations to such a degree that Israel committed more wickedness than the Canaanites whom the Lord had driven out before them. To all these crimes Manasseh added cruelty, and he shed rivers of innocent blood in Jerusalem. Chronicles adds that for these sins God punished him by captivity at Babylon, where he humbled himself before God. Being restored to Jerusalem, he set up again the worship of the Lord and destroyed all the symbols of idolatrous worship except the high places. He caused Jerusalem to be fortified, and he put garrisons in all the strong places of Judah. Manasseh died at Jerusalem, and was buried in the garden of his house (2 *K.* 21; 2 *Ch.* 33; *Jer.* 15.4). The *Prayer of Manasses* contained in the Apocrypha is doubtless a late composition

3, 4. Persons who in the days of Ezra had married foreign wives (*Ezra* 10.30, 33).

5. In *Judg.* 18.30 the first priest of the idolatrous shrine set up by the tribe of Dan is named as "Jonathan, the son of Gershom, the son of Manasseh" (A.V.; R.V. Moses, marg. Manasseh). There can be no doubt that the true reading is Moses. In the traditional Hebrew text the letter *n* (sufficient, as only the consonants were written, to change the one name into the other) is written above the line, and is a device to defend the fame of Moses. It may also suggest that such idolatry was more natural to a descendant of the idolatrous king Manasseh than to "the son of Gershom, the son of Moses."

Manas'ses.—Greek form of Manasseh—the king (*Matt.* 1.10), the tribe (*Rev.* 7.6); (R.V. Manasseh).

Manas'sites, The.—Members of the tribe of Manasseh (*Deut.* 4.43; *Judg.* 12.4; 2 *K.* 10.33).

Mandrakes (R.V. **Love Apples**).—Only in *Gen.* 30.14-16; *Cant.* 7.13. The mandrake is a near relative of the nightshades, the "apple of Sodom" and the potato plant. It is found throughout the valleys and plains of Palestine, both west and east of the Jordan, and is reputed by the Arabs to possess medicinal virtues. It grows low like lettuce, to which its leaves bear a strong resemblance, except that they have a dark green colour. The flowers are purple. The fruit, when ripe, in the beginning of May, is of the size and colour of a small apple, exceedingly ruddy, and of a strong odour. It is generally valued by the inhabitants as exhilarating their spirits. The curiously forked shape of the root easily suggests a representation of the human form. Magical virtues were popularly attributed to the plant.

Maneh.—Only in *Ezek.* 45.12. Elsewhere the Hebrew word is rendered "pound," R.V. having "Heb. *maneh*" in the margin (1 *K.* 10.17, etc.). [WEIGHTS AND MEASURES.]

Manna.—The word is by some said to be derived from the surprised question, "What is it?" (*Ex.* 16.15, marg., where R.V. marg. has, "It is manna, Heb. *Man hu*"). The gift of manna as food for Israel in the wilderness and the conditions attending its use are described in *Ex.* 16.14-36; *Num.* 11.6-9. A pot of manna was laid up in the ark as a memorial (*Ex.* 16.33; *Heb.* 9.4). The provision of manna is also alluded to in *Deut.* 8.3, 16; *Josh.* 5.12; *Neh.* 9.20; *Ps.* 78.24; *John* 6.31, 49, 58). In *Rev.* 2.17 "the hidden manna" is opposed to the idol-offerings. Manna has been identified with

the exudation of a tree still found in the Sinaitic peninsula, and with other substances including lichen, which has been carried many miles by the wind. But no single product fulfils all the conditions of the Bible narrative. The manna of modern use is the dried juice of the ash, and is made in South Europe.

Mano'ah.—*Rest*: the father of Samson, whose birth was announced to him and to his wife by "the angel of the Lord" (*Judg.* 13.3-23). Manoah and his wife sought to dissuade Samson from marrying a Philistine woman (*Judg.* 14.2-4). Samson was buried in "the burying-place of Manoah his father" (*Judg.* 16.31).

Manslayer.—The children of Israel were commanded to appoint six cities of refuge, three on each side of the Jordan, that any one who killed a person might flee thither from the avenger of blood; but if the act was committed with design, the murderer was to be given up to the avenger, even though he had fled to the altar of God (*Ex.* 21.14; *Num.* 35; 1 *K.* 2.29-34). At the death of the high-priest the manslayer might with impunity quit the city of refuge. [REFUGE, CITIES OF.]

Mantelet.—*Nah.* 2.5 R.V., where A.V. has *Defence*. Apparently a shelter run forward by the assailants in a siege.

Mantle.—The mantle with which Jael covered Sisera (*Judg.* 4.18) was a plaid or shawl or blanket such as is still commonly used by Arabs in making up beds in a tent. The mantle which Samuel wore when summoned from the dead by the witch of Endor, and by which Saul identified him, was the official priestly tunic or robe (1 *Sam.* 28.14). The mantle of Elijah was the cape or wrapper for his shoulders which, with a strip of skin or leather round his loins, formed all his clothing (1 *K.* 19.13, 19; 2 *K.* 2.8, 13, 14).

Ma'och.—The father of Achish, king of Gath. David fled to Achish when persecuted by Saul (1 *Sam.* 27.2); identical with MAACAH 4.

Ma'on.—*Habitation*: a town on a hill surrounded by waste pasture ground in the mountains of Judah, about 2 miles from Kurmul (Carmel), and 7 miles south of Hebron. There David hid himself from Saul; and there Nabal fed his flocks (*Josh.* 15.55; 1 *Sam.* 23.24, 25, 25.2; 1 *Ch.* 2.45). [MEHUNIM.]

Ma'onites, The.—A tribe near Amalek, mentioned among the early oppressors of Israel (*Judg.* 10.12, see R.V. marg.). [MEHUNIM.]

Ma'ra.—*Bitter*: the name assumed by Naomi, after the loss of her husband and sons, instead of her former one, which signified "pleasant" (*Ruth* 1.20).

Ma'rah.—*Bitterness*: a well of brackish water in the wilderness of Shur, three days' journey by Israel from the border of the Red Sea. Its waters were made palatable by Moses casting a tree therein (*Ex.* 15.22-25; *Num.* 33.8).

Mara'lah.—A landmark on the boundary of Zebulun (*Josh.* 19.11).

Marana'tha.—An Aramaic expression used by St. Paul (1 *Cor.* 16.22). The A.V. adopts (without marginal explanation) an ancient and widespread interpretation which linked the two words "anathema maranatha" into a double curse. This has no justification, and is now universally abandoned. The R.V. renders "let him be anathema. Maran atha," with marg. "That is, Our Lord cometh." This would make the phrase the Aramaic expression of the early Christian watchword occurring again in its Greek form at *Phil.* 4.5, "The Lord is at hand." Some scholars, however, divide the the word into marana tha, "Our Lord, come"; cf. *Rev.* 22.20, "Come, Lord Jesus," and this view is perhaps gaining ground. [ANATHEMA.]

Marcus.—[MARK.]

Mare'shah.—*Chief town*: 1. Now Merash, on the border of the Philistine plain; a town in the lowland of Judah, commanding one of the passes to the hills, fortified by Rehoboam (*Josh.* 15.44; 2 *Ch.* 11.8); the limit of invasion by Terah the Cushite (2 *Ch.* 14.9, 10); the birthplace of Eliezer the prophet (2 *Ch.* 20.37); the subject of prophetic denunciation with word-play on the name (*Mic.* 1.15). 2. The "father of Hebron," which perhaps means that Hebron was colonised from Mareshah 1 (1 *Ch.* 2.42). 3. The "son" of Laadah, who perhaps founded Mareshah 1 (1 *Ch.* 4.21).

Marish.—(*Ezek.* 47.11). Old English for "marsh."

Mark.—The Evangelist, a Jew who had taken a Roman name, identified with "John, whose surname was Mark" (*Acts* 12.12, 25), the cousin of Barnabas (*Col.* 4.10), and son of Mary, who resided at Jerusalem (*Acts* 12.12). Mark himself was probably converted to the faith of Christ by the ministry of Peter (1 *Pet.* 5.13), who was accustomed to frequent his mother's house (*Acts* 12.12). He accompanied Paul and Barnabas to Antioch from Jerusalem (*Acts* 12.25), and set out with them upon a missionary journey; but left them before its completion (*Acts* 13.5, 13). In consequence of this, Paul refused to take him on another tour, about six years afterwards: and Mark then accompanied Barnabas on his voyage to Cyprus (*Acts* 15.38, 39). He became, however, again an attendant of Paul, when a prisoner at Rome; and is mentioned in a manner which shows that he had regained his place in the apostle's esteem (*Col.* 4.10; 2 *Tim.* 4.11; *Philem.* 24). Early Christian writers assert that he attended Peter during a considerable portion of his ministry, enjoying his intimate friendship, and acting as his "interpreter" or secretary; and that he afterwards laboured and suffered martyrdom in Egypt.

Some interesting conjectures are associated with Mark. It has been suggested that the house of *Acts* 12.12 was the house where (in the lifetime of Mark's father) the Last Supper was eaten (*Mk.* 14.14); that the Garden of Gethsemane belonged to it; and that Mark himself was the "man" of *Mk.* 14.13 and the "young man" of the incident related only in his Gospel (*Mk.* 14.51, 52). [JOHN 2.]

Mark, the Gospel according to.—The *authorship* of this Gospel is ascribed to John Mark. [Mark.] One of the oldest of Christian traditions associates its *sources* with Peter, indeed, Justin Martyr (100–120 A.D.) quotes the Gospel as the "Memoirs of Peter." Certain characteristics of the Gospel (see below) support such an origin. Christian tradition is not less strong in naming Rome as the *place* of its composition. Its *date* is said by Irenæus to be subsequent to the deaths of Peter and Paul. But from the absence of reference to the capture of Jerusalem (70 A.D.), it seems necessary to place it not later than that year, and so between 63 and 70 A.D.

The *contents* of this Gospel may be divided thus:—

I. A brief introduction, describing the preaching of our Lord's forerunner, and His own baptism and temptation (1.1-13).

II. The leading events of our Lord's public life and ministry in Galilee, occupying the larger portion of the book (1.14–9.50).

III. A short account of our Lord's journey to Jerusalem (10); His entrance into the city, and some events which occurred there, chiefly His sufferings, death, and resurrection (11.1–16.8).

IV. A section (16.9–20) which has been challenged as not forming a part of the original Gospel (see below).

From internal evidence the Gospel was *written mainly for Gentile readers*. Thus—Words not understood by Gentiles are explained (3.17, 5.41, 7.11 and 34, 10.46, 14.36, 15.34); Jewish customs are explained (7.3, 4, 14.12, 15.42); the references to the O.T. are few; Latin forms, not used in the other Gospels, appear (6.27, 7.4, 12.42, 15.39, 44, 45).

The *relation of Mark to the other Synoptic Gospels* has been the subject of much inquiry. Almost the whole of Mark is found in Matthew or Luke, or in both of them. Hence the inference that Matthew and Luke had access to a narrative which was either the present Mark or a simpler form of it. An alternative explanation, that Mark borrowed from Matthew and Luke, is excluded by a comparison of the three narratives. There are thus in Mark few passages which have no parallels in Matthew or Luke. Those *peculiar to Mark* are:—

Miracles of the deaf and dumb man (7.31-37), the blind man at Bethsaida (8.22-26); the parable of the seed growing secretly (4.26-29); the incident of the young man in the linen cloth at the arrest of our Lord (14.51, 52), the appearance and charge after the Resurrection (16.14-18); and the explanation of Jewish customs of purification (7.2-4).

The *omissions* of this Gospel are as noteworthy as its contents. It does not present our Lord's relation to the Jewish people or the Mosaic economy; its references to the prophetic writings, and to the O.T. Scriptures generally, are but few, being, in most cases, citations by our Lord Himself or other speakers, not by the evangelist; the only exception being in 1.2, 3. (The quotation, 15.28, is omitted by the best authorities.) It does not (like Matthew) aim at combating Jewish prejudices; and it takes for granted, rather than fully displays (as does that of Luke), the adaptation of the Gospel to the world. It contains comparatively little of our Lord's teaching; and what it does give, it relates with much brevity.

Amongst other *characteristics* of this Gospel it will be noted that, unlike the others, it exhibits no predominant theological purpose; it is simply a chronicle, dwelling particularly on our Lord's wonderful deeds. The life which it portrays is crowded with action, indicative at once of unlimited power, unwearied energy, and inexhaustible grace. The author's association with Peter will account for the constant vivid and circumstantial touches in the narrative. The very Aramaic words employed by our Lord are in several instances given, as *Boanerges*, *Talitha cumi*, *Ephphatha*, *Corban*, *Abba*. The various emotions of the personages in the narrative are strikingly indicated: see, *e.g.*, 3.34, 8.12, 10.14, 21, 32, 16.5, 6. Time and place are carefully particularised. Whilst Mark gives certain passages referring to Peter which are omitted by the other evangelists (1.36, 11.21, 13.3, 16.7), he omits references to Peter which are equally important (cf., *e.g.*, 7.17 with *Matt.* 15.15, and 8.29, 30 with *Matt.* 16.17-19).

The *last twelve verses* of the Gospel have been the subject of much controversy. In the R.V. they are printed after a space, with the following marginal note: "The two oldest Greek manuscripts, and some other authorities, omit from ver. 9 to the end. Some other authorities have a different ending to the Gospel." It has been suggested that they were added by Aristion, who is mentioned by Papias as one of the disciples of the Lord. Their style is quite different from that of the rest of the Gospel.

Ma'roth.—*Bitterness*: a town in the lowland of Judah (*Mic.* 1.12, where the word-play should be noted).

Marriage.—The institution of marriage is, in Holy Scripture, dated from the creation (*Gen.* 2.23, 24), and is so described by our Lord (*Matt.* 19.4, 5). The earliest O.T. records of marriages show that the union was arranged for by the parents (*Gen.* 21.21; 24), though the consent of the contracting parties was sometimes asked (*Gen.* 24.58). On betrothal, purchase-money or dowry was paid (*Gen.* 24.53, 34.12); the bride also received presents (*Gen.* 24.53). The payment was in some cases made by service rendered (*Gen.* 29.18, 27, 28; *Josh.* 15.16). The marriage was accompanied by feasting (*Gen.* 29.22; *Judg.* 14.10, 12). The bridegroom was for a year freed from the summons to war or "any business" (*Deut.* 24.5; cf. *Lk.* 14.20).

Whilst by the law marriage within certain degrees of affinity was prohibited (*Lev.* 18.6-18, 20.11, 12, 17, 19-21; *Deut.* 22.30, 27.20, 22, 23), there are instances of marriage between near

relatives (*Gen.* 24.4, 29.19). The marriage to the sister of a wife still living was forbidden (*Lev.* 18.18). The marriage with the widow of a dead brother (*Gen.* 38.8, 11 ; cf. *Matt.* 22.24) was enjoined for a particular purpose. At first, marriage unions were formed as far as possible within the same family (cf. *Gen.* 29.19 with *Gen.* 27.43, 28.5). Later, marriage with Canaanitish women or other pagans was forbidden (*Deut.* 7.1-4). Exception would appear to have been made in favour of Edomites and Egyptians (*Deut.* 23.7, 8). Marriage with a woman taken captive in war was also allowed (*Deut.* 21.10-14). Joseph (*Gen.* 41.45) and Moses (*Ex.* 2.21 ; *Num.* 12.1) married outside the race. So, later on, did David (2 *Sam.* 3.3), Solomon (1 *K.* 11.1), Ahab (1 *K.* 16.31), and Manasseh (1 *Ch.* 7.14). For difficulties occasioned by marriages with heathen women see *Ezra* 9 and 10 ; *Neh.* 13.23. The marriage of the high-priest (*Lev.* 21.13, 14), the priests (*Lev.* 21.7), and an heiress (*Num.* 36.5-9), and a divorced woman (*Deut.* 24.1-4) were restricted by ordinances.

In the N.T. our Lord refers to marriage as divinely instituted, and indissoluble, and to divorce as a concession due to " hardness of heart " (*Matt.* 5.31, 32, 19.9 ; *Mk.* 10.2-9). He was Himself present at the marriage at Cana, and wrought at it His first miracle (*John* 2.1-11). As against ascetics who preached the necessity of celibacy (1 *Tim.* 4.3), marriage is declared " honourable " (*Heb.* 13.4). Much of Paul's language as to marriage and celibacy must be read with due regard to the circumstances of the times and the expectation of an early Second Coming (1 *Cor.* 7). Members of the Christian Church are warned to marry within it (1 *Cor.* 7.39 ; 2 *Cor.* 6.14). The case of the married couple, one of whom becomes a Christian whilst the other does not, is dealt with in 1 *Cor.* 7.12-16. The general relations and duties of husband and wife are set forth in 1 *Cor.* 11.3, 8-12, 14.35 ; *Eph.* 5.22-33 ; *Col.* 3.18, 19 ; 1 *Tim.* 2.11-15 ; 1 *Pet.* 3.1-7. [ADULTERY, POLYGAMY, and the next article.]

Marriage Ceremonies.—A knowledge of the ceremonies attending weddings in the East is essential to the understanding of several passages of Scripture. Betrothals take place with much feasting and hilarity, and then the young couple are permitted to talk to each other and so become better acquainted. But for a few days before the marriage they both shut themselves up in their respective homes, when the bride and bridegroom receive visits from parties of their friends. The companions of the bridegroom are expressly mentioned in the history of Samson ; also the companions of the bride (*Judg.* 14.10-18 ; *Ps.* 45.9, 14, 15). The friends and companions of the bride sang the Epithalamium, or wedding song, at the door of the bride the evening before the wedding. The wedding-guests from either side were " the children of the bride-chamber " (*Matt.* 9.15), a fact which casts light upon the words of our Lord, " Can the children of the bride-chamber fast while the bridegroom is with them ? " The bridegroom sets out to claim his bride late in the evening, accompanied by a procession of friends (*Matt.* 22.1-10, 25.1-10 ; *Lk.* 14.8) bearing torches and lamps, and generally preceded by a band of musicians. No one can join the throng without bearing some kind of light. The lights carried in the processions are called mesh-als. Linen rags or tow are tightly forced together, and put into frames of metal, at the top of a long pole. At other times the lamps or torches are held in one hand, while in the other is a bottle of oil ; and the bearers take care to pour out of the latter, from time to time, upon the linen, to keep up the flame, which would otherwise go out (*Matt.* 25.1-8). An Eastern traveller, describing a bridegroom's procession which he witnessed, says that " when the company arrived at the entrance of the street where the bride resided, we heard the sound of many female voices, and observed by the light of the torches a company of veiled bride's-maids, waiting on the balcony, to give notice of the coming of the bridegroom. When they caught sight of the approaching procession, they ran back into the house, making it resound with the cry, ' Halil, halil, halil ! ' and music, both vocal and instrumental, commenced within. Thus the bridegroom entered in."

After the ceremony and benediction the bride and bridegroom are conducted with great pomp to their new home. The procession resembles in all essential respects that of the bridegroom coming to claim his bride. A traveller thus graphically describes the home-coming :—

" After waiting two or three hours, at length, near midnight, the coming of the bride and bridegroom was announced in the very words of Scripture, ' Behold, the bridegroom cometh : go ye out to meet him.' All the persons employed now lighted their lamps, and ran with them in their hands to fill up their stations in the procession ; some of them had lost their lights and were unprepared, but it was too late then to get more. The cavalcade moved forward and entered the dwelling, the courtyard of which was splendidly illuminated and covered with an awning. There were a great number of guests, all dressed in their best.

" The bridegroom was carried in, and after remaining with the guests in the open a short while he entered the house, when the door was immediately shut and a guard placed before it. I and others expostulated with the doorkeepers, but in vain.

" Never was I so struck with our Lord's beautiful parable as at this moment, ' And the door was shut.' "

" The parable of the ' wedding garment ' is founded on the fact that it was usual for persons to appear at marriage feasts in a sumptuous dress. There was a wardrobe from which every one not duly provided with a wedding garment might be supplied. Where the

marriage was in the higher ranks each guest received a magnificent vestment. They were hung in a chamber through which the guests passed, and each robed himself in honour of his entertainer before entering the banqueting hall. It is still the custom in the East that when a rich man makes a feast he provides each guest with a sort of pelisse, which he throws over his other apparel."

Mar'sena.—One of the seven princes of Media and Persia who saw the king's face at pleasure (*Esth.* 1.14).

Marshal.—In *Judg.* 5.14 (R.V.) this is probably the officer who with his staff of office was next to the general. In the R.V. of *Jer.* 51.27; *Nah.* 3.17, it represents an Assyrian word either of similar import or perhaps meaning a troop, or a scribe (R.V. marg.).

Mars' Hill.—[Areopagus.]

Mar'tha.—*Lady*: the sister of Lazarus and Mary, and mistress of the house where our Saviour was entertained, in the village of Bethany. Martha is always named before Mary, probably because she was the elder sister (*Lk.* 10; *John* 11). She was of a bustling, anxious temperament, the excess of which, on one occasion, our Lord rebuked.

Mary.—1. The mother of our Lord. Shortly before the date appointed for her marriage to Joseph, the angel Gabriel appeared to her and announced that by a miracle of divine power she would become the mother of the Messiah (*Lk.* 1.26-56, 2.1-52; cf. *Matt.* 1, 2). The only incidents during the public ministry of Jesus in which Mary appears are the marriage at Cana of Galilee (*John* 2.1-11), and her attempt with the brothers at Nazareth to restrain one who they thought must be beside himself (*Mk.* 3.21, 31-35, and parallels). According to the Fourth Gospel she followed our Saviour to Calvary, and stood by the cross. Jesus, seeing His mother and the disciple whom He loved standing by, said to His mother, "Woman, behold thy son!" and to the disciple, "Behold, thy mother!" And from that hour the disciple took her unto his own home. The Synoptics have no mention of her in connexion with the Crucifixion, but we learn from Luke that she was one of the company of disciples in the upper room after the Ascension (*Acts* 1.14). Beyond that, nothing is really known of her. There is no trace of Mariolatry in the N.T.

2. *Mary Magdalene*: so called from Magdala, a town of Galilee, of which she was a native or where she had resided during the early part of her life. Out of her Jesus had cast seven devils (*Mk.* 16.9; *Lk.* 8.2). She attended Him in the last journey He made from Galilee to Jerusalem and was witness of the Crucifixion (*Matt.* 27.56; *Mk.* 15.40; *Lk.* 23.49; *John* 19.25) and of the burial (*Matt.* 27.61; *Mk.* 15.47; *Lk.* 23.55). She then returned to Jerusalem to buy and prepare with others certain perfumes, that she might embalm the body after the Sabbath was over. All the Sabbath day she remained in the city; and the next day, early in the morning, went to the sepulchre, to find it empty and receive the angelic tidings that "He is risen" (*Matt.* 28.1-10; *Mk.* 16.1-8 [10-11]; *Lk.* 24.1-10; *John* 20.1, 2: cf. *John* 20.11-18). The first mention of "Mary that was called Magdalene, from whom seven devils had gone out" (*Lk.* 8.2), follows immediately upon the story of the woman who was a "sinner" (*Lk.* 7.36-50). There is, however, apart from this mere proximity of reference, no reason whatever for identifying the two, and the modern connotation of the term "Magdalen" is based upon a tradition of no value. Nor is "Mary of Bethany" who, according to *John* 12.3, anointed the feet of Jesus "six days before the Passover" to be identified with the hypothetical Mary of the different incident of *Lk.* 7.

3. From the first three Gospels we learn that among the women who had followed Jesus from Galilee and were present at the Crucifixion was a "Mary the mother of James the less (*Mk.*) and Joses" (*Matt.* 27.56; *Mk.* 15.40; *Lk.* 24.10). In the corresponding passage of the Fourth Gospel (*John* 19.25) it is almost certainly this same Mary who is called "Mary of Clopas" (A.V. wrongly, Cleophas), *i.e.* probably the *wife* (possibly *daughter*) of Clopas. Several interesting questions here arise. (1) Is Clopas the same name as Alphæus? [Alphæus, Clopas.] If so, it becomes possible that "James the less" is the apostle "James the (son) of Alphæus" (*Matt.* 10.3; *Mk.* 3.18; *Lk.* 6.15; *Acts* 1.13). (2) According to John there stood by the cross of Jesus "His mother, and His mother's sister, Mary the wife of Clopas, and Mary Magdalene" (19.25). Four women or three? The text is ambiguous, and leaves it at least possible that one of *three* is "His mother's sister, Mary the wife of Clopas." (3) If these suppositions hold good, then Mary the mother of Jesus had a sister, also called Mary, wife of Alphæus and mother of James the Apostle and Joses, who were therefore *cousins* of Jesus. But a James and a Joses are to be found among the four *brethren* of Jesus (*Matt.* 13.55; *Mk.* 6.3; *Gal.* 1.19; *Jude* 1). May it not be, then, that in all references to the "brethren of the Lord," *brother* is loosely used for *cousin*, His "brethren" being in reality sons of His mother's sister Mary and Alphæus? Into this theory (propounded *c.* 383 A.D. by Jerome) and its later developments we need not here enter. It is evidently founded upon a complex of doubtful identifications, and involves the twin improbabilities that two sisters should bear the same name, and that the term "brother" should in this connexion be persistently used for "cousin."

4. Mary the sister of Martha. The only Synoptic reference is in *Lk.* 10.38-42, where it appears that Martha was a householder in an unnamed village. Her sister Mary "also (*i.e.* apparently as well as taking her due share in the hospitable preparations) sat at the Lord's feet and heard His word," leaving Martha, distracted about much serving, to serve alone.

Martha's complaint and our Lord's rejoinder are too familiar to need repetition.

It is the Fourth Gospel which places this home in Bethany, adds Lazarus to it, and shows us all three members of the household as loved friends of Jesus. The parts played by Martha and Mary in the story of the death and raising of Lazarus (*John* 11.1-46) are in striking accord with the character-sketch of *Lk.* 10. John also ascribes to this Mary the anointing at Bethany of *Matt.* 26; *Mk.* 14, altering the date of the incident and varying in other details from the Synoptics. He evidently intends to represent the act as an impulse of gratitude for the return of her brother Lazarus from the grave (*John* 11.2, 12.1, 2: cf. Tennyson *In Memoriam*, Canto xxxii.).

5. The mother of John Mark, and aunt of Barnabas (*Col.* 4.10), who had a house in Jerusalem. After the imprisonment of Peter, the faithful assembled in this house, and were praying there when Peter, delivered by the ministry of an angel, knocked at the door of the house (*Acts* 12.12).

6. A Roman Christian greeted by Paul as having toiled hard for the Roman Church (*Rom.* 16.6 R.V.).

Mas'chil.—A word descriptive of thirteen Psalms, occurring in the title (*Ps.* 32, 42, 44, 45, 52–55, 74, 78, 88, 89, 142). The corresponding verb is found in *Ps.* 32.8, "I will instruct thee," and the form *maschil* in *Ps.* 47.7, "With understanding," R.V. marg., "In a skilful psalm." Hence as a title the word perhaps means, "a skilful, cunning psalm," one with unusual setting of special delicacy; or possibly "an instructive, didactic psalm," of the nature of a public homily.

Mash.—Son of Aram and great-grandson of Noah (*Gen.* 10.23). Professor Sayce, who interprets the tenth chapter of Genesis as geographical rather than ethnological (see *The Races of the O.T.*), says that "in the Assyrian inscriptions the country of Mas or Mash is frequently referred to. It was the northern part of Arabia, occupying not only Arabia Petræa but also the Nejd to the south." Sayce tells us that his conquests had extended throughout the whole land of Mas "as far as the river of Egypt," and Assur-bani-pal found himself compelled to traverse its waterless wastes in his march against the Nabatheans. In 1 *Ch.* 1.17 the name appears as Meshech.

Ma'shal.—(1 *Ch.* 6.74). [MISHAL.]

Masre'kah.—*Plantation of vines*: an Edomite town (*Gen.* 36.36; 1 *Ch.* 1.47).

Mas'sa.—*Burden*: a son of Ishmael (*Gen.* 25.14; 1 *Ch.* 1.30). It is probable that Massa, as the name of a country, should have place in *Prov.* 30.1, 31.1 (see R.V. marg.).

Mas'sah.—*Temptation*: a place in the wilderness, near Rephidim, where the people murmured for want of water (*Ex.* 17.7; *Deut.* 6.16, 9.22, 33.8; also *Ps.* 95.8 R.V.). [MERIBAH.]

Mathu'sala.—(*Lk.* 3.37). [METHUSALEH.]

Mat'red.—Mother of Mehetabel, wife of Hadar, last of the old kings of Edom (*Gen.* 36.39; 1 *Ch.* 1.50).

Mat'ri.—A Benjamite family from which king Saul came (1 *Sam.* 10.21; R.V. "the Matrites").

Mat'tan.—*Gift*: 1. A priest of Baal in the days of Athaliah. He was slain before his altar in the idol temple at Jerusalem (2 *K.* 11.18; 2 *Ch.* 23.17). 2. The father of Shephatiah (*Jer.* 38.1).

Matta'nah.—*Gift*: the site of an Israelite encampment, south-east of the Dead Sea (*Num.* 21.18, 19).

Mattani'ah.—*Gift of Jah*: 1. Uncle of Jehoiachin, made king of Judah instead of his nephew by Nebuchadnezzar, who changed his name to Zedekiah (2 *K.* 24.17; cf. 2 *Ch.* 36.10-13). 2. A descendant of Asaph, who took part in the musical ceremonies at the dedication of the wall of Jerusalem (1 *Ch.* 9.15; *Neh.* 11.17, 12.25, 35). 3. A son of Heman the singer (1 *Ch.* 25.4, 16). 4. A descendant of Asaph. He helped to cleanse the Temple in the days of King Hezekiah (2 *Ch.* 29.13). 5. The name of four persons who, at the bidding of Ezra, put away their foreign wives (*Ezra* 10.26, 27, 30, 37). 6. A Levite whose descendant Hanan was one of the treasurers appointed by Nehemiah (*Neh.* 13.13).

Matta'tha.—*Gift*: an ancestor of our Lord (*Lk.* 3.31).

Matta'thah (R.V. **Mattattah**).—One who, at the instigation of Ezra, put away his foreign wife (*Ezra* 10.33).

Mattathi'as.—The name of two ancestors of our Lord (*Lk.* 3.25, 26).

Mattena'i.—*Gift of Jah*: 1. The name of two who, in the time of Ezra, had married foreign wives (*Ezra* 10.33, 37). 2. A priest of the family of Joiarib (*Neh.* 12.19).

Mat'than.—Grandfather of Joseph, the husband of Mary (*Matt.* 1.15); probably the same as Matthat (*Lk.* 3.24).

Mat'that.—The name of two persons in the genealogy of Jesus (*Lk.* 3.24, 29). [MATTHAN.]

Matthew.—The apostle who, from a comparison of *Matt.* 9.9; *Mk.* 2.14; and *Lk.* 5.17-28, is identified with Levi, the son of Alphæus. Moreover, the name of Matthew appears in all four lists of the apostles (*Matt.* 10; *Mk.* 3; *Lk.* 6; *Acts* 1), and that of Levi in none. Matthew was a publican, or receiver of customs in the dominion of Herod Antipas at Capernaum, on the Sea of Galilee. In this city our Lord dwelt after leaving Nazareth; and here Matthew had probably seen His miracles and heard His discourses. He may thus have been prepared to obey the call of Jesus; for, when seated in his booth by the roadside, he left all to follow Him (*Matt.* 9.9). He afterwards showed his attachment to his Master, and his interest in the welfare of his former associates, by inviting a large number of publicans to a feast, at which they might hear the Divine Teacher. He was chosen by our Lord to be one of the twelve

apostles (10.3), and was with the company in the upper room after the Ascension (*Acts* 1.13). The humility of Matthew is perhaps shown in the Gospel which bears his name. In enumerating the apostles, he styles himself "Matthew the publican" (10.3); not suppressing his former employment. And it is Luke's account, not his own, from which we learn that he "left all" to follow Jesus, and that he "made a great feast for Him in his own house" (cf. 9.9, 10 with *Lk.* 5.27-29). Eusebius (*Hist. Ecc.* iii. 24) says that Matthew, after preaching to his own countrymen, went to other nations. Socrates (*Hist. Ecc.* i. 19) names Ethiopia as the scene of such labours. Most of the early writers say that he died a martyr's death.

Matthew, the Gospel according to.—The *authorship* of this Gospel is by the uniform belief of the Christian Church ascribed to Matthew the Apostle. [MATTHEW.] The *date* of the book can only be fixed approximately. While later than Mark, it may be inferred from *Matt.* 24.15 compared with *Lk.* 21.20 (note the vagueness and the solemn warning, "Let him that readeth understand") that the crisis had not yet arrived. Moreover, such passages as *Matt.* 4.5, 5.35, 22.7, 23.2-34, 24.2, 15, 27.53, with their allusions to the Holy City, Holy Place, and City of the Great King, seem to imply that the Gospel was written some time before the tragic end of the war in 70 A.D.

What were the *sources* of the narrative? As Matthew was an apostle, the knowledge of our Lord's ministry would have been his own. But a comparison of the three Synoptic Gospels suggests that the writer was indebted to two other works. One of these was the Gospel according to St. Mark; the other, the use of which by St. Luke seems also to be apparent, is commonly spoken of as the *Logia*. This name is derived from a statement of Papias (early in the second century) that Matthew composed the *Logia* in the Hebrew tongue. The term "logia," *oracles*, better fits a collection of discourses with their settings than a complete and connected biography; and as there are [see below] insuperable objections to regarding the first Gospel as it stands as a translation of an Aramaic original, this *Logia* (in a Greek translation) is identified as the second main source of the Synoptic Gospels. If this be so, then the two sources both embody the testimony of eye-witnesses—in the case of Mark, the testimony of Peter; in the case of the *Logia*, that of Matthew. By recent scholars this second source is commonly designated "Q."

In what language was the Gospel written? From the statement of Papias, quoted above, an Aramaic original has been assumed, of which the present Gospel is only a Greek translation. But, at the time when Matthew wrote, though Hebrew was preferred by the Jews, Greek was rapidly superseding it even in Palestine, and was understood by the mass of the people. Greek, too, was the more suitable for a book of permanent and universal interest; and was accordingly used by James and by the author of the Epistle to the Hebrews, though they wrote to the Jews. The Greek of Matthew bears all the marks of being an original composition; and the bulk of the quotations from the O.T. are from the LXX, and not from the Hebrew.

The *contents* of the book show some changes from the order found in Mark. Briefly summarised the subjects are: 1.1–2.23, the birth and infancy of Jesus; 3.1–4.11, the preparation for the Ministry; 4.12–18.35, the ministry in Galilee; 19.1–20.34, Peræa, and the journey to Jerusalem; 21.1–25.46, the teaching in Jerusalem; 26.1–28.20, the Passion and the Resurrection.

The chief sections *peculiar to this Gospel* are the following:—

1. The royal *genealogy*, and the history of our Lord's infant days in Bethlehem, with the flight into Egypt (1, 2).

2. *Discourses*:—Parts of the Sermon on the Mount (5–7), and of the woes against the Pharisees (23); words respecting His Church (16.17-19, 18.15-20).

3. *Parables*:—The Tares; the Hidden Treasure; the Pearl of Price; the Draw-net (13); the Unmerciful Debtor (18); the Labourers in the Vineyard (20); the Two Sons (21); the Wedding Garment (22); the Ten Virgins; and the Talents; with the description of the Last Judgment (25).

4. *Miracles*:—The healing of two blind men and casting out of a dumb spirit (9); Peter's walking on the sea (14); the stater in the fish's mouth (17); the earthquake and the rising of the saints (27).

5. Incidents connected with the *Trial*, *Crucifixion*, and *Resurrection*:—The end of Judas; the dream of Pilate's wife; the watch at the grave (27); appearance at the sepulchre to the women; and on the Galilean mountain to the disciples (28).

For whom was the Gospel written? Apparently for Jewish readers. It bears marks throughout of having been written by a Christian Hebrew familiar with the sacred writings of his nation and deeply imbued with their spirit. His chief object in writing the life of Jesus appears to have been, to show that the despised Teacher of Nazareth is really the promised KING OF ISRAEL. He finds the heir to David's throne in a workshop in a Galilean village; and sees in Joseph's adopted child the "Immanuel" of Isaiah. He records the dangers and deliverances of the infancy of Jesus from the jealousy of a rival; and observes in them the fulfilment of that "which was spoken by the prophets." The teachings of Jesus are here presented as the completion of the ancient law by the King of Israel; and His labours and miracles, and all the circumstances of His sufferings and death, are the accomplishment of prophecies as to the Son of David. Of our Lord's predictions, those are here preserved which relate either to the persecution of His disciples by the Jews, or to the overthrow of the Jewish state, which the

ancient prophets had connected with the establishment of the spiritual kingdom of Israel (cf. 24 with *Isai.* 66). This Gospel exhibits more fully than any other the connexion between the O.T. and the N.T., the applications being often most striking and suggestive.

Matthi'as.—A disciple surnamed Justus, chosen by lot to succeed Judas Iscariot as an apostle (*Acts* 1.23, 26).

Mattithi'ah.—*Gift of Jah*: 1. A Korahite who had the charge of "things made in the pans" (1 *Ch.* 9.31). 2. A Levite, ringer and gate-keeper in the days of David (1 *Ch.* 15.18, 21, 16.5). 3. The son of Jeduthun, in the days of David (1 *Ch.* 25.3, 21). 4. A member of the family of Nebo who had married a foreign wife (*Ezra* 10.43). 5. A prince, priest, or Levite who stood beside Ezra when he read the Law to the people (*Neh.* 8.4).

Mattock.—(1 *Sam.* 13.20, 21, where, however, the text is uncertain, and *Isai.* 7.25). Both the pickaxe and the hoe are used in Palestine, and we are not sure which is meant.

Maul.—(*Prov.* 25.18). A club such as is used by shepherds. When studded with nails it is a very formidable weapon, and the R.V. marg. of *Jer.* 51.20 may be right in reading "maul" instead of "battleaxe."

Maz'zaroth.—The signs of the Zodiac (*Job* 38.32).

Meadow.—The word so rendered in A.V. of *Gen.* 41.2, 18 means some kind of reed or water plant (R.V. reed-grass). In *Judg.* 20.33 for "the meadows of Gibeah" we should probably read, "the cave of Gibeah." Meadows can never have existed round Gibeah, yet Gibeah (and not Geba, as R.V.) is clearly intended.

Me'ah.—*Hundred*: a tower near the sheep-gate of Jerusalem (*Neh.* 3.1, 12.39; R.V. **Hammeah**, marg. The hundred).

Meal-offering.—[MEAT-OFFERING.]

Meals.—The terms rendered "dine" and "dinner" in *Gen.* 43.16 and *Prov.* 15.17 are quite general, and should be translated "eat" and "portion of food." Dinner in *Lk.* 14.12 should be "breakfast," and supper in *John* 21.12 should be "dinner." The Egyptians had their principal meal at noon (*Gen.* 43.16); labourers took a light meal at that time (*Ruth* 2.14); and occasionally that early hour was devoted to excess and revelling (1 *K.* 20.16). The Jews followed the custom that prevails among the Bedouins, and made their principal meal after sunset (*Gen.* 19.1-3; *Ex.* 16.12, 18.12, 14; *Ruth* 3.7). In N.T. times breakfast took place in the morning (*John* 21.4, 12), on ordinary days not before nine o'clock, which was the first hour of prayer (*Acts* 2.15), and on the Sabbath not before noon, when the service of the Synagogue was completed.

The old Hebrews sat at meals (*Gen.* 27.19; *Judg.* 19.6; 1 *Sam.* 20.5, 24; 1 *K.* 13.20); as luxury increased the practice of sitting was exchanged for that of reclining; Ezekiel inveighs against one who sat "on a stately bed, with a table prepared before it" (*Ezek.* 23.41). In the time of our Lord reclining was the universal custom. As a rule only three persons reclined on each couch, but occasionally four or even five. The couches were provided with cushions, on which the left elbow rested, while the right arm remained free. Each guest on the same couch overlapped his neighbour, as it were, and rested his head near the breast of the one who lay behind him; he was then said to "recline in the bosom" of his neighbour (*John* 13.23). The close proximity into which persons were thus brought rendered it more than usually agreeable that friend should be next to friend, and it gave the opportunity of making confidential communications (*John* 13.25, 21.20, where R.V. correctly "leaned back on Jesus' breast"). The ordinary arrangement of the couches was in three sides of a square, the fourth being left open for the servants to bring up the dishes. The first couch on the right hand of the servants as they entered the room was regarded as "the highest couch," the place of the greatest honour, and "the lowest couch" was of course that on the left, directly opposite to "the highest couch." No consideration of physical elevation is involved in the words "high" and "low" as used here. The three guests on each couch were denominated highest, middle, and lowest—the terms being suggested by the circumstance of the guest who reclined on another's bosom always appearing to be below him. The "uppermost room" which the Pharisees so much coveted (*Matt.* 23.6) was the "highest" seat in the "highest" couch.

The cases of Ruth amid the reapers (*Ruth* 2.14), of Elkanah with his wives (1 *Sam.* 1.4), of Job's sons and daughters (*Job* 1.4), show that women took their meals with men. It must be remembered that the customs of the harem date from the time of Mahomet. At the same time, as the duty of attending upon the guests devolved upon the women (*Lk.* 10.40), they probably took a somewhat irregular and briefer repast.

Before meals the guests washed their hands; for no knives and forks were used, and they all ate out of the same dish. We have but one instance of grace before food in the O.T. (1 *Sam.* 9.13), but it is several times stated in the N.T. that it was pronounced by our Lord Himself (*Matt.* 15.36; *Lk.* 9.16; *John* 6.11). Generally there was a single dish into which each guest dipped his hand (*Matt.* 26.23); occasionally separate portions were served out to each (*Gen.* 43.34; *Ruth* 2.14; 1 *Sam.* 1.4). A piece of bread was held between the thumb and two fingers of the right hand, and was dipped either into a bowl of melted grease (in which case it was termed "a sop," *John* 13.26), or into the dish of meat whence a piece was conveyed to the mouth between the layers of bread. It was esteemed an act of politeness to hand over a delicate morsel to a friend (*John* 13.26). At the conclusion of the meal grace was again said, in conformity with *Deut.* 8.10, and the hands were again washed.

On the occasion of feasts or special occasions

more ceremony was used. The visitors were received with a kiss (*Lk.* 7.45); water was produced for them to wash their feet with (*Lk.* 7.44); the head, the beard, the feet, and sometimes the clothes, were perfumed with ointment (*Ps.* 23.5; *Amos* 6.6; *Lk.* 7.38; *John* 12.3); on special occasions robes were provided (*Matt.* 22.11); and the head was decorated with wreaths (*Isai.* 28.1). The regulation of the feast was under the superintendence of a special person, the "governor of the feast" (*John* 2.8), who tasted the food and the liquors before they were placed on the table. The places of the guests were settled according to their respective rank (*Gen.* 43.33; 1 *Sam.* 9.22; *Mk.* 12.39; *Lk.* 14.8; *John* 13.23); portions of food were placed before each (1 *Sam.* 1.4; 2 *Sam.* 6.19; 1 *Ch.* 16.3), the most honoured guests receiving either larger (*Gen.* 43.34) or more choice (1 *Sam.* 9.24) portions than the others.

Mea'rah.—*Cave*: a place in north of Palestine unconquered at the death of Joshua (*Josh* 13.4). It has been identified with a village called el-Mugh Eiriyeh in the mountains of Naphtali, some 10 miles west of the northern extremity of the Sea of Galilee.

Measures.—[Weights and Measures.]

Meat.—The word as used in the A.V. means food in general, rarely animal food.

Meat-offering.—The law or ceremonial of the "meat-offering" is described in *Lev.* 2 and 6.14-23: the R.V. adopts the more appropriate rendering "meal-offering" (lit. "gift"). It was to be composed of fine flour, seasoned with salt, and mixed with oil and frankincense, but without leaven; and it was generally accompanied by a drink-offering of wine. A portion of it, including all the frankincense, was to be burnt on the altar as "a memorial"; the rest belonged to the priest; but the meat-offerings offered by the priests themselves were to be wholly burnt. It recognised the sovereignty and bounty of God by dedicating to Him the best of His gifts; the flour, as the main support of life; oil, as the symbol of richness; and wine, as the symbol of vigour and refreshment (*Ps.* 104.15). The absence of leaven and the presence of salt signified purity; the frankincense hallowed the gift of God's special service. The "meat-offering" was a part of various other ceremonies, some of them of yet deeper import (*Ex.* 29.1, 2, 40, 41; *Lev.* 6.20, 8.2, 14.20; *Num.* 6.15, 8.8, 28.9, 10, 11-14, 20, 28, 29.3-16).

Mebun'nai.—One of David's warriors (2 *Sam.* 23.27). Elsewhere he is called Sibbechai (2 *Sam.* 21.18; 1 *Ch.* 20.4), or Sibbecai (1 *Ch.* 11.29, 27.11).

Meche'rathite, The.—A native or inhabitant of a place called Mecherah Hepher; one of David's thirty-seven warriors (1 *Ch.* 11.36). He appears as "the Maachathite" in 2 *Sam.* 23.34.

Me'dad.—*Live*: an elder on whom the Spirit fell when remaining in the camp with Eldad (*Num.* 11.26, 27). [Eldad, Elders.]

Me'dan.—A son of Abraham and Keturah (*Gen.* 25.2; 1 *Ch.* 1.32).

Mede'ba.—*Waters of quiet*: a city of Moab, about 4 miles south-east of Heshbon, allotted to Reuben (*Num.* 21.30; *Josh.* 13.9, 16; *Isai.* 15.2); recovered by the Ammonites, but taken again by Joab (1 *Ch.* 19.7).

Medes.—The people inhabiting Media, the country to the north-west of Persia proper, south and south-west of the Caspian, east of Armenia and Assyria, west and north-west of the great salt desert of Iram. [Media.] Here we are concerned with them only so far as they touch the Bible narrative. We first hear of certain "cities of the Medes" in which the captive Israelites were placed by the king of Assyria on the destruction of Samaria (2 *K.* 17.6, 18.11). This implies the subjection of Media to Assyria at the time of Shalmaneser or of Sargon, his successor. Soon afterwards Isaiah prophesies the part which the Medes [in conjunction with the Persians, as it happened] were to take in the destruction of Babylon (*Isai.* 13.17, 21.2); which is again still more distinctly declared by Jeremiah (*Jer.* 51.11, 28), in whose day Media was independent (*Jer.* 25.25). Daniel records the Medo-Persian conquest of Babylon (*Dan.* 5.28, 31), giving an account of the reign of "Darius the Mede" [Darius], whom Cyrus placed in Babylon as his viceroy. The capture of Babylon broke up the Babylonian empire and gave Cyrus the whole country between the Euphrates and the Mediterranean, including the much coveted possession of Palestine. Among the first-fruits of this great victory was the edict of restoration (*Ezra* 1.1-4), and numbers of the Jews re-entered the land of their fathers, to occupy it as a Persian colony. The successors of Cyrus at the head of the Medo-Persian empire were Cambyses II., Smerdis, Darius, and then Xerxes (the Ahasuerus of Esther). Xerxes "reigned from India even unto Ethiopia, over a hundred and seven and twenty provinces" (*Esth.* 1.1). The high rank of Media under the Persian kings, yet at the same time its subordinate position, are marked by the frequent combination of the two names in phrases of honour, the precedency being assigned to the Persians (*Esth.* 1.3, 14, 18, 19). The peculiar characteristic of the original religion of the Medes was the belief in two great, almost equally potent, spirits of good and evil, called Ormazd and Ahriman respectively. These personalities had existed, and had waged war with one another, from all eternity, the advantage on the whole being to the Prince of Light. The Medes also worshipped the sun and moon and the elements of fire, water, air, and earth. The popular religion of later times was Magism. [Magi.] They were a brave and warlike race, excellent riders, and remarkably skilful with the bow.

Media.—By the Greeks and Romans this country was divided into Media Atropatene and Media Magna. The former corresponded roughly to the province of Azerbijan in modern Persia. The country, though elevated, is fairly fertile, well watered in most places, and

favourable to agriculture; its climate is temperate, though occasionally severe in winter; it produces rice, corn of all kinds, wine, silk, white wax, and all manner of delicious fruits. Tabriz, its modern capital, forms the summer residence of the Persian kings, and is a beautiful place, situated in a forest of orchards. Media Magna contained the modern provinces of Ardelan and Irak Ajimi, with a great part of Kurdistan and Luristan. Ardelan, Kurdistan, and Luristan are fertile and lovely; whereas the greater part of Irak Ajimi is bare, arid, rocky, and sandy, supporting with difficulty a sparse and wretched population. Each of the two districts from very early times had its own capital, in both cases called Ecbatana; the northern capital is the modern Takht-i-Suleiman, the southern capital is Hamadan.

Median (R.V. **Mede**).—A native of Media (*Dan.* 5.31).

Mediator. — One standing in the middle, between two parties, with the view of reconciling them. The law is said to have been "ordained by angels in the hand of a mediator," Moses (*Gal.* 3.19); and our Lord is "the mediator of a better covenant," the "new covenant" (*Heb.* 8.6, 9.15, 12.24), and the "one mediator between God and man" (1 *Tim.* 2.5). [ATONEMENT.]

Medicine and Surgery.—The services of midwives are referred to in *Gen.* 35.17, 38.28; *Ex.* 1.15-21. Physicians are referred to as embalmers (*Gen.* 50.2); and as consulted by King Asa (2 *Ch.* 16.12). Job refers to his friends as "physicians of no value" (*Job* 13.4). The use of medicine is referred to in *Prov.* 17.22; *Jer.* 30.13, 46.11; *Ezek.* 47.12; of balsams and plasters in 2 *K.* 20.7; *Isai.* 1.6; *Jer.* 8.22. The treatment of wounds is also referred to (*Isai.* 1.6), of a fracture (*Ezek.* 30.21), and of the newborn infant (*Ezek.* 16.4).

In leprosy the priest examined the case, and certified the cure (*Lev.* 13).

In the N.T. the familiarity of the physician's office is clear from the proverb quoted (*Lk.* 4.23; and cf. *Mk.* 5.26). Luke is called by Paul "the beloved physician" (*Col.* 4.14), and his writings suggest in many details familiarity with the healing art.

Megid'do (or **Megid'don**, *Zech.* 12.11).—An old Canaanitish town within the territory of Issachar, but assigned to Manasseh, who did not expel the Canaanites (*Josh.* 12.21, 17.11-13; *Judg.* 1.27, 28; 1 *Ch.* 7.29). It was the scene of the defeat of Sisera by Barak (*Judg.* 5.19) and of Josiah by Pharaoh-necho (2 *K.* 23.29, 30; 2 *Ch.* 35.22); hence suggestive of dire conflict and trouble (*Zech.* 12.11; *Rev.* 16.16). It was in one of Solomon's commissariat districts (1 *K.* 4.12, 9.15); and death-place of Ahaziah (2 *K.* 9.27). Megiddo is the modern el-Lejjun, 15 miles from Nazareth, and on the caravan route from Egypt to Damascus. Huge mounds still exist there, marking the site of the former fortresses.

Mehetabe'el (R.V. **Mehetabel**).—(*Neh.* 6.10). [MEHETABEL 2.]

Meheta'bel.—*God is doing good*: 1. Wife of Hadad or Hadar, the eighth and last-mentioned king of Edom, who had Pai or Pau for his birthplace or chief city, before royalty was established among the Israelites (*Gen.* 36.39; 1 *Ch.* 1.50). 2. A person whose grandson, Shemaiah, was hired by Sanballat and Tobiah to intimidate Nehemiah (*Neh.* 6.10).

Mehi'da.—A family of Nethinim, the descendants of Mehida, returned from Babylon with Zerubbabel (*Ezra* 2.52; *Neh.* 7.54).

Me'hir.—A Judahite, son of Chelub (1 *Ch.* 4.11).

Mehola'thite, The.—A man of Mehola; the term applied to Adriel, son of Barzillai, to whom Saul's daughter Merab was married (1 *Sam.* 18.19).

Mehuja'el.—*Smitten of God*: a great-grandson of Cain (*Gen.* 4.18).

Mehu'man.—One of the seven chamberlains that served in the presence of Ahasuerus, king of Persia (*Esth.* 1.10).

Mehu'nim, Meunim.—A people against whom King Uzziah waged a successful war (2 *Ch.* 26.7). The name in the original seems to be the plural of *Maon* (which see). They inhabited the country on the east side of the great range of Seir, the modern esh-Sherah, which forms the east side of the Wady el-Arabah, where at the present day there is still a town of the same name. They are mentioned in *Ezra* 2.50; *Neh.* 7.52; also 1 *Ch.* 4.41 R.V., and perhaps 2 *Ch.* 20.1 (see R.V. marg.).

Mejar'kon.—*Yellow water*: a town of Dan (*Josh.* 19.46).

Meko'nah (R.V. **Meconah**).—A town of Judah reoccupied after the return from captivity (*Neh.* 11.28).

Melati'ah.—*Jah delivers*: a Gibeonite, who helped in rebuilding the wall of Jerusalem under Nehemiah (*Neh.* 3.7).

Mel'chi.—The name of two ancestors of Jesus (*Lk.* 3.24, 28).

Melchi'ah.—A priest, the father of Pashur (*Jer.* 21.1 A.V.). [MALCHIAH 11.]

Melchi'sedec.—[MELCHIZEDEK.]

Melchishu'a.—[MALCHISHUA.]

Melchi'zedek.—King of Salem and priest of the Most High God, who met Abram after his return from the slaughter of Chedorlaomer, brought out bread and wine, blessed him, and received tithes from him (*Gen.* 14.17-20). In one of the Messianic psalms (*Ps.* 110.4), our Lord is described as a priest for ever "after the order of Melchizedek." This point is wrought out very fully in *Heb.* 5, 6, 7, where the relation between Melchizedek and Christ as type and antitype is made to consist in the following particulars: each is a priest, (1) not of the Levitical order, (2) superior to Abraham, (3) whose beginning and end are unknown, (4) who is not only a priest, but also a king of righteousness and peace.

Mele'a.—An ancestor of Jesus (*Lk.* 3.31).

Melech.—*King*: a descendant of King Saul (1 *Ch.* 8.35, 9.41).

Meli'cu.—[MALLUCH 4.]

Mel'ita.—Now Malta; the island in the Mediterranean on the south of Sicily on which Paul was shipwrecked (*Acts* 28.1). At that time it was a dependency of the Roman province of Sicily. Melita, from its position in the Mediterranean, and the excellence of its harbours, has always been important both in commerce and in war. It was famous for its honey and fruits, for its cotton fabrics, for building stone, and for a well-known breed of dogs. No difficulty as to the identity of Melita with the modern Malta arises from the reference to Adria in *Acts* 27.27; for Adria, in the language of the period, denoted not the Adriatic or Gulf of Venice, but the open sea between Crete and Sicily.

Melons.—"We remember," said the Israelites, in the wilderness, "the melons which we did eat in Egypt" (*Num.* 11.5). The term probably includes the Flesh-melon (*Cucumis melo*) of our hot-beds and the Water-melon (*Cucurbita citrullus*). The latter is extensively grown in Egypt during the rise of the Nile, attaining a very large size, one fruit yielding several pounds' weight of juice. A medicinal oil is extracted from the seeds; indeed, the melon serves the poorer classes with meat, drink, and medicine. The melon grows exuberantly in some parts of the coast plain of Palestine.

Melzar.—In *Dan.* 1.11, 16 the A.V. treats this word as a proper name. R.V. regards it as an official title, and renders it "the steward."

Mem'phis (in Heb. **Moph**, *Hos.* 9.6, elsewhere **Noph**).—*The good abode*: the chief city of Lower Egypt before the founding of Alexandria. Its ruins are vast, and suggest great splendour. The overthrow of Memphis was repeatedly predicted by the Hebrew prophets (*Isai.* 19.13; *Jer.* 2.16, 46.14, 19; *Ezek.* 30.13, 16; *Hos.* 9.6). The prophecies were fulfilled in the invasion of Egypt by the Persian king Cambyses. So complete was the ruin of Memphis that its very site was lost, and only recently discovered. The insignificant village of Meet Raheeneh occupies nearly the centre of the ancient capital, some 10 miles south of modern Cairo, on the west side of the Nile. [NOPH.]

Memu'can.—One of the seven princes of Persia who formed the Council of State in the reign of Ahasuerus. He pronounced for the disgrace of Queen Vashti, "and the king did according to the word of Memucan" (*Esth.* 1.14, 16, 21).

Mena'hem.—*Comforter*: the son of Gadi, who slew the usurper Shallum and seized the vacant throne of Israel (2 *K.* 15.14-22). His capture of the town of Tiphsah was marked by an act of ferocious barbarity. The most remarkable event of his reign was the first appearance of a hostile force of Assyrians on the north-east frontier of Israel. On this occasion, however, they were bought off. Menahem was an idolater.

Me'nan (R.V. **Menna**).—An ancestor of Jesus (*Lk.* 3.31).

Mene', mene', te'kel, uphar'sin.—The Aramaic words written on the wall during Belshazzar's feast, terrifying the king, baffling his wise men, interpreted by Daniel (*Dan.* 5). Aramaic would be readily understood in Babylon: we may suppose the perplexity of the wise men due in part to something unfamiliar in the characters, and in part to the mysterious brevity of the message. In the word *upharsin* the *u* = and; in the interpretation, for the plural *pharsin* the singular *peres* is substituted as more readily suggesting, by a grim word-play, the *Persians* already at the gates. The exact signification of the several words is much controverted, and cannot here be discussed (see R.V. marg., vers. 25-28).

Meni.—Where, in *Isai.* 65.11, the A.V. reads "furnish the drink offering unto that number" (marg. or, "Meni"), the R.V. has "fill up mingled wine unto Destiny" (marg. "Heb. *Meni*"). Meni was no doubt a Babylonian god, the personification of Destiny. [GAD.]

Menna.—[MENAN.]

Meo'nenim, The Plain of.—Where A.V. has "the plain of Meonenim" (*Judg.* 9.37) R.V. reads "the oak of Meonenim," marg. "that is, *the augurs' oak* or *terebinth*." The reference is to some sacred tree near Shechem connected with the practice of divination.

Meono'thai.—A son of Othniel, the younger brother of Caleb (1 *Ch.* 4.14).

Mepha'ath.—*Beauty*: an Amorite town in the Mishor, allotted to Reuben, given to the Merarites, subsequently recovered by the Moabites (*Josh.* 13.18, 21.37; 1 *Ch.* 6.79; *Jer.* 48.21).

Mephibo'sheth.—1. Saul's son by Rizpah (2 *Sam.* 21.8). Handed over by David to the Gibeonites, he was, with six others, crucified or impaled, in sacrifice to Jehovah, with the idea of averting a famine from which the country was suffering. After hanging five months, protected by Rizpah from bird and beast, the bodies were interred, with those of Saul and Jonathan, in the ancestral cave of Kish at Zelah. 2. The son of Jonathan, and therefore grandson of Saul, originally called Merib-baal (cf. Ishbosheth). He was five years old when his father was killed. His nurse, on hearing the news, hastened away with her charge, but in her panic she stumbled, and the result was an accident which deprived Mephibosheth for life of the use of both feet (2 *Sam.* 4.4). Mephibosheth was carried with the rest of his family beyond the Jordan to the mountains of Gilead, where he found a refuge in the house of Machir, a powerful Gadite or Manassite sheikh at Lodebar. Years after, David, for the love he bore to Jonathan, sought out Mephibosheth and caused him and his infant son Micha to be brought to Jerusalem. Mephibosheth was treated with marked tenderness and kindness by the king, and from that time resided in the capital. About seventeen years later David had to flee Jerusalem on account of the rebellion of Absalom. There are two accounts of Mephibosheth's behaviour at this juncture, one given by himself (2 *Sam.* 19.24-30) and the other

given by Ziba, his slave (2 *Sam.* 16.1-4). The latter, which represents Mephibosheth as guilty of base ingratitude and treachery, David chose to believe, recalling half the possessions he had bestowed upon Mephibosheth and giving them to Ziba. [ISHBOSHETH, MERIB-BAAL.]

Me'rab.—*Increase*: the elder daughter of King Saul, promised to David, but given to Adriel the Melolathite (1 *Sam.* 14.49, 17.25, 18.17, 19). She bore five sons, who were given up to the Gibeonites by David, and by them crucified, or impaled, on the sacred hill of Gibeah (2 *Sam.* 21.8, where Michal is clearly a mistake for Merab; see R.V. marg.).

Merai'ah.—A priest in Jerusalem in the days of Joiakim, one of the family of Seraiah (*Neh.* 12.12).

Merai'oth.—1. A descendant of Eleazar the son of Aaron, and head of a priestly house. Among his illustrious descendants were Zadok and Ezra (1 *Ch.* 6.6, 7, 52; *Ezra* 7.3). 2. Another priest of the same line (1 *Ch.* 9.11; *Neh.* 11.11). 3. A priest at the close of the exile (*Neh.* 12.15). He is elsewhere called Meremoth (*Neh.* 12.3).

Mera'ri, Merarites.—Merari was the third son of Levi and head of the Merarites, the third great division of the Levites (*Gen.* 46.11). At the census in the wilderness the Merarites numbered 6200, from a month old and upwards; those from thirty years old to fifty were 3200 (1 *Ch.* 6.19, 47). Particulars of their duties with reference to the Tabernacle will be found in *Num.* 3.20, 33-37, 4.29-33, 42-45, 7.8, 10.17). Joshua assigned them twelve cities, of which one was Ramoth-Gilead, a city of refuge (*Josh.* 21.7, 34-40).

Meratha'im.—*Double rebellion* (as in R.V. marg.): a symbolic name for Babylon, with reference to the double captivity of the Israelites there (*Jer.* 50.21).

Mercurius (R.V. **Mercury**).—The people of Lystra "called Barnabas, Jupiter; and Paul, Mercurius" (*Acts* 14.12). This action was doubtless traceable to the fact that a visit of Jupiter and Mercury in human form to this district occurs in their folklore (see Ovid, *Metamorph.*, viii. 620–724).

Mercy-seat.—The A.V. and R.V. both use this as a rendering of the Hebrew *Kapporeth*, the R.V. having also in the marg. the words "or, *covering*." It has been much disputed whether *Kapporeth* means a lid or cover, a seat or throne of mercy, or a propitiation. The object described (*Ex.* 25.17-22, and cf. 37.6-9) was a rectangular plate of gold, placed on the ark of the covenant, and having on it at each end a golden cherub. On the Day of Atonement it was sprinkled with the blood of the sin offerings (*Lev.* 16.14, 15). From above the mercy-seat Jehovah promised to meet and commune with His people (*Ex.* 25.22; cf. *Num.* 7.89). The Greek word used in the LXX and the N.T. is literally "the propitiatory" (cf. *Rom.* 3.25, where it is translated "a propitiation").

Me'red.—*Rebellious*: a son of Ezra, a descendant of Judah, through Caleb, son of Jephunneh (1 *Ch.* 4.17, 18).

Mere'moth.—1. A priest appointed to weigh and register the gold and silver vessels belonging to the Temple which Ezra had brought from Babylon. He took an active part in the rebuilding of the wall of Jerusalem under Nehemiah (*Ezra* 8.33; *Neh.* 3.4, 21). 2. One who put away his foreign wife at the bidding of Ezra (*Ezra* 10.36). 3. A priest who, with Nehemiah, sealed the covenant (*Neh.* 10.5, 12.3; see MERAIOTH 3).

Me'res.—One of the seven counsellors of Ahasuerus, king of Persia, "wise men which knew the times" (*Esth.* 1.14).

Meri'bah.—*Strife*: a name given to the waters miraculously supplied at *Kadesh* (which see) because Israel *strove* with the Lord and with Moses (*Num.* 20.1-13, 24; see vers. 3 (R.V.) and 13). The "waters of Meribah" are referred to again in *Num.* 27.14; *Deut.* 32.51, 33.8; *Ps.* 81.7; see also R.V. of *Ps.* 95.8, 106.32; *Ezek.* 47.19, 48.28. A very similar incident is related at an earlier stage of the wanderings, at Rephidim near Horeb, when the name of the place was called "Massah" (*temptation*), and also, according to *Ex.* 17.7, "Meribah." If the two occurrences are to be kept distinct (see *Deut.* 33.8; *Ps.* 95.8), it would seem better to regard the application of the second name "Meribah" to the earlier incident as an intrusion. [MASSAH.]

Merib-ba'al.—Later called Mephibosheth, the son of Jonathan and grandson of King Saul (1 *Ch.* 8.34, 9.40). [MEPHIBOSHETH.]

Mer'odach.—One of the principal gods worshipped by the Babylonians (*Jer.* 50.2). [BEL.]

Mer'odach-Bal'adan.—The king of Babylon in the days of Hezekiah (*Isai.* 39.1; in 2 *K.* 20.12 wrongly called Berodach-Baladan). He resisted the growing power of the Assyrian monarchs, and strove to maintain the independence of his country. The chief object of the visit of his ambassadors to Hezekiah was doubtless to form a league between Babylonia, Judæa, and Egypt against Assyria. Sargon, however, drove him from his throne. For seven years he was an exile, and then was restored only to be finally overthrown by Sennacherib after a second period of dominion lasting half a year (702 B.C.).

Me'rom, Waters of.—*Height*: the place near which Joshua fought his third and last battle with the Canaanites (*Josh.* 11.5, 7); probably to be identified with Baheiret El-Huleh, a triangular lake through which the Jordan flows.

Mero'nothite, The.—A native or inhabitant of Meronoth (but the name of the town is not found); a title applied to Jehdeiah, who had the charge of the royal asses of King David (1 *Ch.* 27.30), and to Jadon, one of those who assisted in the repair of the wall of Jerusalem after the return from the Captivity (*Neh.* 3.7).

Me'roz.—A locality the inhabitants of which

are, in the song of Deborah, cursed by the angel of the Lord because they "came not to the help of the Lord" (*Judg.* 5.23) when Sisera was overthrown; possibly El-Murussus, some four miles north-west of Bethshan, commanding the pass from the plain of Jezreel to the Jordan.

Me'sha.—A locality named as the western, or northern, limit of the Joktanites in south Arabia (*Gen.* 10.30).

Me'sha.—1. The king of Moab in the reigns of Ahab, and his sons, Ahaziah and Jehoram, kings of Israel (2 *K.* 3.4). Mesha was subject to Ahab, paying him a tribute of "a hundred thousand lambs, and a hundred thousand rams, with the wool." On the fall of Ahab at Ramoth-gilead, Mesha threw off the yoke. When Jehoram became king of Israel he united with Jehoshaphat, king of Judah, and the king of Edom in an expedition against the Moabites, who were completely defeated. Mesha in his extremity offered his first-born son, his successor in the kingdom, as a burnt-offering to Chemosh, the ruthless fire-god of Moab, with the result that the three armies, horrified at the deed, withdrew to their own land. In 1868 there was discovered amid the ruins of Dibon a large fragment of a stone monument erected by Mesha (*c.* 850 B.C.), inscribed with a record of his victories over Israel. This, restored by the addition of other fragments, is now in the Louvre at Paris; and a facsimile is in the British Museum. It is known as the Moabite Stone. 2. The eldest son of Caleb (1 *Ch.* 2.42). 3. A Benjamite (1 *Ch.* 8.9).

Me'shach.—The Babylonian name given to Mishael, one of Daniel's three companions (*Dan.* 1.7, 2.49, 3.12-30. The meaning is uncertain.

Me'shech (A.V. **Me'sech** in *Ps.* 120.5).—Mesech and Tubal, sons of Japheth (*Gen.* 10.2), are almost always coupled in the O.T. Their descendants appear in Assyrian inscriptions under the names of Muska and Tubla. They were known to classical geographers as Moschi and Tibareni. In classical days, however, their seats were farther to the north than they had been in the age of the Assyrian monuments. In the time of Sargon and Sennacherib their territories still extended as far south as Cilicia and the north half of Komagene. Later they were forced to retreat north towards the Black Sea, and it was in this region of Asia Minor that Xenophon and his Greek troops found the remnants of the race. The modern Georgians belong to the race of Meshech and Tubal (1 *Ch.* 1.5, 17; *Ps.* 120.5; *Ezek.* 27.13, 32.26, 38.2, 3). For Mesech in 1 *Ch.* 1.17 see MASH.

Meshelemi'ah.—*Jah recompenses*: a Korahite, who with his seven sons and his brethren were porters or gate-keepers of the Tabernacle in the reign of David (1 *Ch.* 9.21, 26.1, 2, 9). Elsewhere the name is given as Shelemiah (1 *Ch.* 26.14), Shallum (1 *Ch.* 9.19), and Meshullam (*Neh.* 12.25).

Meshe'zabeel, Meshe'zabel.—*God is deliverer*: 1. One whose descendant, Meshullam, helped to repair the wall of Jerusalem (*Neh.* 3.4). 2. A person, or family, who with Nehemiah sealed the covenant (*Neh.* 10.21, 11.24). Perhaps in each case the reference is to the same *family* name.

Meshille'mith.—A priest whose descendants dwelt in Jerusalem (1 *Ch.* 9.12). In *Neh.* 11.13 he is called Meshillemoth.

Meshille'moth.—1. An Ephraimite whose son Berechiah opposed making slaves of the Jewish captives (2 *Ch.* 28.12). 2. The same as Meshillemith.

Meshul'lam.—*Friend*: 1. The ancestor of Shaphan, a scribe in the days of King Josiah (2 *K.* 22.3). 2. The son of Zerubbabel (1 *Ch.* 3.19). 3. The head of a Gadite family (1 *Ch.* 5.13). 4. A Benjamite (1 *Ch.* 8.17). 5. A Benjamite, whose son Sallu was one of the chiefs of the tribe settling at Jerusalem after the return from Babylon (1 *Ch.* 9.7; *Neh.* 11.7). 6. A Benjamite who lived at Jerusalem after the Captivity (1 *Ch.* 9.8). 7. An Aaronite of the family of Zadok, whose descendants dwelt in Jerusalem (1 *Ch.* 9.11; *Neh.* 11.11). 8. A priest, ancestor of a family that dwelt in Jerusalem (1 *Ch.* 9.12). 9. A Kohathite, or family of Kohathite Levites, in the reign of Josiah, who were among the overseers of the work of restoration of the Temple (2 *Ch.* 34.12). 10. A leader who returned with Ezra from Babylon. He helped to gather together the Levites to join the caravan about to return to Jerusalem (*Ezra* 8.16). 11. A leader in the time of Ezra who assisted Jonathan and Jahaziah in abolishing the marriages which some of the people had contracted with foreign wives (*Ezra* 10.15). 12. One of those who put away a foreign wife (*Ezra* 10.29). 13. One who helped to rebuild two portions of the wall of Jerusalem (*Neh.* 3.4, 30, 6.18). 14. A worker at the restoration of the old gate of Jerusalem (*Neh.* 3.6). 15. One of those who stood at the left hand of Ezra when he read the Law to the people (*Neh.* 8.4). 16. A priest, or family of priests, who sealed the covenant with Nehemiah (*Neh.* 10.7). 17. One of those who sealed the covenant with Nehemiah (*Neh.* 10.20). 18. A priest of the family of Ezra who assisted in the dedication of the wall of Jerusalem (*Neh.* 12.13). 19. A priest (*Neh.* 12.16). 20. A Levite and gate-keeper of the Temple after the Exile (*Neh.* 12.25). 21. One of the princes of Judah who were in the right-hand company of those who marched on the wall of Jerusalem at the dedication (*Neh.* 12.33).

Meshulle'meth.—The wife of Manasseh, king of Judah (2 *K.* 21.19).

Mesobaite, The (R.V. **Mezobaite**).—An appellation of Jaziel, one of David's valiant men (1 *Ch.* 11.47).

Mesopota'mia.—*Between the rivers*: the country between the Euphrates and the Tigris; but usually the west portion of this tract, between the great bend of the Euphrates and the Upper Tigris. It was the home of Nahor and Abraham before their migration to the Promised Land (*Gen.* 11.31, 24.10; *Acts* 7.2);

also of Balaam (*Deut.* 23.4); of King Chushan-rishathaim (*Judg.* 3.8, 10); of the allies of the Ammonites (1 *Ch.* 19.6); and of visitors to Jerusalem on the Day of Pentecost (*Acts* 2.9).

Messiah, Messias.—*Anointed*: the word appears twice in the A.V. of the O.T. (*Dan.* 9.25, 26). The R.V. has (*Dan.* 9.25) "the anointed one, the prince" (marg. "Or, *Messiah the prince.* Or, *an anointed one, a prince*"); and (*Dan.* 9.26) "the anointed one." Messias is twice found in the A.V. of the N.T. (*John* 1.41, 4.25), where R.V. has Messiah. The word anointed is applied to the priests (*Lev.* 4.3, 5, 6.22); to kings (1 *Sam.* 2.10, 12.3, etc.), even to a pagan in the case of Cyrus (*Isai.* 45.1).

The promise of Messiah is commonly held first to appear in *Gen.* 3.15. The Jewish writers did not, however, directly interpret this declaration of the Messiah, though some held that the victory would be "in the days of the Messiah." To Abraham, the Messiah was announced, more or less clearly, as the promised *Seed* (*Gen.* 12.3, 18.18, 22.18); to Moses, as the coming *Prophet* (*Deut.* 18.15, 18); to all of that age, as the *Priest*; to David, he appears, in addition, as *King*. How far David himself was conscious of the deeper meaning of the prophecies addressed to him, as by Nathan, or uttered by himself in Psalms, we cannot tell. To him, as to other inspired seers, the words of Peter apply (1 *Pet.* 1.10-12). But from Peter also we elsewhere learn that David knew that "God had sworn with an oath to him, that of the fruit of his loins He would set One upon his throne" (see R.V., *Acts* 2.30 and marg.).

The Psalms, indeed, abound in references to Messiah and His Kingdom. They contain wonderful foreshadowings of our Lord's history, His sufferings and glory. For His sufferings see *Ps.* 22; for His glory, *Ps.* 2, 45, 72, 110. *Ps.* 132.11 foretells His connexion with David; *Ps.* 118.22 His rejection by the Jews; *Ps.* 68.18 His ascension and the gift of the Spirit; *Ps.* 117 the call of the Gentiles. Nor is the Messianic character restricted to such directly prophetical Psalms. Throughout the Psalter we find portrayed a personal *ideal*, righteous yet suffering, and through sorrow and trial attaining to universal dominion. Of this ideal, Jesus Christ in His person and work is the only complete realisation. Thus in Psalm 8 the honour conferred by God upon humanity is described, "Thou hast put all things under His feet"; but the apostolic comment is, "We see not yet all things put under Him; but we see Jesus," etc. (*Heb.* 2.8, 9). David again (*Ps.* 16) triumphs in assured hope, "Thou wilt not leave my soul in Hades, neither wilt Thou suffer Thine holy One to see corruption." "*Being a prophet*," is the comment of the Apostle Peter, "he spake of the resurrection of the Christ" (*Acts* 2.30, 31). Once more, *Ps.* 40 gives a picture of perfect consecration, fulfilled only and completely in Him (*Heb.* 10.5-10).

The intimations contained in the Prophets are in harmony with those found in the Psalms. Messiah is to be King, and the prophets represent Him as possessed of all the characteristics of the most distinguished princes of the Jewish theocracy. They more than once apply to Him the title of David, who was, in many respects, the ideal of kingly authority (*Jer.* 30.9; *Hos.* 3.5; *Acts* 13.34). They describe His character as Prophet or Priest in the same strain, multiplying images in each case adapted to give the most exalted ideas of His office (*Zech.* 6; *Heb.* 7). In the same way, they speak of His kingdom, either of grace or glory, as the highest perfection of the Jewish economy. It is called Jerusalem, or Zion (*Isai.* 60.15-20, 62.1, 6, 7; *Gal.* 4.26-28; *Heb.* 12.22. See also *Isai.* 60.6, 7, 66.23). To Joel, the outpouring of the Spirit appears as a general extension of the three forms of Divine revelation which occur in the O.T. The idea that all nations shall worship the true God is expressed by the declaration that they will join in the Feast of Tabernacles (*Zech.* 14.16). The glory of the Messiah's days is represented by the prosperous times of David and Solomon (*Zech.* 3.10; cf. 1 *K.* 4.25); the prevalence of peace, by the union of Judah and Israel (*Isai.* 11.13; *Hos.* 1.11). In the same way, the enemies of the kingdom of the Messiah are not only called by the names given to the enemies of the ancient theocracy, viz. the nations of the Gentiles, but they often bear the name of some one people who, at the time, were peculiarly inimical or powerful. In *Isai.* 25 they are called by the name of Moab, in *Isai.* 63 and *Amos* 9.12 by the name of Edom, and in *Ezek.* 38 by the name of Magog.

It will be found, however, that there are two parallel lines of prophecy pointing to Messiah; the one depicting the ideal King, the other the ideal Prophet, the suffering servant of Jehovah. How are these to be reconciled? The answer may be given in the words of Professor Sanday: "We turn the page which separates the N.T. from the O.T. We look at the Figure which is delineated there, and we find in it a marvellous meeting of traits derived from the most different and distant sources, from Nathan, from Amos, from First Isaiah, from Second Isaiah, from Zechariah, from Daniel, from the second Psalm, from the twenty-second, from the sixty-ninth, from the hundred and tenth. And these traits do not meet, as we might expect them to do, in some laboured and artificial compound, but in the sweet and gracious figure of Jesus of Nazareth—King, but not as men count kingship; crowned, but with the crown of thorns; suffering for our redemption, but suffering only that He may reign" (*Inspiration*, p. 404).

But whilst the person and work of our Lord thus wonderfully fulfil both lines of prediction, the thoughts of the Jewish people at the time of His coming were fixed only on the kingly side of Messiah's mission. They understood by this an earthly kingdom, and the knowledge of their expectation spread beyond the limits of Judaism. The apostles themselves were infected with this opinion, even after the

Resurrection (*Matt.* 20.20, 21; *Lk.* 24.21; *Acts* 1.6). Gleams of a truer view appear in *Lk.* 2.30, 23.42; *John* 4.25. Our Lord definitely identified Himself with the Messiah (*John* 4.26), and referred to the fulfilment of O.T. prophecies in Himself (*Matt.* 26.54; *Mk.* 9.12; *Lk.* 18.31-33, 22.37, 24.27; *John* 5.39, 46). His disciples preach the same truth (*Acts* 2.16, 25, 8.28-35, 10.43, 13.23, 32-37, 26.22, 23; 1 *Pet.* 1.11; and in many passages in St. Paul's Epistles). [JESUS CHRIST, KINGDOM OF GOD, SERVANT OF THE LORD, SHILOH.]

Me'theg-Am'mah.—The A.V. in 2 *Sam.* 8.1 takes this as the name of a place captured by David from the Philistines. R.V., however, translates the words as "the bridle of the mother-city," apparently meaning the authority of the metropolis.

Methu'sael (R.V. **Methu'shael**).—*Man of God*: a descendant of Cain (*Gen.* 4.18).

Methu'selah.—Son of Enoch and grandfather of Noah. He lived 969 years (*Gen.* 5.27).

Meunim.—[MEHUNIM.]

Meuzal.—[UZAL.]

Meza'hab.—*Waters of gold*: the grandfather of Mehetabel, who was wife of Hadar or Hadad, the last-named king of Edom (*Gen.* 36.39; 1 *Ch.* 1.50).

Mezobaite.—[MESOBAITE.]

Mi'amin (R.V. **Mijamin**).—1. An Israelite who, at the bidding of Ezra, put away his foreign wife (*Ezra* 10.25). 2. The head of the sixth course of priests in David's time (1 *Ch.* 24.9); his family went up from Babylon with Zerubbabel (*Neh.* 12.5), and signed the covenant (*Neh.* 10.7). In *Neh.* 12.17 the name appears as Miniamin.

Mib'har.—One of David's valiant men (1 *Ch.* 11.38).

Mib'sam.—*Sweet odour*: 1. A son of Ishmael (*Gen.* 25.13; 1 *Ch.* 1.29). 2. A Simeonite (1 *Ch.* 4.25).

Mib'zar.—*Fortified*: a chief of Edom, descended from Esau (*Gen.* 36.42; 1 *Ch.* 1.53).

Mi'cah, Mi'cha, Mi'chah.—1. An Ephraimite whose story is told in *Judg.* 17 and 18. His one idea is to enjoy the favour of Jehovah (*Judg.* 17.13), yet so completely ignorant is he of the Law that his house is stored with idols, and he sets up an unauthorised priesthood, first in his own family and then in the person of a Levite not of the priestly line. The narrative also illustrates the degraded and demoralised condition into which some of the Levites speedily had sunk. The Levite of the incident, who, after serving in Micah's idol-house, became the first priest to another system of false worship in which Jehovah had no part, was no other than a grandson of Moses, for the "Manasseh" in *Judg.* 18.30 is an alteration of "Moses," to shield that venerable name from the discredit which such a descendant would cast upon it. 2. The head of a family of Reuben (1 *Ch.* 5.5). 3. The son of Merib-baal, or Mephibosheth, the son of Jonathan (2 *Sam.* 9.12: 1 *Ch.* 8.34, 35, 9.40, 41). 4. The "Morasthite" or native of Moresheth-gath (*Mic.* 1.14)—a Philistine village about twenty miles from Jerusalem—and the prophet. Micah seems to have been commissioned not long after Amos, Hosea, and Isaiah had begun their ministry; and he includes both Israel and Judah in his reproofs and warnings (1.1). There is a striking resemblance between the predictions of doom regarding both Samaria and Jerusalem (cf. 1.6 with 3.12). Greek writers (Epiphanius and others) say that he was slain by Jehoram, son of Ahab, confounding him with Micaiah the son of Imlah (1 *K.* 22.8-28). (The names are different forms of the same word.) Micah does not appear to have suffered martyrdom, but died in peace in the days of Hezekiah. (See *Jer.* 26.18, 19, where it appears that Jeremiah might have been put to death for foretelling the destruction of the Temple, had it not appeared that Micah had foretold the same thing above a hundred years before.) 5. A Levite of the family of Asaph, whose descendants dwelt in Jerusalem (1 *Ch.* 9.15; *Neh.* 11.17, 22). He is called Michaiah in *Neh.* 12.35. 6. The eldest son of Uzziel, the brother of Amram, and therefore cousin to Moses and Aaron (1 *Ch.* 23.20, 24.24, 25). 7. A man of high station whose son Abdon was sent by King Josiah to inquire of the Lord when the Book of the Law was found (2 *Ch.* 34.20). He is called Michaiah in 2 *K.* 22.12. 8. A Levite, or family of Levites, who signed the covenant with Nehemiah (*Neh.* 10.11).

Micah, The Book of.—The *author* of this book announces himself as "Micah the Morasthite" [MICAH 4], and gives the *date* of his prophecies as "in the days of Jotham, Ahaz, and Hezekiah, kings of Judah" (1.1). The statement that he "prophesied in the days of Hezekiah" (*Jer.* 26.18) does not limit his work to that reign. The *contents* of the book may be divided into four main sections: (1) Chap. 1, the Judgments of God on Israel and Judah; (2) chaps. 2, 3, proof of the necessity of these Judgments; (3) chaps. 4, 5, the Promise; (4) chap. 6, colloquy between Jehovah and His people; chap. 7, epilogue: the prophet's lamentation and hope.

Micah foretells in clear terms the invasion of Shalmaneser and Sennacherib (1.6-16); the dispersion of Israel (5.7, 8); the cessation of prophecy (3.6, 7); the utter destruction of Jerusalem (3.12).

Just as clearly he foretells the deliverance of Israel (2.12, 4.10, 5.8); the birthplace of the Messiah (5.2); the promulgation of His Gospel from Mount Zion, and its results; and the exaltation of His Kingdom over all nations.

The *style* of Micah has much of the poetic beauty of Isaiah, and of the vigour of Hosea, but is occasionally obscure, through his conciseness and sudden transitions. He abounds in examples of the play on words, and in striking oratorical interrogations. His special office, as the herald of coming judgment, causes a predominant severity of tone; but all harsh-

ness is softened into exquisite beauty at the close.

The N.T. quotations from Micah are of interest. The birth at Bethlehem of the coming King (5.2) appears in *Matt.* 2.6. This passage is especially remarkable for having been quoted by the " chief priests and scribes " of Jerusalem, as an accepted prophecy of the Messiah (cf. *John* 7.42). There are also striking reproductions of the prophet's language (7.6) in *Matt.* 10.35, 36; *Mk.* 13.12, and *Lk.* 12.53; also of 7.20 in *Lk.* 1.73.

Micaiah.—*Who is like Jah?* a prophet who foretold the death of Ahab at Ramoth-gilead (1 *K.* 22.1-35; 2 *Ch.* 18). He was the son of Imlah, and lived about 890 B.C. Micaiah's name has not occurred before, but Ahab's language (22.8) implies that he had previously received from him messages of rebuke and warning. Some suppose him to have been imprisoned for his fidelity and boldness on that occasion (1 *K.* 20.35, 42). [MICHAIAH.]

Mi'chael.—*Who is like God?* 1. The father of one of the twelve spies (*Num.* 13.13). 2. A Gadite who settled in Bashan (1 *Ch.* 5.13). 3. A Gadite (1 *Ch.* 5.14). 4. An ancestor of Asaph (1 *Ch.* 6.40). 5. A chief man of the tribe of Issachar (1 *Ch.* 7.3). 6. A Benjamite (1 *Ch.* 8.16). 7. A Manassite who joined David in Ziklag (1 *Ch.* 12.20). 8. The father, or ancestor of Omri, chief of the tribe of Issachar in the reign of David (1 *Ch.* 27.18). 9. A son of Jehoshaphat who was murdered by his brother Jehoram (2 *Ch.* 21.2, 4). 10. The father, or ancestor, of Zebadiah (*Ezra* 8.8). 11. The angel of God who came to Daniel and is called by him prince of the people of Israel (*Dan.* 10.13, 21, 12.1). Michael is represented in *Rev.* 12.7 as fighting in heaven against the dragon, " that old serpent called the Devil and Satan, which deceiveth the whole world." The reference in *Jude* 9 is to an old Jewish legend quoted from the apocryphal book, " The Assumption of Moses," in which Michael appears as contending with Satan for the body of Moses. The Evil One claimed to possess it on the ground of the blood-guiltiness of the great leader of the deliverance (*Ex.* 2.12).

Michai'ah (R.V. **Micaiah**).—*Who is like Jah?* 1. The father of Achbor, who was an important official under King Josiah (2 *K.* 22.12). He appears as Micah in 2 *Ch.* 34.20. 2. The wife of Rehoboam and mother of Abijah (2 *Ch.* 13.2). She is elsewhere called " Maachah, the daughter of Abishalom " (1 *K.* 15.2) or " of Absalom " (2 *Ch.* 11.20). 3. A prince of Judah ordered by Jehoshaphat to teach the people (2 *Ch.* 17.7). 4. A descendant of Asaph (*Neh.* 12.35). The name appears as Micah in 1 *Ch.* 9.15 and as Micha in *Neh.* 11.17. 5. One of the priests who blew the trumpets at the dedication of the wall of Jerusalem by Nehemiah (*Neh.* 12.41). 6. A person who declared the prophecies of Jeremiah to all the princes assembled in King Zedekiah's house (*Jer.* 36.11-13). [MICAIAH.]

Mi'chal.—*Who is like God?* the younger of Saul's two daughters (1 *Sam.* 14.49). After David's exploit against Goliath, the promised marriage with Saul's elder daughter, Merab, did not take place. Michal fell in love with him, and Saul promised to give her to the youthful warrior if he slew a hundred Philistines, the king secretly hoping that David would lose his life in the endeavour to fulfil the condition. But David succeeded, and Michal became his wife. By the employment of a clever stratagem she saved the life of her husband from the mad fury of her father (1 *Sam.* 19.11-17). Thereafter she was separated from him for many years, and in the meantime married Phalti or Phaltiel (1 *Sam.* 25.44; 2 *Sam.* 3.14, 15). After the death of her father and brothers she fled with the remnants of Saul's family to the east of the Jordan; but when David was securely established at Hebron he sent for her and restored her to her place as his wife. At least fourteen years had elapsed, but David's love had not grown cold in the interval. David's conduct at the bringing up of the Ark from Kirjath-jearim to Hebron disgusted Michal, between whom and the king there was a final rupture (2 *Sam.* 6.14-23). The one later mention of Michal (2 *Sam.* 21.8) is an error for Merab.

Mich'mas, Mich'mash.—Now Mukhms; a fortress in Benjamin, 7 miles north of Jerusalem, 4 miles south of Bethel, on the north of the Wady es-Suweinît. It was the scene of conflict between Saul and Jonathan and the Philistines (1 *Sam.* 13.14). Here Sennacherib left his heavy baggage when advancing on Jerusalem (*Isai.* 10.28). Its inhabitants returned after the Captivity (*Ezra* 2.27; *Neh.* 7.31, 11.31).

Michme'thah.—A frontier town of Ephraim (*Josh.* 16.6, 17.7).

Mich'ri.—An ancestor of Elah, a chief of the tribe of Benjamin after the Captivity (1 *Ch.* 9.8).

Mich'tam.—A term applied to six Psalms (16.56-60) to denote their musical character. Its significance is now lost; possibly it was a private meditation as compared with Maschil, a public ministry.

Mid'din.—A town of Judah, in the wilderness (Midbar) (*Josh.* 15.61).

Mid'ian.—A son of Abraham and Keturah (*Gen.* 25.2; 1 *Ch.* 1.32), the progenitor of the Midianites, or Arabians, dwelling principally in the desert north of Arabia. Southwards they extended along the east shore of the Gulf of Akabah; and northwards they stretched along the east frontier of Palestine. The descendants of Hagar and Keturah no doubt intermarried, which may account for the fact that the merchants to whom Joseph was sold are Ishmaelites in one place and Midianites in another place (*Gen.* 37.25, 28). Moses, having killed an Egyptian, fled to the land of Midian, and married a daughter of a priest of Midian (*Ex.* 2.15-21). The city of Midian was situated on the Arabian shore of the Arabian Gulf. The Midianites fell into idolatry and immorality, and their evil influence upon the children of Israel is illustrated by the

narrative in *Num.* 25.6-18. An Israelite brought a Midianitish woman openly into the camp, and both were slain. While the Canaanitish tribes were abhorred, Midian could claim consanguinity with the Israelites, and thus more readily seduce them from their allegiance to Jehovah. Accordingly, by the express command of Moses, a devastating war was waged against Midian (*Num.* 31). In later years they recovered from this blow, and became the ruthless oppressors of the children of Israel, wasting their crops even to Gaza on the Mediterranean coast. The familiar story of this oppression and the deliverance of Israel by the hand of Gideon is told in *Judg.*, chaps. 6, 7, and 8. The booty taken by Moses and Gideon shows that the Midianites were a wealthy nomad people, living by plunder, and delighting in finery.

Midianites, Midianitish.—[MIDIAN.]

Mig'dal-eder.—[EDER 1.]

Mig'dal-el.—*Tower of God*: now Mujeidel, at the head of Wady-Kerkerah; a fortified frontier town of Naphtali (*Josh.* 19.38).

Mig'dal-gad.—*Tower of Gad*: now Mejdel, a town in the lowland of Judah, 2½ miles west of Ashkelon (*Josh.* 15.37); originally associated with the worship of the ancient deity Gad ("Fortune").

Mig'dol.—*Watch-tower*: 1. The site of an Israelite encampment before crossing the Red Sea (*Ex.* 14.2; *Num.* 33.7). 2. A town on the north-east border of Egypt, the subject of prophetic denunciation (*Jer.* 44.1, 46.14; *Ezek.* 29.10, 30.6).

Mig'ron.—A town near Gibeah, where Saul mustered his 600 men when pressed by the Philistines, and Sennacherib passed on his way to Jerusalem (1 *Sam.* 14.2; *Isai.* 10.28).

Mija'min.—[MIAMIN.]

Mik'loth.—*Rods*: 1. A Benjamite in Jerusalem (1 *Ch.* 8.32, 9.37, 38). 2. The leader of the second division of David's army (1 *Ch.* 27.4).

Miknei'ah.—*Jah is possessor*: a Levite musician (1 *Ch.* 15.18, 21).

Mil'alai.—A priest who took part in the purification of the wall of Jerusalem (*Neh.* 12.36).

Mil'cah.—1. The daughter of Haran, and wife of her uncle Nahor, Abraham's brother, to whom she bare eight children. The youngest, Bethuel, was the father of Rebekah (*Gen.* 11.29, 22.20, 23, 24.15, 24, 47). She was the sister of Lot. 2. The fourth daughter of Zelophehad (*Num.* 26.33, 27.1, 36.11; *Josh.* 17.3).

Mil'com.—The god of the Ammonites (1 *K.* 11.5, 33, cf. ver. 7; 2 *K.* 23.13); elsewhere called Molech, Malcham, or Malchan. [MOLECH.]

Mile.—A Roman measure of length equal to 1618 English yards (*Matt.* 5.41).

Miletum.—[MILETUS.]

Mile'tus.—A town of Asia Minor, 36 miles south of Ephesus, whither Paul summoned the elders of the Ephesian Church (*Acts* 20.15, 17; 2 *Tim.* 4.20, A.V. Miletum). The sea has now receded 10 miles from the site of Miletus, now called Melas.

Milk.—In Bible lands not only the milk of cows, but also of sheep (*Deut.* 32.14), of camels (*Gen.* 32.15), and of goats (*Prov.* 27.27) was used. In every case (except perhaps *Prov.* 30.33) the term "butter" refers to a preparation of coagulated milk. It was this that Jael offered to Sisera (*Judg.* 5.25), produced from one of the goatskin bottles which are still used by the Bedouins. It is still offered in hospitality to the passing stranger, as in the days of Abraham (*Gen.* 18.8). The prohibition against seething a kid in its mother's milk was directed against some heathen usage practised at the time of harvest (*Ex.* 23.19, 34.26; *Deut.* 14.21). To "suck the milk" of an enemy's land was an expression betokening its complete subjection (*Isai.* 60.16; *Ezek.* 25.4).

Mill.—The Eastern mill consists of two circular stones, about 50 inches in circumference, and 3 inches thick, placed one upon the other. In the centre of the upper is a hole, into which the corn is gradually poured, and through which it passes between the stones, where it is ground to powder. In this upper stone one or two strong handles are fixed, by which it is turned round. The upper surface of the lower stone is slightly convex, fitting into a corresponding concavity in the upper stone. The work, which is hard and performed daily, is generally assigned to women, especially if they are female slaves. As the millstones were so necessary in preparing the daily food of each family, the Israelites were forbidden "to take the (whole) mill or the upper millstone to pledge: for he taketh a man's life to pledge" (*Deut.* 24.6, R.V.). It is a custom in the East to allow soldiers a certain quantity of corn, with other articles of provisions, together with some pay; and it was the custom also to carry their corn to the mill at break of day. This explains — what otherwise would be very puzzling—the conduct of Rechab and Baanah, the murderers of Ishbosheth, in coming to his house "as though they would have fetched wheat" (2 *Sam.* 4.5, 6). These two captains went to the palace to fetch wheat in order to distribute it to the soldiers, that it might be sent to the mill at the accustomed hour in the morning. *Lam.* 5.13 reads in the R.V., "The young men bare the mill, and the children stumbled under the wood," the wood being the woodwork or shaft of the mill which the captives were compelled to carry. In *Matt.* 18.6, R.V., "a great millstone" is literally "a millstone turned by an ass."

Millet.—Millet is cultivated throughout Eastern lands as a minor corn-plant. Although mentioned but once in Scripture (*Ezek.* 4.9), it was probably included among the bread-plants of the ancient Hebrews. Several species of it grow in Palestine.

Millo.—(?) *Earthwork*: 1. Some part of the fortifications of Jerusalem, first mentioned after David's capture of "the stronghold of Zion":

perhaps the pushing of his defences westward, which involved the "filling" of the Tyropœan valley to connect the two hills on which the city was built (2 *Sam.* 5.9; 1 *Ch.* 11.8). Further works were carried out by Solomon (1 *K.* 9.15, 24, 11.27), and by Hezekiah (2 *Ch.* 32.5). 2. Beth-Millo (The House of Millo), (*a*) the name either of a place or a family connected with Shechem (*Judg.* 9.6, 20); (*b*) the place where Joash was slain, in Jerusalem, "on the way which goeth down to Silla" (2 *K.* 12.20). Probably connected with MILLO 1.

Mines, Mining. — The well-known passage, *Job* 28.1-11, shows that the processes of smelting and refining metals were familiar to Bible people from very early times. Copper mines in the peninsula of Sinai were worked by a colony consisting for the most part of Egyptian convicts as early as a period fixed by some authorities at 4000 B.C. Gold and silver were refined by what is known as the *cupelling* process, which consists in mixing the alloy with lead, exposing the whole to fusion upon a vessel of bone-ashes or earth, and blowing upon it with bellows or other blast. To this process reference is made in *Mal.* 3.3: "He shall sit as a refiner and purifier of silver; and He shall purifiy the sons of Levi, and purge them as gold and silver." The hills of Palestine are rich in iron, and the mines are still worked there, though in a very simple, rude manner.

Mingled People.—The phrase in *Jer.* 25.24, 50.37 seems to signify the foreign soldiers or mercenary troops who lived among the native population. Elsewhere (in 1 *K.* 10.15, R.V.; *Jer.* 25.24; and *Ezek.* 30.5) it means a population of mixed race or of many races. [MIXED MULTITUDE.]

Min'iamin.—1. A Levite in the days of Hezekiah who, with others, distributed the free-will offerings of the people among his brethren (2 *Ch.* 31.15). 2. The same as Miamin and Mijamin (*Neh.* 12.17). 3. One of the priests who blew the trumpets at the dedication of the wall of Jerusalem (*Neh.* 12.41).

Minister.—One who officiates, waits upon, or serves another, thus Joshua is described as the minister of Moses (*Ex.* 24.13; *Josh.* 1.1), *i.e.* his attendant. The ministers of Solomon (1 *K.* 10.5) were the attachés of the court, officers of lower rank than the servants mentioned in the same verse. The latter more nearly correspond with our "ministers of the Crown." The "minister" to whom Christ, after reading from Isaiah in the synagogue at Nazareth, handed the book (*Lk.* 4.20), was an attendant whose duty it was to open and close the building, to produce and replace the books employed in the service, and generally to wait on the officiating priest or teacher. The term is also applied to magistrates (*Rom.* 13.6); to pastors and teachers (1 *Cor.* 3.5); to angels (*Ps.* 104.4; *Heb.* 1.14); and to the Son of man, who came into this world "not to be ministered unto, but to minister" (*Matt.* 20.28).

Min'ni.—A province of Armenia (*Jer.* 51.27). At the time mentioned Armenia had been subdued by the Median kings.

Min'nith.—A place on the east of Jordan; the limit of Jephthah's slaughter of the Ammonites (*Judg.* 11.33). Perhaps the same place is referred to in the "wheat of Minnith" which Israel traded with Tyre (*Ezek.* 27.17); but the statement presents difficulties. The ruins of Minyeh, 13 miles south-west of Heshbon, may mark the site.

Minstrel.—"Bring me a minstrel," says Elisha (2 *K.* 3.15), meaning thereby a player upon a stringed instrument like the harp. The power of music to withdraw from the influence of sense and outward things, and so to prepare for the inward vision, is illustrated also by 1 *Sam.* 10.5, 6, 16.14-23. The minstrels in *Matt.* 9.23 were flute-players employed as professional mourners.

Mint.—Several species of this plant, which is used as a condiment, grow in Palestine. The only mention in Scripture refers to the ostentatious and hypocritical scrupulosity of the Pharisees in paying tithe on every smallest herb in their garden (*Matt.* 23.23; *Lk.* 11.42).

Miph'kad.—*Appointed place*: one of the gates of Jerusalem at the time of the rebuilding of the wall after the return from Captivity (*Neh.* 3.31).

Miracle.—The English word *miracle* is found in use as early as the year 1137. It is loosely applied in the general sense of its Latin derivation to anything wonderful, but in the Bible is used in the restricted sense of "an act of God which visibly deviates from the ordinary working of His power, designed, while capable of serving other uses, to authenticate a divine message" (Cairns, *Christianity and Miracles at the Present Day*).

Of the words rendered "miracle" in the A.V., in the O.T. the Hebrew *Mopheth* is rendered in the A.V. both "wonder" (*Deut.* 13.1) and "miracle" (*Deut.* 29.3; R.V. "wonder"). The Hebrew *pêle* (literally, "wonder") is rendered "miracle" (*Judg.* 6.13) and "wonder" (*Isai.* 29.14), and *Oth* (literally, "sign") is rendered "sign" (*Deut.* 13.1) and "miracles" (*Deut.* 11.3; R.V. "signs"). In the N.T. *Dunamis* (literally, "power") is rendered "miracle" (*Mk.* 9.39, etc.; R.V. "mighty works"; and *Heb.* 2.4 "miracles"; R.V. "powers") and "mighty work" (*Mk.* 6.5, etc.). *Semeion* (literally, "sign," and frequently so rendered, as in *Mk.* 8.11, etc.) is also translated "miracle" (*Lk.* 23.8). It is the characteristic word for miracle in the Fourth Gospel. Our Lord's miracles are also described as *erga* ("works"; *John* 5.20, 7.3, 10.25, 15.24, etc.) and *terata* ("wonders"; *John* 4.48; *Acts* 2.22).

The main *purpose of miracles*, to authenticate a divine message, is clearly indicated. The miracles recorded in the O.T. must not be considered alone, but as part of that history which culminated in the incarnation of Jesus Christ. They are most conspicuous in associa-

tion with the work of Moses and Aaron, and of the prophets, Elijah, Elisha, and Daniel. The purpose in these connexions is clearly stated (*e.g.* in *Ex.* 3.20, 7.5, 17; 1 *K.* 18.37; 2 *K.* 5.8); their import was understood and acknowledged (*Ex.* 10.16, 17; 1 *K.* 18.39; *Dan.* 3.28, 29, 6.26, 27). In like manner the miracles of our Lord "must be conceived of as congruous to His Messianic vocation, and serviceable to the interests of the Divine kingdom. None of the miracles, of whatever class, can be regarded as mere displays of power; they must all be viewed as arising naturally out of their occasions, and serving a useful purpose in connexion with Christ's work as the Herald and Founder of the kingdom of Heaven" (A. B. Bruce, *The Miraculous Element in the Gospels*, p. 207). They are so treated by our Lord Himself (*Mk.* 2.10; *John* 5.36). The other N.T. miracles must be considered in the light of our Lord's commission to the apostles (*Matt.* 10.8) and to the whole body of believers (*Mk.* 16.17). They also are spoken of in terms which indicate their purpose (*Acts* 3.16, 5.12-14, 8.6, 7).

The *miracles of our Lord* are in the following table so arranged as to show at a glance the evidence for each in the several gospels:—

Miracles of Christ in the several Gospels.

Recorded in the Four Gospels.	*Matthew*	*Mark*	*Luke*	*John*
Feeding the Five Thousand	14.15-21	6.35-44	9.12-17	6.5-14
In Three of the Gospels.				
Stilling the Tempest	8.23-27	4.35-41	8.22-25	
The Demons in the Swine	8.28-34	5.1-20	8.26-39	
Raising the Daughter of Jairus	9.18, 19, 23-26	5.22-24, 35-43	8.41, 42, 49-56	
Healing the Woman with Issue of Blood	9.20-22	5.25-34	8.43-48	
Healing the Paralytic at Capernaum	9.1-8	2.1-12	5.17-26	
Healing the Leper	8.1-4	1.40-45	5.12-15	
Healing Peter's Mother-in-law	8.14-15	1.29-31	4.38, 39	
Restoring a Withered Hand	12.9-13	3.1-5	6.6-11	
Healing a Lunatic Child	17.14-21	9.14-29	9.37-42	
Walking on the Sea	14.22-33	6.45-52		6.19-21
Healing Blind Bartimæus (and another) near Jericho	20.29-34	10.46-52	18.35-43	
In Two Gospels.				
Healing the Syrophœnician Damsel	15.21-28	7.24-30		
Feeding the Four Thousand	15.32-39	8.1-9		
Withering the Fig-tree	21.17-22	11.12-14, 20-24		
Healing the Centurion's Servant	8.5-13		7.1-10	
Demoniac in synagogue cured		1.23-26	4.33-36	
Healing a Blind and Dumb Demoniac	12.22		11.14	
In One Gospel only.				
Two Blind Men healed	9.27-31			
A Dumb Demoniac healed	9.32, 33			
The Stater in the Fish's Mouth	17.24-27			
Healing a Deaf Mute		7.31-37		
Healing a Blind Man at Bethsaida		8.22-26		
Miraculous Draught of Fishes			5.1-11	
Raising the Widow's Son at Nain			7.11-16	
Healing the Woman with an Infirmity			13.10-17	
Healing a Dropsical Man			14.1-6	
Cleansing of Ten Lepers			17.11-19	
Healing the Ear of Malchus			22.49-51	
Turning Water into Wine				2.1-11
Healing a Nobleman's Son at Cana				4.46-54
Healing the Impotent Man at Bethesda				5.1-16
Opening the Eyes of one born Blind				9.1-8
Raising of Lazarus				11.1-46
Miraculous Draught of Fishes (second)				21.1-14

Mir'iam.—1. The sister of Moses and Aaron. Miriam watched her infant brother's cradle in the Nile, and suggested her mother as the child's nurse (*Ex.* 2.4, 7). After the passage of the Red Sea she is called the "prophetess," and led the triumphant songs of the women (*Ex.* 15.20, 21). For questioning the supremacy of Moses she was smitten with leprosy, but by the intercession of her brothers with God was restored whole again (*Num.* 12.10-15). She died towards the close of the wanderings in the wilderness, and was buried at Kadesh (*Num.* 20.1). 2. A son or daughter of Jether, appearing in the genealogies of the tribe of Judah and house of Caleb (1 *Ch.* 4.17).

Mir'ma (R.V. **Mirmah**).—A Benjamite (1 *Ch.* 8.10).

Mirror.—Very rarely made of glass in olden time, and the Bible references are doubtless to metal, which, however well polished, gave a very imperfect reflection (1 *Cor.* 13.12).

Mis'gab.—*Lofty rock*: a fortress of Moab (*Jer.* 48.1, where the R.V. has "the high fort").

Mi'shael.—*Who is what God is?* 1. A son of Uzziel, who was the uncle of Moses and Aaron; Mishael was therefore their cousin. He helped to remove from the sanctuary the bodies of Nadab and Abihu, struck dead for offering strange fire (*Ex.* 6.22; *Lev.* 10.4). 2. One who stood beside Ezra when he read the Law (*Neh.* 8.4). 3. A companion of Daniel (*Dan.* 1.6, 7, 11, 19, 2.17).

Mish'al, Mishe'al.—A town of Asher assigned to the Gershonites (*Josh.* 19.26, A.V. Misheal, 21.30). In 1 *Ch.* 6.74 the name is given as Mashal.

Mish'am.—A Benjamite (1 *Ch.* 8.12).

Mish'ma.—1. A son of Ishmael (*Gen.* 25.14; 1 *Ch.* 1.30). 2. A Simeonite (1 *Ch.* 4.25).

Mishman'nah.—One of the twelve "lion-faced" Gadites who joined David in Ziklag (1 *Ch.* 12.10).

Mish'raites.—A family of (or colony from) Kirjath-jearim (1 *Ch.* 2.53).

Mis'par, Mispe'reth.—*Writing*: one of those who returned with Zerubbabel from Babylon (*Ezra* 2.2; *Neh.* 7.7). [Mizpar.]

Mis'rephoth-ma'im.—*Burning of waters* or *smelting works by the waters*: the limit of Joshua's pursuit of the Canaanite kings, remaining unconquered at the death of Joshua (*Josh.* 11.8, 13.6); perhaps the same as Zarephath.

Mite.—The smallest Jewish copper coin, equal to ½ the Roman "quadrans" (farthing), and of the value of about ¼ of an English farthing (*Mk.* 12.42; *Lk.* 21.2). In estimating the worth of "the widow's mite," it should not be forgotten that she gave two mites when she could have kept back one for her needs. The mite is mentioned also *Lk.* 12.59, "Till thou hast paid the very last mite" (*Matt.* 5.26, "quadrans").

Mith'cah, Mith'kah.—*Sweet place*: the site of an Israelite encampment (*Num.* 33.28, 29).

Mith'nite, The.—The designation of Joshaphat, one of David's guard (1 *Ch.* 11.43).

Mith'redath.—*Given by Mithra*, i.e. *sun*: 1. The treasurer of Cyrus, king of Persia (*Ezra* 1.8). 2. A Persian officer stationed at Samaria, in the reign of Artaxerxes. He joined with his colleagues in prevailing upon the king to hinder the rebuilding of the Temple (*Ezra* 4.7).

Mitre.—The word used in *Ex.* 28.4, 37, 39, 29.6, 39.28, 31; *Lev.* 8.9, 16.4 to describe the headdress or cap worn by the high-priest. It was of linen, and fastened to the front by a band of blue lace was a plate of gold bearing the inscription, "Holiness to the Lord." In *Ezek.* 21.26 the word is rendered by the A.V. "diadem" (R.V. "mitre"). In the other passages the R.V. margin has "or, *turban*."

Mityle'ne.—The capital, now called Castro, of the island of Lesbos, in the Ægean Sea, where Paul touched on his return voyage from his third missionary journey (*Acts* 20.14, 15). It enjoyed the privileges of a free city.

Mixed Multitude.—A "mixed multitude" journeyed with the Israelites in their exodus from Egypt (*Ex.* 12.38). The term includes all those who were not of pure Israelite blood—the offspring of mixed marriages, Egyptians themselves, and members of other races involved in the same oppression which had afflicted the Israelites. The same word occurs *Neh.* 13.3, and in the passages cited under Mingled People (which see), but not in *Num.* 11.4, "the mixed multitude that was among them fell a lusting," where the term employed hardly indicates the non-Israelite element, but the baser sort of the whole multitude. Tindal, "the rascall people"; Coverdale, "comon sorte of people." [Mingled People.]

Mi'zar.—*Small*: the author of *Ps.* 42 writes of remembering God "from the land of Jordan, and the Hermons, from the hill Mizar" (ver. 6, R.V.). He would seem to be writing in the neighbourhood of Hermon, where the Jordan has its sources, and Mizar might be some lesser spur of the Hermon range. R.V. marg. has "the little mountain," and some have found in this an expression of affectionate longing, from the mountain land of giant Hermon, for "the little mountain" of Zion with its Temple, from which the Psalmist is a sad exile. A very slight change would afford the suggestive rendering, "I remember thee, thou little mountain, from the land of Jordan and the Hermons."

Miz'pah, Miz'peh.—*Watch-tower*: 1. The heap of stones piled up by Jacob and Laban on Mount Gilead (*Gen.* 31.48, 49) to serve both as a witness of the covenant then entered into and also as a landmark of the boundary between them. The spot afterwards became a sanctuary of Jehovah. Here the children of Israel, in days of distress, assembled for the choice of a leader (*Judg.* 10.17), and the first act of Jephthah was to go to "the Mizpah" and utter all his words "before Jehovah." At Mizpah took place the fatal meeting with his daughter on his return from the war (*Judg.* 11.34). 2. The

residence, near Hermon, of the Hivites who joined the northern confederacy against Israel, headed by Jabin, king of Hazor; and the place to which the defeated hosts of the same confederacy were chased by Joshua (*Josh.* 11.3, 8). 3. A city of Judah (*Josh.* 15.38), in the district of the Shefelah on maritime lowland. It has been identified with the present Tell es-Safiyeh, standing on the slopes of the mountains of Judah and completely overlooking the maritime plain. 4. A city of Benjamin (*Josh.* 18.26; *Hos.* 5.1); where Samuel judged the people, assembled the tribes, and chose Saul to be king (1 *Sam.* 7.5-12, 16, 10.17-25). It was fortified by Asa (1 *K.* 15.22; 2 *Ch.* 16.6); was the residence of Gedaliah, the Chaldean governor, after the capture of Jerusalem, and the scene of the murder of the pilgrims from Samaria (2 *K.* 25.23, 25; *Jer.* 40.8, 41.16). The city was reoccupied after the return from captivity (*Neh.* 3.7, 15, 19). 5. A city of Moab where the king of that nation was living when David committed his parents to his care (1 *Sam.* 22.3).

Miz'par (R.V. **Mis'par**).—(*Ezra* 2.2). [MISPAR, MISPERETH.]

Miz'peh.—[MIZPAH.]

Mizra'im.—The second son of Ham (*Gen.* 10.6, 13; 1 *Ch.* 1.8, 11), and the Hebrew name of the country inhabited by his descendants, in the English Bible always rendered *Egypt*. The word has been supposed to be a Hebrew *dual* form, "the two Mazors" or "forts," with some reference to the defences of the two districts of Lower (or Northern) Egypt and Upper (or Southern) Egypt, into which the country was divided from prehistoric times.

Miz'zah.—A descendant of Esau and Ishmael, and one of the "dukes" of Edom (*Gen.* 36.13, 17; 1 *Ch.* 1.37).

Mna'son.—A native of Cyprus, an early disciple, at whose house (either in Jerusalem or at some halting-place midway between Cæsarea and Jerusalem) Paul lodged on his last visit to Jerusalem (*Acts* 21.16).

Mo'ab.—*Progeny of a father*: the original territory of Moab appears to have been divided into three portions: (1) The "land of Moab," open rolling country north of the Arnon, opposite Jericho, reaching to Gilead on the north; before the conquest of Canaan by the Israelites, this was taken by the Amorites, then allotted to Reuben and Gad, and, on the fall of the kingdom of the ten tribes, recovered by the Moabites; hence its cities are named by the prophets as belonging to Moab (*Num.* 21.13, 26; *Deut.* 1.5, 29.1, 32.49, 34.5, 6; *Isai.* 15.1-5; *Jer.* 48; *Ezek.* 25.8-11). (2) The "field of Moab," upland undulating plains, extending from the precipitous mountains overlooking the Dead Sea on the west to the Arabian desert on the east, from the deep chasm of the Arnon on the north to Edom on the south; this the Israelites were expressly forbidden to enter, hence they passed through the wilderness (Midbar) of Moab on the east (*Gen.* 36.35; *Deut.* 2.8, 9; *Judg.* 11.15, 18; *Ruth*; 1 *Ch.* 1.46). (3) The "Arboth-Moab," the dry, tropical region in the Arabah on the east of the Jordan (*Num.* 22.1, 26.3, 63, 31.12, 33.48-50, 35.1, 36.13; *Deut.* 1.5, 29.1, 34.1, 8; *Josh.* 13.32); a country covered with sites of towns, and capable of rich cultivation. It had two chief cities, Ar (city) of Moab and Kir (fortress) of Moab. Throughout most of their history the Moabites were determined enemies of the Israelites (2 *K.* 1.1, 3.4, 5); names on inscriptions coincide with those of the Bible, and show that Chemosh was the god of Moab, and Jehovah the God of Israel.

Moabite, Moabitess, Moabitish.—[MOAB.]

Moabite Stone.—[MESHA.]

Moadiah.—[MAADIAH.]

Mola'dah.—*Birthplace*: a town in south of Judah, given to Simeon, reoccupied after the return from captivity (*Josh.* 15.26, 19.2; 1 *Ch.* 4.28; *Neh.* 11.26). It is the modern el-Milh, about 10 miles due east of Beersheba, and one of the regular stations on the road from Petra to Hebron.

Mole.—There is no true mole in Palestine. In *Lev.* 11.30 R.V. has "chameleon"; see the rest of the verse and R.V. marg. In *Isai.* 2.20 (a different Hebrew word) the reference is to some burrowing animal which, like the bat, haunts ruins. Probably the mole-rat of Palestine is intended, which is abundant on the plains of Judæa, from the Dead Sea to Gaza and about Beersheba.

Mo'lech.—*King*: called also *Malcam* (A.V. Malcham), *Milcom* (which see). The name is really Melech (*king*); by the change of vowel the Hebrews intended to suggest the word *bosheth* "*shame*," from motives of repugnance, seen also in Ishbosheth for Eshbaal, Mephibosheth for Meribbaal. The fire-god of the Ammonites, as Chemosh was of the Moabites. Human sacrifices and ordeals of fire were among the means adopted of propitiating him. The Israelites were warned against this worship by threats of the severest punishment. The offender who devoted his offspring to Molech was to be put to death by stoning (*Lev.* 18.21, 20.2-5). In Solomon's old age, high places to Molech were built on one of the summits of Olivet (1 *K.* 11.7). To make a son or daughter "pass through the fire to Molech" (2 *K.* 23.10, 13) was to slay the child, and then offer it as a burnt-offering, after the manner of Mesha (2 *K.* 3.27). The idea of the sacrifice of children was not only expiatory, but purificatory, by which the victims were supposed to be purged from the dross of the body, and thus attain union with the deity. It is stated that the image of Molech was in the shape of a calf, with hands stretched forth as if to receive something. In the case of a similar idol in another land, the hands were outstretched towards the ground in such a manner that the child when placed upon them fell into a pit full of fire. The priests of Molech took precedence of the princes of the Ammonites (*Jer.* 49.3, R.V.). [GEHENNA.]

Mo'lid.—*Begotten*: a descendant of Judah (1 *Ch.* 2.29).

Moloch.—A form of Molech, derived from the Greek, and found only in A.V. of *Amos* 5.26, "the tabernacle of your Moloch," R.V. "Siccuth your king," and in the quotation of this passage in *Acts* 7.43.

Money.—In the times before coinage, gold or silver was weighed out in payments (*Gen.* 23.16). Throughout the history of Joseph we find evidence of the constant use of money in preference to barter. All the money of Egypt and Canaan was paid for corn, and then the Egyptians had recourse to barter (*Gen.* 47.13-26). At the time of the Exodus money was still weighed (*Ex.* 30.13), silver being the metal mentioned; gold, though valuable, was not employed as money. We find no evidence in the Bible of the use of coined money before the time of Ezra. [See articles under names of individual coins.]

Money-changers.—Every Israelite, whether rich or poor, who had reached or passed the age of twenty, was required to pay into the sacred treasury, whenever the nation was numbered, a half-shekel (about 1s. 3½d.) as an offering to Jehovah (*Ex.* 30.13-15). The tribute must be paid in Hebrew money. The money-changers whom Christ expelled from the Temple (*Matt.* 21.12; *Mk.* 11.15; *John* 2.15) were the dealers who supplied half-shekels, for such a premium as they might be able to exact, to the Jews from all parts of the world who assembled at Jerusalem during the great festivals, and were required to pay their tribute or ransom money in the Hebrew coin; and also for other general purposes of exchange.

Month.—From the time of the Law of Moses the month among the Jews was a lunar one, the commencement of which was decided by observation of the new moon. Abib, the month of "ears of corn," was established as the first month of the year in commemoration of the Exodus (*Ex.* 12.2); the Passover, of course, fell in this month. Roughly calculated, Abib answers to our April. [See names of individual months.]

Moon.—Moonlight is much more brilliant in Eastern countries than in the West, and a great deal of travelling is done by its light. The reference in *Ps.* 121.6, "the moon shall not smite thee by night," is to the injurious effect which the rays of the moon were believed to have upon the eyes of those who slept under the open heaven. The paroxysms of epilepsy were connected with the waxing and waning of the moon: this is referred to in Matthew's term "moonstruck" (4.24, 17.15, A.V. "lunatick," R.V. "epileptic"). The moon was worshipped in Egypt, Syria, and Babylonia, as, for example, at Ur of the Chaldees and at Haran. The earliest reference to this form of idolatry is in *Job* 31.26, 27. See also the warning of Moses (*Deut.* 4.19). Manasseh "worshipped all the host of heaven" (2 *K.* 21.3), and the priests that burned incense to the moon were put down by Josiah (2 *K.* 23.4, 5)

Moon, New.—[New Moon.]

Moras'thite, The (R.V. **Morashtite**).—A native of Moresheth, applied to the prophet Micah (*Jer.* 26.18; *Mic.* 1.1).

Mor'decai.—The hero of the book of Esther and the deliverer of the Jews from the destruction plotted against them by Haman, the chief minister of Xerxes. He was a Benjamite, and one of the captivity, residing in Shushan. When the decree for the massacre of all the Jews in the empire was known, it was at Mordecai's earnest advice and exhortation that Esther undertook the perilous task of interceding with the king on their behalf. Mordecai was himself the cause of this decree, by his refusal to bow before Haman. Mordecai saved the king's life, by announcing to him a conspiracy of two of the eunuchs to kill him, just before Haman came to ask permission to hang Mordecai. The sequel was that Haman and his sons were hanged upon the gallows which had been prepared for Mordecai. Considerable remains of the palace of Ahasuerus (Xerxes) at Shushan were discovered in the middle of last century. [Esther.]

Mo're.—*Diviner, soothsayer*: 1. The terebinth (not "plain," as A.V.) of Moreh, near Shechem, where Abram first encamped in the Land of Promise, close to the mountains Ebal and Gerizim (*Gen.* 12.6; *Deut.* 11.30). 2. The hill of Moreh, at the foot of which the Midianites and Amalekites were encamped before Gideon's attack upon them (*Judg.* 7.1). It lay east of the plain of Jezreel. It is now called Jebel ed-Duhy, the "Little Hermon" of modern travellers.

More'sheth-gath.—*Possession of Gath*: a town in the lowland of Judah, the birthplace of Micah (*Mic.* 1.14). [Morasthite.]

Mori'ah.—*Vision*: 1. The land in which was situated the mountain on which Abraham was to offer Isaac (*Gen.* 22.2). Its situation is unknown. Possibly it is Mount Gerizim, or it may be identical with 2. 2. The mount on which Solomon's Temple was built, the east ridge of Jerusalem (2 *Ch.* 3.1).

Mortar.—When the manna fell the Israelites ground it in the mill or pounded it in the mortar till it was fit for use (*Num.* 11.8). So in the present day stone mortars are used by the Arabs to pound wheat. The mortar of *Prov.* 27.22, in which the fool was to be brayed, was one of a much larger kind.

Morter (R.V. **Mortar**).—The use of mortar is mentioned in *Gen.* 11.3; *Ex.* 1.14; *Lev.* 14.42, 45; *Isai.* 41.25; *Nah.* 3.14. The substances used for it included bitumen, common mud, moistened clay, and a cement compounded of sand, ashes, and lime, sometimes mixed and sometimes coated with oil, so as to form a surface almost impervious to the rigours of the weather. Stubble or straw was added, to increase the tenacity.

Mose'ra, Mose'rah, Mose'roth.—(?) *Fetters*: the place where Aaron died and was buried, site of Israelite encampment near Mount Hor (*Num.* 33.30, 31 (Moseroth); *Deut.* 10.6, A.V. Mosera, R.V. Moserah).

Moses.—*Drawer out* (*Ex.* 2.10); but more probably Egyptian, *son, child*: the great lawgiver of the Hebrews, the son of Amram and Jochebed, and a member of the tribe of Levi. He was born just at the time when the Pharaoh of Egypt had resolved on the destruction of every newly-born male child among the Israelites (*Ex.* 2.1-4, 6.20; *Acts* 7.20; *Heb.* 11.23). His mother placed him in an "ark of bulrushes" on the Nile. Pharaoh's daughter, who saved him, gave him his name of Moses, and brought him up as an adopted son, so that he was skilled in all the wisdom of the Egyptians (*Ex.* 2.5-10; *Acts* 7.21, 22). When next mentioned he has grown to manhood. Seeing an Israelite suffering the bastinado from an Egyptian, and thinking that they were alone, he slew the Egyptian and buried the corpse in the sand. But the act had been witnessed, and when Moses knew this he fled into Midian, where he married Zipporah, daughter of Jethro, chief or priest of the Midianite tribes, becoming the shepherd of his father-in-law (*Ex.* 2.11-21; *Acts* 7.29). It was in the seclusion and simplicity of his shepherd-life that Moses received his commission to deliver the children of Israel. He therefore began to return to Egypt. At first he was accompanied by his Arabian wife and her two infant sons, but soon they were sent back to remain with Jethro, till they rejoined Moses at Rephidim, when he was at the head of the host of the Israelites. Soon after he had parted from his wife and sons he met Aaron, who in subsequent negotiations acted as spokesman for Moses, because the latter was slow of speech (*Ex.* 4.18-31). The offence of Moses at Meribah (*Num.* 20.1-13, 27.14) was threefold: he distrusted or disbelieved that water could be produced from the rock merely by speaking to it; he unnecessarily smote the rock twice, thereby betraying an unwarrantable impatience; he did not ascribe the glory of the miracle wholly to God, but rather to himself and his brother: "Must *we* fetch you water out of this rock?" His death at the age of 120 years took place after the Lord had shown him, from the top of Mount Nebo, in the Pisgah range, a distant view of the Promised Land, throughout its whole extent. "And He buried him in the valley in the land of Moab, over against Beth-peor: but no man knoweth of his sepulchre unto this day" (*Deut.* 34.6). The only strong trait of his character that we can confidently state is described in *Num.* 12.3: "The man Moses was very meek, above all the men which were upon the face of the earth." The word "meek" is not an adequate translation; the ideas conveyed in the Hebrew word are rather "much enduring" and "disinterested." He joined his countrymen in their degraded servitude (*Ex.* 2.11, 5.4); he forgot himself, to avenge their wrongs (*Ex.* 2.14); he desired that his brother might take the lead instead of himself (*Ex.* 4.13); he wished that all the nation were equally gifted with himself (*Num.* 11.29). When the offer was made that the people should be destroyed and that he should be made "a great nation" (*Ex.* 32.10), he prayed that they might be forgiven—"if not, blot me, I pray Thee, out of Thy book which Thou hast written" (*Ex.* 32.32). [For the conduct of Moses as the deliverer and lawgiver of the Israelites, see separate articles, *i.e.* Law of Moses, Pharaoh, Plagues of Egypt, Red Sea, etc.]

Mote.—A bit of dry substance, as dust (*Matt.* 7.3).

Moth.—It is the clothes-moth which is referred to in Scripture (*Isai.* 50.9, 51.8; *Matt.* 6.19, 20; *Jas.* 5.2). In the East clothing was regarded as of more importance, and laid by and treasured in larger stores, than in this country. And the substances of expensive robes were in early days more valuable than at present. Gifts of clothing are frequently referred to in the Bible, and are still prevalent among Orientals. Other references are *Job* 4.19, 13.28, 27.18; *Ps.* 39.11; *Hos.* 5.12.

Mother.—The word is sometimes used in Scripture for a metropolis, the "mother" or capital city of a country or of a tribe, and sometimes for a whole people (2 *Sam.* 20.19; *Isai.* 50.1; *Gal.* 4.26; *Rev.* 17.5). A "mother in Israel," a name given to Deborah (*Judg.* 5.7), signifies a woman whom God uses to cherish or deliver the people.

Mount, Mountain.—"The mountain of Israel" (*Josh.* 11.16) and the mountain of Judah (*Josh.* 20.7) mean the hill country as opposed to the valley and the plain. Similarly Mount Ephraim is the mountainous district occupied by that tribe, which is evident from the fact that the Mount Gaash, Mount Zemaraim, the hill of Phinehas, and the towns of Shechem, Shamir, Timnath-Serach were all situated upon it (2 *Ch.* 15.8). So also the "mountain of the Amorites" is apparently the elevated country east of the Dead Sea and Jordan (*Deut.* 1.7, 19, 20), and "Mount Naphtali" the very elevated and hilly tract allotted to that tribe. The "mount of the valley" (*Josh.* 13.19) was a district on the east of Jordan, within the territory allotted to Reuben, and containing a number of towns.

Mourning.—A marked feature of Oriental mourning is its studied publicity. Thus Abraham, after the death of Sarah, came, as it were in state, to mourn and weep for her (*Gen.* 23.2). We learn also of high places, streets, and housetops as places especially chosen for mourning, not only by Jews, but by other nations. Among the particular methods of showing grief were rending the clothes (*Gen.* 37.29, 34), dressing in sackcloth (*Gen.* 37.34), sprinkling ashes, dust, or earth on the person (*Josh.* 7.6; *Job* 2.8), wearing sad-coloured garments (2 *Sam.* 14.2), removing ornaments from, or neglecting, the person (*Ex.* 33.4, 6; 2 *Sam.* 19.24), plucking out the hair of the head or beard (*Ezra* 9.3), fasting (1 *Sam.* 31.13), lying on the ground (2 *Sam.* 12.16), and the employment of hired mourners consisting of women and flute-players (2 *Ch.* 35.25; *Matt.* 9.23). The high-priests (*Lev.* 21.11) were

forbidden to go into mourning, even for a father or a mother. The inferior priests were limited to the cases of their near relatives (*Lev.* 21.1-11). Mourning entailed ceremonial defilement (*Num.* 19.11-16).

Mouse.—The mouse was forbidden as food (*Lev.* 11.29). Mice (field-mice) and emerods were sent as a plague upon the Philistines, to warn them to send back the ark to the Israelites (1 *Sam.* 6). The eating of the mouse is referred to with horror in *Isai.* 66.17. Mice abound in Palestine.

Mowing.—The "king's mowings" of *Amos* 7.1 may perhaps refer to some royal right of early pasturage for the use of the cavalry; but the word generally means "fleece" (cf. *Ps.* 72.6).

Mo'za.—*Sunrise*: 1. A son of Caleb, the son of Hezron (1 *Ch.* 2.46). 2. A Benjamite, descendant of Saul (1 *Ch.* 8.36, 37, 9.42,43).

Mo'zah.—*Spring-head*: a town of Benjamin (*Josh.* 18.26). Now Beit Mizzeh, 4 miles west of Jerusalem on the Jaffa road.

Mulberry Trees.—The tree of 2 *Sam.* 5.23, 24 and 1 *Ch.* 14.14, 15 is not our mulberry, but what it is is quite uncertain. It may be the sycamine tree (*Lk.* 17.6), or the poplar, of which four species grow in Palestine—the black, white, and Lombardy poplars, well known in Europe, and a species which fringes the Jordan and other rivers of the country. The poplar is naturally responsive to the action of the wind, "trembling," "shivering," "quaking," with the slightest breath of air.

Mule.—Mules are not mentioned till the time of David, after the introduction of horses. Later they appear as the ordinary riding animal of persons of rank (1 *K.* 1.33, 18.5; *Isai.* 66.20). Solomon probably imported his mules from Egypt, since there is an injunction against the breeding of mules in *Lev.* 19.19. The Phœnicians obtained their mules from Togarmah (Armenia) at the fairs of Tyre (*Ezek.* 27.14). Mules were also used occasionally as beasts of burden (2 *K.* 5.17); owing to their sure-footedness they are invaluable in rough, hilly districts. The word "mules" in *Esth.* 8.14 should be translated "dromedaries," and in *Gen.* 36.24 "hot springs."

Mup'pim.—A son of Benjamin (*Gen.* 46.21). In 1 *Ch.* 7.12, 15, 26.16 Shuppim; in *Num.* 26.39, R.V., Shephupham; in 1 *Ch.* 8.5 Shephuphan.

Murder.—Murder was punishable by death (*Gen.* 9.6; *Deut.* 19.11, 12). When a dead body was found in the fields, and the murderer was unknown, the law directed that the elders and judges of the neighbouring places should resort to the spot (*Deut.* 21.1-8). The elders of the city nearest to it were to take a heifer which had never yet borne the yoke, and were to lead it into some rude and uncultivated place which had not been ploughed or sowed, where they were to cut its throat. The priests of the Lord, with the elders and magistrates of the city, were to come near the dead body, and washing their hands over the heifer that had been slain they were to say: "Our hands have not shed this blood, neither have our eyes seen it. Forgive, O LORD, Thy people Israel, whom Thou hast redeemed, and suffer not innocent blood to remain in the midst of Thy people Israel" (R.V.). The Law of Moses prohibited compensation or reprieve of the wilful murderer, or his protection if he sought asylum in a refuge-city, or even at the altar of Jehovah, a principle which finds an eminent illustration in the case of Joab (*Ex.* 21.12, 14; *Lev.* 24.17, 21; *Num.* 35.16, 18, 21, 31; *Deut.* 19.11-13; 2 *Sam.* 3.27, 20.10; 1 *K.* 2.5, 6, 31). If an animal known to be vicious caused the death of any one, not only was the animal destroyed, but the owner also, if he had taken no steps to restrain it, was held guilty of murder (*Ex.* 21.29, 31). It was lawful to kill a burglar taken at night in the act, but unlawful to do so after sunrise (*Ex.* 22.2, 3).

Mu'shi.—A son of Merari (*Ex.* 6.19; *Num.* 3.20; 1 *Ch.* 6.19, 47, 23.21, 23, 24.26, 30).

Mushites.—The family of Mushi (*Num.* 3.33, 26.58).

Music.—The invention of instrumental music is ascribed to Jubal, the sixth descendant from Cain (*Gen.* 4.21). There is a reference in *Gen.* 31.26, 27 to mirth and songs, with tabret and with harp. The song of Miriam and the women of Israel, on the banks of the Red Sea, was accompanied by timbrels and dances. Music, both vocal and instrumental, was used in the religious services of the Hebrews. It is certain from various references that the instruments were loud and sonorous. As the public singing was performed with alternate responses, or the chorus of all succeeded to those parts of the psalm which were sung only by the appointed leaders, instruments of this kind were necessary to command and control the voices of so great a number as was usually assembled on high occasions. Music was an essential part of the instruction given in the schools of the prophets. At Bethel (1 *Sam.* 10.5) was a school of this kind, as well as at Naioth in Ramah (1 *Sam.* 19.19, 20), at Jericho (2 *K.* 2.5, 7, 15), and at Gilgal (2 *K.* 4.38). David gathered round him "singing men and singing women," who could celebrate his victories and lend a charm to his hours of peace (2 *Sam.* 19.35). Solomon did the same (*Eccles.* 2.8), and was himself no mean composer (1 *K.* 4.32). The song service of the Temple was provided for by the Levites. Of the 38,000 who composed the tribe in the reign of David, 4000 are said to have been appointed to praise Jehovah with the instruments which David made (1 *Ch.* 23.5), and for which he taught them a special chant. The poet-king seems also to have organised the Levitical chorus and orchestra, which existed in some form through the times of Solomon, Jehoshaphat, and even at the laying of the foundation of the second Temple (1 *Ch.* 15.16-24; 2 *Ch.* 7.6, 20.21; *Ezra* 3.10, 11). The Hebrews had music at marriages, birthdays, and victories, at the inauguration of their kings, and when they were coming from afar to attend the great festivals of their nation. [CORNET,

CYMBAL, FLUTE, NEGINOTH, ORGAN, PIPE, TABRET, TRUMPET.]

Mustard.—The Kingdom of Heaven is by our Lord compared with the growth of a grain of mustard seed into "the greatest among herbs" (*Matt.* 13.31; *Mk.* 4.31; *Lk.* 13.19). There is no doubt that He was referring to the familiar plant, as common in Palestine as in our own country. The mustard seed was the smallest of those which the Jews were accustomed to sow in their fields. On the rich plains of Philistia, wild mustard plants have been seen as tall as a horse and his rider. It would have been easy for the birds to find shelter in such plants.

Muth-lab'ben.—"For the chief musician; set to Muth-labben" is the title of *Ps.* 9. The significance of the words is quite uncertain.

My'ra.—Now Dembra. City of Lycia, in Asia Minor, where Paul was transferred from the Adramyttian ship, which had brought him from Cæsarea, to a ship of Alexandria, bound for Italy (*Acts* 27.5). In this latter vessel he was shipwrecked on the coast of Malta.

Myrrh.—Myrrh is mentioned as an ingredient in the "anointing oil" for the Tabernacle (*Ex.* 30.23); it was presented by the Magi to the infant Saviour; it was offered to and refused by Him when on the cross; and it formed part of the spices in which His body was laid (*Matt.* 2.11; *Mk.* 15.23; *John* 19.39). The references to myrrh in *Cant.* 5.5, 13 and in *Esth.* 2.12 imply a preparation termed "oil of myrrh." The rendering "myrrh" in *Gen.* 37.25 and 43.11 is incorrect. The substance mentioned in those places as among the wares carried by the Ishmaelite traders through Palestine to Egypt, and the gifts sent by Jacob to Joseph, is a resin yielded by a species of Cistus, found in Palestine, Cyprus, and other parts of the Mediterranean area. It was formerly much esteemed, but is now scarcely used, except by the Turks, who value it as a perfume and a fumigator. The plant was not introduced into Egypt until a much later date than the events described in Genesis; hence the suitability of the gift as an offering to the Egyptian rulers. As is well known, myrrh is the gum exuded from wounds made in the bark of a certain tree.

Myrtle.—The Jews returned from exile under Nehemiah fetched branches of myrtle and other trees from the Mount of Olives for the construction of booths at the Feast of Tabernacles (*Neh.* 8.15). Isaiah prophesies the time when the myrtle shall be planted in the wilderness, and when it shall replace the brier (*Isai.* 41.19, 55.13). Zechariah in vision saw a grove of myrtle trees in a dell (*Zech.* 1.8, 10, 11).

My'sia.—A north-west district of Asia Minor, skirted by Paul on his second missionary tour (*Acts* 16.7, 8).

Mystery.—Found thrice in the Gospels, four times in the Revelation, but twenty times in St. Paul's Epistles. It never means only something strange and inexplicable, but always *a secret*, revealed or not revealed, as the case may be. In N.T. times the heathen world was honeycombed with societies that taught "mysteries," secrets connected with religion, into which adherents were solemnly initiated. Probably this fact often suggested to St. Paul the use both of the word "mystery," and even of some of the terms connected with the "mysteries." So in *Phil.* 4.12, "I am instructed," A.V., but in R.V., "have I learned the secret." In *Col.* 1.26 the secret is the presence of Christ in believers. In *Eph.* 3.4-8 it is the privileges common to both Gentile and Jewish Christians.

N

Na'am.—*Pleasantness*: a son of Caleb, son of Jephunneh (1 *Ch.* 4.15).

Na'amah.—(?) *Pleasantness*: 1. A daughter of Lamech by his wife Zillah and sister to Tubal-cain (*Gen.* 4.22). She is one of the four women whose names are preserved in the records of the world before the Flood. 2. The mother of King Rehoboam (1 *K.* 14.21, 31; 2 *Ch.* 12.13); an Ammonite, one of the foreign women whom Solomon took into his establishment. 3. A town in the lowland of Judah, 6 miles north-east of Lydda (*Josh.* 15.41), now *Na'aneh*.

Na'aman.—*Pleasant*: 1. A Benjamite (*Gen.* 46.21; *Num.* 26.40; 1 *Ch.* 8.4, 7). 2. The commander-in-chief of the army of Benhadad, king of Syria, who was cured of leprosy by bathing seven times in the Jordan, in obedience to the command of Elisha, the prophet (2 *K.* 5). The prophet declined a present offered him by Naaman, and the latter begged that he might be permitted to carry home two mules' burden of the earth of Canaan, assigning as a reason for what seemed a strange request that henceforth he would serve no god but Jehovah. It seems that his intention was to build an altar with this earth of the land to which God vouchsafed His especial presence. Elisha consented to this request. The reception which at a later date Elisha received at Damascus showed that the fame of "the man of God" and of the mighty Jehovah in Whose name he wrought was not forgotten in the city of Naaman (2 *K.* 8.7-9). The case of Naaman is mentioned by our Lord as an instance of mercy extended to one who was not an Israelite (*Lk.* 4.27).

Naam'athite.—Zophar, the Naamathite, was

one of Job's friends (*Job* 2.11, 11.1, 20.1, 42.9).

Na'amites. — The family descended from Naaman 1, the grandson of Benjamin (*Num.* 26.40).

Na'arah.—(?) *Damsel*: the second wife of Ashur, a descendant of Judah (1 *Ch.* 4.5, 6). [NAARATH.]

Na'arai.—(?) *Lad of Jehovah*: one of David's valiant men (1 *Ch.* 11.37); called Paarai in 2 *Sam.* 23.35.

Na'aran.—A town at the east limit of Ephraim (1 *Ch.* 7.28); perhaps the same as Naarath.

Na'arath (R.V. **Na'arah**). — Some point on the boundary between Ephraim and Manasseh (*Josh.* 16.7); perhaps the same as Naaran.

Na'ashon.—[NAHSHON.]

Na'asson.—[NAHSHON.]

Nabal.—*Senseless*, or, perhaps, *reckless*: "a man in Maon, whose possessions [marg., business] were in Carmel" (1 *Sam.* 25.2). He was rich in flocks and herds; but, when David in his wanderings sought provisions from Nabal, in return for protection given to his shepherds, Nabal refused in terms of insult (1 *Sam.* 25.10, 21). Abigail, the handsome wife of Nabal, hearing of the danger Nabal ran from the resentment of David, herself carried provisions to David, whilst Nabal was occupied in a drunken orgy. On hearing what had happened Nabal's "heart died within him," and ten days later he died (1 *Sam.* 25.38). Abigail became the wife of David (1 *Sam.* 25.39-42).

Na'both.—An Israelite of the city of Jezreel, who lived under Ahab, king of the ten tribes, and had a fine vineyard near the king's palace. Ahab coveted his property; but Naboth, according to law (*Lev.* 25.23, 24), refused to sell it. Through the arts of Jezebel, Naboth was stoned to death on a false charge, and his vineyard seized by the king (1 *K.* 21.1-16). Elijah conveyed to the king the assurance that this sin would bring a terrible retribution (1 *K.* 21.17-24), which was fulfilled (2 *K.* 9).

Na'chon (R.V. **Nacon**).—*Established*: it was at "Nachon's threshing-floor" that the Ark had arrived on its progress from Kirjath-jearim to Jerusalem, when Uzzah lost his life in his too hasty zeal for its safety (2 *Sam.* 6.6). The name is given as Chidon [which see] in 1 *Ch.* 13.9. [PEREZ-UZZAH.]

Na'chor (R.V. **Nahor**).—1. The brother of Abraham (*Josh.* 24.2). 2. An ancestor of Jesus (*Lk.* 3.34).

Na'dab.—*Liberal*: 1. A son of Aaron who with his brother Abihu was destroyed by fire from God for presuming to offer incense to Him with strange fire, instead of that from His altar (*Lev.* 10.1, 2). From the injunction given in *Lev.* 10.9, immediately after their death, it has been inferred that the brothers were intoxicated when they committed the offence. 2. A king of Israel, son of Jeroboam I., who was slain by Baasha (1 *K.* 15.25, 31). Ahijah's prophecy (1 *K.* 14.10) was literally fulfilled by the murderer, who proceeded to destroy the whole house of Jeroboam. 3. A son of Shammai, of the tribe of Judah (1 *Ch.* 2.28). 4. A Benjamite of the kindred of King Saul (1 *Ch.* 8.30, 9.36).

Nag'ge (R.V. **Naggai**).—An ancestor of our Lord (*Lk.* 3.25).

Naha'lal, Nahal'lal, or **Naha'lol.** — A town of Zebulun, in the plain of Jezreel, just under the Nazareth hill, assigned to the Merarites (*Josh.* 19.15, 21.35; *Judg.* 1.30). It has been identified with the modern village of Malul, 4 miles west of Nazareth.

Nahali'el.—*Valley of God*: the site of an Israelite encampment, north of the Arnon (*Num.* 21.19).

Na'ham.—*Consolation*: Ezra's brother-in-law (1 *Ch.* 4.19).

Nahama'ni. — *Compassionate*: a chief man among those who returned from Babylon with Zerubbabel and Jeshua (*Neh.* 7.7).

Na'harai. — (?) *Snorting one*: the armour-bearer of Joab. He was a native of Beeroth (2 *Sam.* 23.37; 1 *Ch.* 11.39).

Na'hash.—(?) *Serpent*, or, *diviner*: 1. A king of the Ammonites who, besieging Jabesh-Gilead, offered the inhabitants, on condition of surrender either the loss of their right eye or slavery. King Saul came to their rescue, and utterly defeated Nahash (1 *Sam.* 11.1-11). It was this king or his son who rendered David some great service (2 *Sam.* 10.2), no doubt during his wanderings as a victim of Saul. 2. Amasa, the commander-in-chief of Absalom's army, was the grandson of Nahash (2 *Sam.* 17.25). 3. See IR-NAHASH.

Na'hath.—*Descent*: 1. A grandson of Esau, and one of the "dukes" or rulers of Edom (*Gen.* 36.13). 2. An ancestor of Samuel the prophet (1 *Ch.* 6.26). He appears to be also called Toah (1 *Ch.* 6.34) or Tohu (1 *Sam.* 1.1). 3. A Levite, overseer of the offerings in the days of Hezekiah (2 *Ch.* 31.13).

Nah'bi.—(?) *Hidden by Jehovah*: one of the twelve sent by Moses to spy out the land (*Num.* 13.14).

Na'hor.—1. The grandfather of Abraham (*Gen.* 11.22-25). In the genealogy of our Lord the name is given as Nachor (*Lk.* 3.34, A.V.). 2. The brother of Abraham (*Gen.* 11.26, 27). When Abraham and Lot migrated to Canaan, Nahor remained behind in the land of his birth, on the east side of the Euphrates. Abraham's son, Isaac, married Rebekah, a granddaughter of Nahor; Laban, the brother of Rebekah and the father of Leah and Rachel, the wives of Jacob, was a grandson of Nahor. The plural form of the Hebrew verb in *Gen.* 31.53 suggests that "the God of Nahor" was regarded as distinct from "the God of Abraham." If so, he may have been one of the other "gods" which before the call of Abraham were worshipped by the family of Terah; whose images were in Rachel's possession during the conference on Gilead (*Gen.* 31.19, 30-35); and

which had to be discarded before Jacob could go into the presence of the "God of Bethel" (*Gen.* 35.2). The name is given as Nachor in the A.V. of *Josh.* 24.2.

Nah'shon, Na'ashon.—(?) *Serpent*, or, *diviner*: a prince of Judah at the time of the first numbering in the wilderness (*Ex.* 6.23; *Num.* 1.7). His sister, Elisheba, was wife to Aaron, and his son, Salmon, was husband to Rahab after the taking of Jericho. Nahshon, in the form of Naasson, is mentioned in the genealogy of our Lord (*Matt.* 1.4; *Lk.* 3.32).

Nahum.—*Comforter*: 1. A name occurring in the O.T. once only, at the opening of "The book of the vision of Nahum the Elkoshite" (*Nah.* 1.1). Elkosh is unidentified, but Jerome speaks of it as a little village in Galilee. 2. See NAUM. [NAHUM, BOOK OF.]

Nahum, Book of.—All that is known as to the *authorship* of this book is contained in its opening verse (*Nah.* 1.1). The *date* of the prophecy it contains may be inferred from the nature of the message. A period in the reign of Hezekiah, after the carrying away of the ten tribes and between the two invasions by Sennacherib, meets the conditions set forth. Thebes, "populous No" (R.V. No-amon), had been taken and sacked (*Nah.* 3.8-10) by Asurbanipal (664 B.C.). The prophet foretells the fate of Nineveh from that of Thebes.

Nineveh, at the time when this prophecy of its destruction was uttered, was a city of vast extent and population, and the centre of the principal commerce of the world. Its wealth, however, was not altogether derived from trade. It was a "bloody city," "full of lies and robbery" (3.1). It plundered the neighbouring nations; and is compared to a family of lions, which "fill their holes with prey and their dens with ravin" (2.11, 12). It was also strongly fortified; its colossal walls, a hundred feet high, with their fifteen hundred towers, bidding defiance to all enemies. The doom which Jonah had pronounced had been delayed by the repentance of the people. But their repeated and aggravated sins brought upon them an irrevocable sentence; and so totally was the city destroyed, that in the second century after Christ not a vestige remained of it; and its very site was long a matter of doubt and uncertainty.

The *contents* of the book are presented in the form of a single poem. It opens with a solemn description of the attributes and operations of Jehovah (1.2-8). Then follows (1.9-14) an address to the Assyrians, describing their perplexity and overthrow, vers. 12 and 13 being thrown in parenthetically, to console the Israelites with promises of future rest and relief from oppression. Chap. 2 depicts the siege and capture of Nineveh, and the consternation of the inhabitants. Chap. 3 describes the utter ruin of the city, and the various causes contributing to it. The example of No-amon (or Thebes), a great and strong city of Egypt, which fell under the judgment of God, is introduced (3.8-10) to illustrate the similar punishment coming on the Assyrians.

Nain.—*Pleasantness*: now Nein, a town on the north slope of Little Hermon (ed-Duhy). Here our Lord raised the widow's son (*Lk.* 7.11).

Nai'oth.—(?) *Habitations*: a place near Ramah, where Samuel and David took refuge together from Saul (1 *Sam.* 19.18-23, 20.1). It was the seat of a school or college of the prophets over which Samuel presided.

Name.—Amongst the Hebrews the name of a child was sometimes given at birth (*Gen.* 35.18), or at circumcision (*Lk.* 1.59), one or other of the parents making the choice (*Gen.* 30.24; *Ex.* 2.22; *Lk.* 1.59-63). The name given sometimes bore reference to circumstances connected with the child's birth or future, as in the case of Isaac (*Gen.* 21.3, 6), Moses (*Ex.* 2.10), Beriah (1 *Ch.* 7.23). This was especially so in the case of names composed of complete sentences, as Maher-shalal-hash-baz (*Isai.* 8.3). Names of persons were sometimes found to have suggested their characters, as in the case of Jacob (*Gen.* 27.36) and Nabal (1 *Sam.* 25.25). Names were changed or added to under varying circumstances, as in the case of Abram to Abraham (*Gen.* 17.5), Gideon to Jerubbaal (*Judg.* 6.32), Daniel to Belteshazzar (*Dan.* 1.7), Simon Peter (*Matt.* 16.18). Further, it must be remembered that to the ancient mind the name not only summed up a man's history, but represented his personality, with which it was almost identified. Hence "in My name" suggests actual incorporation with the Divine Speaker.

Places were sometimes named from events associated with them, as Babel (*Gen.* 11.9), Jehovah-jireh (*Gen.* 22.14), Marah (*Ex.* 15.23), Perez-Uzzah (2 *Sam.* 6.8), Aceldama (*Acts* 1.19).

[For the name of God, see JEHOVAH, LORD.]

Na'omi.—*Pleasant*: wife of Elimelech and mother-in-law of Ruth. She migrated with her family from Judæa to Moab, and on her husband's death returned. Her character is very beautifully indicated in the Book of Ruth (which see).

Na'phath-dor.—R.V. marg. in *Josh.* 12.23; 1 *K.* 4.11. It may mean "the region (or height) of Dor" (which see).

Na'phish, Ne'phish.—*Numerous*: the last but one of the sons of Ishmael (*Gen.* 25.15; 1 *Ch.* 1.31, 5.19). His descendants seem to be called the children of Nephusim (R.V. Nephisim) in *Ezra* 2.50, and of Nephishesim (R.V. Nephushesim) in *Neh.* 7.52.

Na'photh-dor.—R.V. marg. in *Josh.* 11.2, apparently the plural of Naphath-dor.

Naph'tali.—*My wrestling*: 1. The sixth son of Jacob and son of Bilhah (*Gen.* 30.8). At the Exodus the tribe of Naphtali made up 53,400 men able to bear arms (*Num.* 1.43, 2.30). Under Barak, the Naphtalites and the Zebulunites fought with distinguished bravery against the army of Jabin the younger; and at the desire of Gideon they pursued the Midianites

(*Judg.* 4.10, 5.18, 7.23). A thousand other captains, with 37,000 of their troops, assisted at David's coronation (1 *Ch.* 12.34, 40). Instigated by Asa, Benhadad, king of Syria, ravaged the land of Naphtali. It also suffered in after invasions by the Syrians (1 *K.* 15.20). Many, if not most, of the Naphtalites were carried captive by Tiglath-pileser, king of Assyria (2 *K.* 15.29). Josiah purged their country from idols (2 *Ch.* 34.6). Our Lord and His disciples preached frequently in the land of Naphtali (*Isai.* 9.1; *Matt.* 4.13, 15). 2. The portion of Canaan allotted to the tribe of Naphtali, a long, narrow strip of territory bordering the west side of the Sea of Gennesaret, and extending far north, on the west of the Jordan, up to Lebanon. In the time of our Lord the land of Naphtali was included in Galilee. Under this designation it was destined to become in every way far more important than it had ever been before. For it was the cradle of the Christian faith, the native place of most of the apostles, and the home of Jesus Christ. It also became populous and prosperous to a degree far beyond anything of which we have indication in the O.T.

Naph'tali, Mount.—A mountainous district which formed a great part of the inheritance of Naphtali (*Josh.* 20.7), answering to "Mount Ephraim" in the centre and "Mount Judah" in the south of Palestine.

Naph'tuhim.—A people mentioned in *Gen.* 10.13 and 1 *Ch.* 1.11 as among the descendants of Noah. They are identified by Prof. Sayce with the Memphites, the people of Memphis, in Egypt, the city of the god Ptah.

Narcissus.—Probably a famous freedman at Rome who was killed about 55 A.D., his slaves remaining a distinct part of Nero's household for some years. Among them were some Christians, who are greeted by St. Paul in his Epistle to the Roman Church (*Rom.* 16.11).

Nard.—[SPIKENARD.]

Na'than.—*Giver*: 1. A prophet in the reigns of David and Solomon. He dissuaded the former from the building of the Temple on the ground that the time was not yet come. The best remembered incident of his life is his rebuke of David for his sin with Bathsheba, on which occasion he used the famous parable of the rich man and the poor man's ewe lamb (2 *Sam.* 12.1-12). Nathan's influence and advocacy secured the succession of Solomon to the throne (1 *K.* 1.8-45). 2. A son of David by Bathsheba, and therefore own brother to Solomon (1 *Ch.* 3.5). He was an ancestor of Joseph, the husband of the Virgin Mary (*Lk.* 3.31). On the failure of Solomon's line in Jehoiachin or Jeconiah, who died without issue, Salathiel of Nathan's house became heir to David's throne, and would thus be entered in the genealogical tables as "son of Jeconiah." 3. The father of Igal, one of David's valiant men (2 *Sam.* 23.36). 4. A leading member of Ezra's second expedition from Babylon. He was dispatched from the encampment at the river Ahava to the colony of Jews at Casiphia, to obtain thence some Levites and Nethinim for the Temple service (*Ezra* 8.16). 5. Persons of the name of Nathan are also mentioned in 1 *K.* 4.5; 1 *Ch.* 2.36, 11.38; *Ezra* 10.39; *Zech.* 12.12.

Natha'nael.—*Gift of God*: a disciple of Christ, "an Israelite indeed, in whom is no guile," the manner of whose conversion is related in *John* 1.45-51. He was a native of Cana of Galilee. Nathanael was one of the small company of disciples to whom Jesus showed Himself at the Sea of Tiberias after His resurrection (*John* 21.2). He is probably the same as Bartholomew (which see).

Na'than-melech.—*The king is giver*: a eunuch or chamberlain of King Josiah (2 *K.* 23.11).

Na'um, Nahum.—*Comfort*: an ancestor of Jesus (*Lk.* 3.25).

Nave (1 *K.* 7.33).—"Central block of wheel holding axle and spokes, hub" (*Oxford Dict.*). But in R.V. *felloe*, or outer circle of wheel.

Nazare'ne.—An inhabitant of Nazareth, a term frequently applied to our Lord, probably at times in scorn, but afterwards adopted and gloried in by the disciples. All the inhabitants of Galilee, in which Nazareth was situated, were regarded with contempt by the people of Judæa because of the alleged uncouthness of their manners and dialect. The special opprobrium attached to Nazareth, referred to by a man who was himself a Galilean (*John* 1.46), may have been due to an evil reputation for irreligion or laxity of morals. The literal transcription of the Hebrew word for Nazarene is Netser, signifying a shoot or sprout, and identical with the word used in *Isai.* 11.1: "And there shall come forth a rod (shoot or sprout) out of the stem of Jesse." So that whenever men spoke of Jesus as the Nazarene, they were, wittingly or unwittingly, pronouncing one of the names of the predicted Messiah. Hence the allusion in *Matt.* 2.23. The term Nazarenes is applied to the followers of Jesus by way of contempt in *Acts* 24.5. The name still exists in Arabic as the ordinary designation of Christians.

Na'zareth.—Now En-Nasirah. A town shut in by round-topped hills, now rocky and barren, which form the south ridges of Lebanon, just before they sink down into the plain of Esdraelon. It was the home of Joseph and Mary, the scene of the Annunciation, the home of our Lord for twenty-eight years, and the scene of His teaching (*Matt.* 2.23, 4.13; *Mk.* 1.9; *Lk.* 1.26, 27, 56, 2.4, 16-30, 39, 51; *John* 1.45). The Galileans, and the people of Nazareth in particular, were held in contempt by the inhabitants of Judæa. [NAZARENE.] The "Fountain of the Virgin" is shown as the place where, according to tradition, the mother of Jesus received the angel's salutation (*Lk.* 1.28). Certainly, during her life at Nazareth Mary must often have gone to this fountain for water, and it is not presumptuous to conjecture that frequently she was accompanied by her young Son. There is a remarkable precipice, almost perpendicular,

and 40 or 50 feet high, which is doubtless the identical one over which His infuriated townsmen attempted to hurl Jesus (*Lk.* 4.29). The view from the summit of Neby Ismail, one of the hills behind the town, is very beautiful. It should be noticed that although the village was itself retired, it lay quite close to one of the larger roads, which in those days were filled with traffic.

Na'zarite.—*One separated and consecrated*: properly Nazirite, for the word is quite distinct from Nazareth. A person of either sex who under the Law of Moses engaged by a vow to abstain from wine and all intoxicating liquors, to let the hair grow, not to enter any house polluted by having a dead body in it, not to be present at any funeral. If by accident any one should die in the presence of a Nazirite, the latter recommenced the whole of his consecration of Naziriteship. The vow was generally for a stated period, but sometimes for a lifetime. Perpetual Nazirites, as Samuel, Samson, and John the Baptist, were consecrated to this condition by their parents, and continued all their lives under their vow, drinking no wine and allowing the hair to grow. Those who made a vow of Naziriteship out of Palestine, and could not come to the Temple when their vow was expired, contented themselves with observing the abstinence required by the Law, cutting off their hair in the place where they were; the offerings and sacrifices, prescribed by Moses, to be made at the Temple, by themselves or by others for them, they deferred till a convenient opportunity. Hence it was that Paul, being at Corinth, and having made what seems to have been at least a modified form of the Nazirite vow, had his hair cut off at Cenchreæ, a port of Corinth, and deferred the rest of his vow until he came to Jerusalem (*Num.* 6.1-21; *Acts* 18.18, 21.23, 24). The consecration of the Nazirite bore a striking resemblance to that of the high-priest (*Lev.* 21.10-12). The Nazirite vow was intended to cultivate, and bear witness to, the sovereignty of the will over the lower tendencies of human nature, to signify a sacrifice of the person to God.

Ne'ah.—A town of Zebulun (*Josh.* 19.13); site unknown.

Nea'polis.—*New town*: now Kavalla, a city of Macedonia; the seaport of Philippi, 12 miles distant; where Paul first landed in Europe (*Acts* 16.11).

Neari'ah.—1. A descendant of David (1 *Ch.* 3.22, 23). 2. A Simeonite captain who smote the remnant of the Amalekites in Mount Seir (1 *Ch.* 4.42).

Ne'bai, No'bai.—(?) *Fruit of Jehovah*: a person or family that with Nehemiah sealed the covenant (*Neh.* 10.19).

Nebai'oth, Neba'joth.—The eldest son of Ishmael and his descendants, the Nabatheans (*Gen.* 25.13; *Isai.* 60.7), whose territory, according to Josephus, embraced the country from the Euphrates to the Red Sea—that is, Petræa and all the desert east of it. Their habits were pastoral, they dwelt in tents, and conducted the trade of the desert; in the Red Sea, however, some of them took to piracy.

Nebal'lat.—Now Beit Nebala, 6 miles north-east of Lydda; a town of Benjamin, occupied after the return from captivity (*Neh.* 11.34).

Ne'bat.—(?) *Look*: the father of King Jeroboam (1 *K.* 11.26).

Ne'bo.—(?) *Herald*: 1. A well-known deity of the Babylonians and the Assyrians (*Isai.* 46.1), supposed to preside over learning and letters. His general character corresponds with that of Mercury in the Latin mythology. The name forms part of the words Nebuchadnezzar and Nebuzaradan. Nebuchadnezzar completely rebuilt his temple at Borsippa. 2. A town east of Jordan taken and rebuilt by Reuben; afterwards recovered by the Moabites (*Num.* 32.3, 38; 1 *Ch.* 5.8; *Isai.* 15.2; *Jer.* 48.1, 22). 3. A mountain now called Jebel Neba, the highest summit of the mountain range of Pisgah, in the land of Moab, facing Jericho, whence Moses took his first and last view of the Promised Land (*Deut.* 32.49, 34.1). 4. A town of Benjamin or Judah whose inhabitants returned from the Captivity. It is perhaps the same as Nob (*Ezra* 2.29; *Neh.* 7.33). 5. The ancestor of certain Jews who had married foreign wives during or after the Captivity (*Ezra* 10.43). But perhaps this is a place-name, and should be identified with the preceding.

Nebuchadnez'zar, or, more properly, **Nebuchadrez'zar.**—*Nebo, protect the boundary!* son and successor of Nabopolassar, the founder of the Babylonian empire (605–562 B.C.). He was sent by his father at the head of an army to punish Pharaoh-necho, king of Egypt. This prince had recently invaded Syria, defeated Josiah, king of Judah, at Megiddo, and reduced the whole tract, from Egypt to Carchemish on the upper Euphrates, which in the partition of the Assyrian territories on the destruction of Nineveh had been assigned to Babylon (2 *K.* 23.29, 30). Nebuchadnezzar defeated Necho in a great battle at Carchemish, 605 B.C. (*Jer.* 46.2-12), recovered Cœle-Syria, Phœnicia, and Palestine, took Jerusalem (*Dan.* 1.1, 2), and was pressing forward to Egypt when, news of his father's death reaching him, he, accompanied only by his light troops, hurried back to Babylon. It was at this time that Daniel and his companions were brought to Babylon, where they soon grew into importance under the favour of Nebuchadnezzar (*Dan.* 1.3-20).

Jehoiakim, who had been retained on the throne of Judah as a vassal king, after three years rebelled against Nebuchadnezzar (2 *K.* 24). The king of Babylon proceeded a second time against Jerusalem, which submitted without a struggle (*Jer.* 22.18, 19). Jehoiakim was put to death; his son, Jehoiachin, set up in his stead, showed signs of disaffection within three months; and Nebuchadnezzar for the third time came up against the city, deposed the young prince, whom he carried off to Babylon

(and kept in prison for thirty-six years), together with a large portion of the population, and the chief of the Temple treasures, which he set up in the Temple of Bel-Merodach. Zedekiah, son of King Josiah and uncle of Jehoiachin, who was now made vassal king, entered into a treaty with the ruler of Egypt, in spite of the warning of Jeremiah (*Ezek.* 17.15), and renounced his allegiance to the king of Babylon. Nebuchadnezzar after eighteen months' siege again captured Jerusalem (586 B.C.); the sons of Zedekiah were executed in the sight of their father; then Zedekiah's eyes were put out, and he was carried off to Babylon, there to languish until the close of his life (2 *K.* 24.8, 25.21). It ought to be noted that the prophet Jeremiah (*Jer.* 32.4, 5, 34.3) had foretold the deportation of Zedekiah to Babylon, while Ezekiel (*Ezek.* 12.13) predicted that he should not see the city. Both prophecies were literally fulfilled, Zedekiah, as we have said, being cruelly blinded before he was carried thither. Gedaliah, a Jew, was appointed Governor of Jerusalem, but shortly afterwards he was murdered, and the rest of the Jews either fled to Egypt or were carried to Babylon. The conquest of Jerusalem was rapidly followed by the fall of Tyre and the complete submission of Phœnicia, 586 B.C. (*Ezek.* 26 and 28); after which the Babylonians carried their arms into Egypt and inflicted severe injuries on that country, 582 B.C. (*Jer.* 46.13-26; *Ezek.* 29.2-20).

Nebuchadnezzar's boast, "Is not this great Babylon which I have built?" (*Dan.* 4.30) was founded upon his truly amazing achievements in the construction of public works. These comprised more than twenty temples, with strengthened fortifications, the excavation of canals, the construction of quays, reservoirs, and aqueducts, vast embankments by the river, and celebrated gardens. All through Babylonia the discovery of bricks stamped with Nebuchadnezzar's name attests his enterprise as well as his opulence and taste. The excavations in Babylon during the last few years, especially the winter of 1908–9, have laid bare much of Nebuchadnezzar's palace, the magnitude of which has not been exaggerated. One of the outer walls, for example, is more than 24 yards thick.

One of the best remembered incidents in the life of Nebuchadnezzar is the setting up of the great image in the plain of Dura, the refusal of Shadrach, Meshach, and Abednego to worship it, their casting into the fiery furnace and their miraculous preservation there from all harm (*Dan.* 3). Towards the close of his reign, as a punishment for his pride and vanity, Nebuchadnezzar was afflicted with that strange form of madness which the Greeks called lycanthropy, wherein the sufferer imagines himself a beast, and, quitting the haunts of men, insists on leading the life of a beast (*Dan.* 4.33). The first use that he made of his restored reason was to acknowledge the justice of the Almighty Ruler of men, and offer a song of praise for the mercy vouchsafed him. He died at an advanced age, having reigned forty-three years. The appearance of a sort of monotheism (*Dan.* 1.2, 4.24, 32, 34, 37) mixed with polytheism (*Dan.* 2.47, 3.12, 18, 29, 4.9) in the Scriptural notices of Nebuchadnezzar is explained by his almost exclusive devotion to one god of his country, Merodach. He seems at some times to have identified Merodach with the God of the Jews (*Dan.* 4); at others to have regarded Jehovah as one of the local and inferior deities (*Dan.* 3) over whom Merodach ruled.

Nebush'asban, Nebushaz'ban.—*Nebo delivers me*: one of the officers of Nebuchadnezzar at the time of the capture of Jerusalem. He was Rab-saris, *i.e.* chief of the eunuchs, or, rather, chief captain (*Jer.* 39.13).

Nebuzar'adan.—*Nebo hath given seed*: the high officer (captain of the guard) to whom Nebuchadnezzar committed the work of completing the destruction of Jerusalem and the pacification of Judæa (*Jer.* 39.9-18, 40.1-6). His conduct to Jeremiah was marked by wisdom and kindness. He conducted the chief people of Jerusalem to his master at Riblah in Syria (2 *K.* 25.18-20). Five years later Nebuzaradan again passed through the country, and carried off 745 more captives (*Jer.* 52.30).

Ne'cho, Ne'co.—The personal name of the Pharaoh of Egypt who fought against Nabopolessar in the days of King Josiah, and after making Eliakim (or Jehoiakim) king carried off Jehoahaz, his brother, to Egypt (2 *Ch.* 35.20, 22, 36.4). For his defeat at Carchemish, see NEBUCHADNEZZAR.

Necromancer.—[MAGIC.]

Nedabi'ah.—*Jehovah gives freely*: son of Jeconiah, or Jehoiachin, king of Judah (1 *Ch.* 3.18).

Needle.—The eye of a needle represents the smallest possible opening. Hence our Lord's use of the very hyperbolical phrase in *Matt.* 19.24 and the parallel passages. It is quite a mistake to think our Lord referred to a small gate.

Negeb.—[PALESTINE.]

Negi'nah, Negi'noth.—A general term denoting all *stringed instruments* (R.V.) whatsoever, whether played with the hand, like the harp and guitar, or with a plectrum. The word is found in the titles of *Ps.* 4, 6, 54, 55, 61, 67, 76.

Nehe'lamite, The.—The designation of Shemaiah, a presumptuous person and a false prophet, whom God reproved by the mouth of Jeremiah (*Jer.* 29.24, 31, 32).

Nehemi'ah.—*Whom Jehovah comforts*: 1. The son of Hac(h)aliah, of the tribe of Judah, and probably of the house of David.

Nothing is known of Nehemiah except what we find in his book. He makes his first appearance at Shushan, the principal palace of the Persian kings, where he is the cupbearer of Artaxerxes Longimanus (445 B.C.). A kinsman, Hanani, had headed a deputation of Jews from Judæa, and had given him an account of the

deplorable condition of his countrymen who had been allowed to return to Jerusalem. Nehemiah was greatly distressed, and for four months besought God's blessing upon a plan that had occurred to him, viz. to go in person to Jerusalem, to see what could be done to better the miserable conditions of its inhabitants (*Neh.* 1, 2). His office of cupbearer was an important and lucrative one, and there is no doubt that Nehemiah was a wealthy man; for, when the king consented to his mission, and sent his favourite away as governor of Judæa, Nehemiah refused the salary of his office because of the poverty of the people.

Nehemiah's first step upon reaching the city of his fathers was privately to examine the ruined defences, and plan for the rebuilding of its walls, a defensive measure rendered necessary by the disturbed condition of the neighbouring provinces. For under the rule of the Persians one province was frequently at war with another, little heed being taken of such disturbances by the central government, so long as tribute and taxes did not suffer. Such was Nehemiah's enthusiasm that he induced practically the whole of the people to bend their energies to rebuilding the walls. It was a great task, but accomplished in two months, in spite of the open and secret opposition of the rulers of the province of Samaria. [SANBALLAT.] The machinations of Sanballat and Tobiah so far succeeded that Nehemiah was recalled to the Persian court (or else his leave had expired) (2.6, 13.6). At the end of seven years, however, the interval between chapters 6 and 7, Nehemiah was back again in Jerusalem, repairing the Temple and dedicating the walls. On this second visit he provided gates, ordering their times of opening and closing. But a more important affair was the filling of the nearly empty and desolate city with a new population. This he accomplished by withdrawing one family in ten from the surrounding country. He also took a census of the people, whom he caused to be made acquainted with the Law [EZRA], and collected large funds for the repair of the Temple and the sustenance of its services (chaps. 7 and 8). He stopped the exactions of the nobles, the usury of the wealthy, and the selling many of his poor countrymen into slavery (chap. 5); he bound the people by a solemn covenant (chap. 9); insisted upon the sanctity of the Temple being preserved, and ejected Tobias from one of its chambers, which Eleashib had permitted him to occupy. He also removed from service in the Temple priests who had contracted marriages with heathen women. His last recorded public act was his strong and resolute effort to restore the Sabbath to the people as a holy day and a day of rest (13.15-20). [NEHEMIAH, BOOK OF.]

2. One who returned from Babylon to Jerusalem with Zerubbabel (*Ezra* 2.2; *Neh.* 7.7). 3. The son of Azbuk, a helper in rebuilding the wall of Jerusalem (*Neh.* 3.16).

Nehemiah, Book of.—In the canon of the Hebrew Scriptures this book formed one with that of Ezra. When early Christian writers divided the work, they spoke of Ezra and Nehemiah as the First and Second Books of Ezra. These titles were used in the first English versions. The Book of Nehemiah includes sections the *author* of which was Nehemiah himself (*Neh.* 1-7.73, 12.27-43, 13.4-31). The narrator speaks in the first person, uses some characteristic phrases (such as "my God" and "God of heaven"), and writes in a style more vigorous than that of Ezra. Nehemiah, or the compiler of the work, incorporated other material, such as the lists of those who built the wall (*Neh.* 3), of the Jews who returned with Zerubbabel (*Neh.* 7.6-73), and those who sealed the covenant (*Neh.* 10.1-27), of dwellers in the cities (*Neh.* 11.3-36), and of priests and Levites (*Neh.* 12.1-26). Either the compiler or the editor added the section *Neh.* 12.44–13.3. The latest *date* assigned to the book is suggested by the reference in 12.22 to "Darius the Persian," identified with Darius Codomannus (336–331 B.C.). If Nehemiah was himself the compiler of all, as he was the writer of the memoirs; or if, as others contend, the compiler was Ezra, the later date would only apply to the section in which it occurs. The *contents* of the book are summarised in the account of Nehemiah (which see). The Books of Ezra and Nehemiah appear to be closely related to the Chronicles, both in regard to their historical treatment, style, and phraseology.

The *personal interest* of the book is great. Nehemiah presents a noble example of true patriotism, founded on the fear of God (5.15), and seeking the religious welfare of the state. His respect for the Divine Law, his reverence for the Sabbath (13.18), his devout acknowledgment of God in all things (1.11, 2.18), his practical perception of God's character (4.14, 9.6-33), his union of watchfulness and prayer (4.9), his humility in ascribing all good in himself to the grace of God (2.12, 7.5), are all highly commendable. Few books of the Bible, indeed, contain a richer illustration of true religion taught by example.

Nehi'loth.—This is thought to be a general term for perforated wind instruments of all kinds, such as flutes and the like. It occurs only in the title of *Ps.* 5.

Ne'hum.—*Comfort*: one of those who returned from Babylon with Zerubbabel (*Neh.* 7.7). In *Ezra* 2.2 he is called Rehum.

Nehush'ta.—Perhaps connected in meaning with the following word. The daughter of Elnathan of Jerusalem, wife of King Jehoiakim, and mother of King Jehoiachin (2 *K.* 24.8).

Nehush'tan.—*A brazen thing*, or, perhaps, *serpent*: the contemptuous epithet applied by King Hezekiah to the brazen serpent made by Moses in the wilderness, when it had become an object of worship (2 *K.* 18.4). The memorial of the people's deliverance had, in the lapse of years, acquired a superstitious sanctity which gave rise to idolatrous reverence. The people

had fallen into the habit of burning incense to it (2 *K.* 18.4).

Nei'el.—A boundary town of Asher (*Josh.* 19.27).

Ne'keb.—*Cavern* or *pass*: a border town of Naphtali (*Josh.* 19.33).

Neko'da.—*Herdsmen*: 1. A person whose descendants returned from exile with Zerubbabel (*Ezra* 2.48; *Neh.* 7.50). 2. Another, whose descendants were unable to prove their descent from Israel (*Ezra* 2.60; *Neh.* 7.62).

Nemu'el.—Perhaps 1 and 2 are the same person. 1. The brother of Dathan and Abiram (*Num.* 26.9). 2. The eldest son of Simeon (*Num.* 26.12; 1 *Ch.* 4.24), from whom were descended the family of the Nemuelites. In *Gen.* 46.10 and *Ex.* 6.15 he is called Jemuel.

Nemu'elites, The.—The descendants of Nemuel, the first-born of Simeon (*Num.* 26.12).

Ne'pheg.—1. A grandson of Kohath (*Ex.* 6.21). 2. A son of David born to him in Jerusalem (2 *Sam.* 5.15; 1 *Ch.* 3.7, 14.6).

Nephew.—Old English for "grandchild" (*Judg.* 12.14; 1 *Tim.* 5.4), or "descendant" (*Job* 18.19; *Isai.* 14.22).

Nephilim.—The R.V. translation of *giants* in *Gen.* 6.4; *Num.* 13.33. In the former passage they seem to represent the heroes, or demigods, of the heathen, offspring of angelic and human parents; in the latter, perhaps a wider use of the term, expressive only of unusual size.

Ne'phish.—[NAPHISH.]

Nephi'shesim (R.V. **Nephushesim**).—[NAPHISH.]

Neph'thalim.—The form of Naphtali in the A.V. of the N.T. (*Matt.* 4.13, 15; *Rev.* 7.6).

Nephto'ah.—*Opening*: now 'Ain 'Atan. Spring 2½ miles from Jerusalem, south of Bethlehem, lying north of the road to Kirjath-jearim, on the boundary between Judah and Benjamin (*Josh.* 15.9, 18.15).

Nephu'sim (R.V. **Nephisim**).—[NAPHISH.]

Ner.—*Light*: grandfather of King Saul and father of Abner, who was thus uncle of Saul as well as his chief captain (1 *Sam.* 14.50; 2 *Sam.* 2.8; 1 *K.* 2.5; 1 *Ch.* 8.33). The family seat of Ner was at Gibeon, in Benjamin (1 *Ch.* 9.35).

Ne'reus.—A Christian at Rome, saluted by Paul (*Rom.* 16.15).

Ner'gal.—The god of war, disease, and death in the Assyrian and Babylonian mythology. The men of Cutha, placed in the cities of Samaria by the king of Assyria, worshipped Nergal (2 *K.* 17.30) under the symbol of "the man-lion." Cutha or Tiggaba, specially dedicated to Nergal, is in Arabian tradition the city *par excellence* of Nimrod, and from that circumstance it has been conjectured that Nergal may represent the deified Nimrod, "the mighty hunter before the Lord." Sennacherib built a temple to Nergal in the city of Tarbisa, near Nineveh.

Ner'gal-shar'ezer.—*Nergal, defend the king!* a prince of Babylon, bearing the title Rab-mag, *i.e.* chief soothsayer, who accompanied Nebuchadnezzar on his last expedition against Jerusalem, and by command of his master released Jeremiah from prison (*Jer.* 39.3, 13). We know from the monuments that subsequently he was the monarch called Neriglissar or Neriglissoor, who was married to a daughter of the king of Babylon, murdered Evil-Merodach, the son of Nebuchadnezzar, and succeeded him upon the throne. A palace built by Neriglissar has been discovered at Babylon. In *Jer.* 39.3 the first occurrence of the name is probably due to a copyist's error.

Ne'ri.—An ancestor of Joseph (*Lk.* 3.27).

Keri'ah.—*Jehovah is light*: father of Baruch, the amanuensis and messenger of Jeremiah (*Jer.* 32.12) and of Seraiah (*Jer.* 51.59).

Net.—The Egyptians made their nets of flax-string, using a netting needle of wood; and as the nets of Egypt were well known to the early Jews (*Isai.* 19.8), the form and material may have been the same in both countries. The nets used for birds in Egypt were of two kinds, clap-nets and traps. [FOWLER.] The net is employed as an image of the subtle devices of the enemies of God on one hand (*Ps.* 9.15, 25.15, 31.4) and of the inevitable vengeance of God on the other hand (*Lam.* 1.13; *Ezek.* 12.13; *Hos.* 7.12). It is also used of the open cord-like work of the capital of a pillar (1 *K.* 7.17).

Netha'neel, Nethan'el.—*God gives*: 1. The representative of Issachar among those whom Moses sent to spy out the land of Canaan (*Num.* 1.8, 2.5, 7.18, 23, 10.15). 2. A brother of David (1 *Ch.* 2.14). 3. A priest who helped to bring up the Ark from the house of Obed-edom (1 *Ch.* 15.24). 4. A Levite (1 *Ch.* 24.6). 5. A son of Obed-edom, and the doorkeeper of the Ark (1 *Ch.* 26.4). 6. One of the princes of Judah, whom Jehoshaphat sent to teach in the cities of his kingdom (2 *Ch.* 17.7). 7. A chief of the Levites in the reign of Josiah, who took part in the solemn passover kept by that king (2 *Ch.* 35.9). 8. One who returned from captivity with Ezra and had taken a foreign wife (*Ezra* 10.22). 9. A priest (*Neh.* 12.21). 10. A Levite who took part in the musical services at the dedication of the wall of Jerusalem under Ezra and Nehemiah (*Neh.* 12.36).

Nethani'ah.—*Jehovah gives*: 1. The father of Ishmael, who slew Gedaliah, whom Nebuchadnezzar had left governor in the land (2 *K.* 25.23, 25; *Jer.* 40.8, 14, 15, 41.1-18). 2. A chief singer in the Temple choir in the days of David (1 *Ch.* 25.2, 12). 3. A Levite whom Jehoshaphat sent to teach the law of Jehovah in the cities of Judah (2 *Ch.* 17.8). 4. Father of Jehudi (*Jer.* 36.14).

Nethi'nim.—*Given, dedicated*: persons dedicated to the service of the Tabernacle and the Temple, to perform the most laborious offices, as carrying of wood and water. At first Midianites were destined to this station (*Num.* 31.30, 47); then Gibeonites (*Josh.* 9.27); afterwards it fell to the Canaanites. They were made to conform to the religion of their conquerors. In later times slaves were devoted by David, Solomon, and other princes to the service of the Temple.

(*Ezra* 2.58, 8.20). The Nethinim were carried into captivity with the tribe of Judah, and great numbers were placed not far from the Caspian Sea, whence Ezra brought 220 of them into Judæa (*Ezra* 8.17). Those who followed Zerubbabel made up 392 (*Neh.* 3.26). The Nethinim up to this time had been a servile and subject caste; but owing to the great demand after the Exile for such services as they rendered, and the small supply of Nethinim to meet the demand, they rose into considerably enhanced consideration. Like the priests and Levites they were exempted from taxation by the Persian satraps (*Ezra* 7.24). They were under the control of a chief of their own body (*Ezra* 2.43; *Neh.* 7.46). They took an active part in the rebuilding of Jerusalem (*Neh.* 3.26), and the tower of Ophel, convenient from its proximity to the Temple, was assigned to some of them as a residence (*Neh.* 11.21), while others dwelt with the Levites in their cities (*Ezra* 2.70). They took their place in the chronicles of the time as next in order to the Levites (1 *Ch.* 9.2).

Neto'phah.—*Dripping*: perhaps referring to balsam trees. A town of Judah, near Bethlehem. From the use of the word and its derivative, Netophathite, we see that it was the residence of two of David's guard, of one of the captains who resorted to Gedaliah, of Levites, and of singers who returned from Captivity (2 *Sam.* 23.28, 29; 2 *K.* 25.23; 1 *Ch.* 9.16, 11.30, 27.13, 15; *Ezra* 2.22; *Neh.* 7.26, 12.28; *Jer.* 40.8).

Netopha'thi, Netophathite. — Inhabitant of Netophah. [NETOPHAH.]

Nettle.—A plant associated with thorns and brambles as an inhabitant of waste and neglected spots. The outcasts of Job's days "were gathered together under nettles" (*Job* 30.7), and such weeds grow to a height of six feet near the Dead Sea. Solomon noticed the garden of the slothful, "it was all grown over with thorns, and nettles had covered the face thereof" (*Prov.* 24.31). Four species of nettle occur in Palestine, including the small, the Roman, and the common stinging nettle of the British Isles.

New Moon.—The first day of the lunar month was observed as a holy day (*Num.* 28.11-15). Trade and handicraft-work were stopped (*Amos* 8.5), and the Temple was opened for public worship (*Isai.* 66.23; *Ezek.* 46.3). That it was an occasion for state-banquets may be inferred from David's regarding himself as specially bound to sit at the king's table at the new moon (1 *Sam.* 20.5-24). We do not know how the commencement of the month was ascertained in the early times, but at the later period it was the custom that on the 30th day of the month watchmen were placed on commanding heights round Jerusalem to watch the sky. As soon as any one of them detected the moon he hastened to a house in the city, which was kept for the purpose, and was there examined by the President of the Sanhedrin. If the testimony of this witness was accepted, the President rose up and formally announced that the day was consecrated. The information was spread throughout the land by beacon fires. When the moon was not visible on account of clouds, the month was considered to commence on the morning of the day which followed the 30th.

New Testament, Text of.—The differences between the two great English versions of the N.T.—the A.V. of 1611 and the R.V. of 1881—are (1) differences in translation of the same Greek text and (2) differences in the text translated. It is with the latter that this brief Article is concerned. In the Rules originally laid down for the guidance of the Revisers it was stipulated, "That the Text to be adopted be that for which the evidence is decidedly preponderating; and that when the Text so adopted differs from that from which the Authorised Version was made, the alteration be indicated in the margin." This care for a time-honoured but uncritical text of the Greek Testament was further emphasised by the rule that every departure from it must be agreed to by a two-thirds majority. But even so it soon became evident that the most capacious margin would not suffice to advise the English reader of the changes found necessary: these were ultimately printed "in connexion with complete Greek texts of the N.T.," the margin of the English R.V. being reserved for cases of doubt, in which a reading not adopted in the text can claim more or less support from "ancient authorities." Further, the rule already quoted, while containing an implicit reference to a standard printed text (virtually that of Robert Stephens, 1550), requires that the "evidence" is to be followed when "decidedly preponderating." This was interpreted by the Revisers as "an instruction to follow the authority of documentary evidence without deference to any printed text of modern times, and therefore to employ the best resources of criticism for estimating the value of evidence." In view of this immense but inevitable extension of their proper task of "a revision of the Authorised Version," it is no wonder that they add (in the Preface to the R.V.), "Textual Criticism, as applied to the Greek N.T., forms a special study of much intricacy and difficulty, and even now leaves room for considerable variety of opinion among competent critics."

But the result of nearly thirty years' joint labour in this field by two members of the Company of Revisers was available to lighten the task, if not the responsibility. Each Reviser was furnished with advance sheets of the Greek Testament of Drs. Westcott and Hort, afterwards published, with Dr. Hort's elaborate Introduction, within a few months of the R.V. itself. The intrinsic merits of this critical text, explained and defended by its authors, so far prevailed that to a very large extent the R.V. is a translation of WH, though many of their more important variants from the traditional text appear only as alternative readings in the R.V. margin.

The fact, thus brought home to the reader of the English N.T., of divergencies in the underlying Greek text, suggests an inquiry into the history of the text. What are the documentary sources, and how may these be so compared that corrupt readings may be eliminated and the true text recovered? Only the briefest survey can be here attempted.

1. The Materials of Textual Criticism.

(*a*) *Greek Manuscripts.*—The primary evidence for the text of the N.T. writings is contained in the MSS. by which those writings were transmitted during the period between the Apostolic autographs and the first printed Greek Testament (1514: see below). These MSS. fall into two classes, according to the character of the handwriting. Prior to the ninth century they were written in capitals (Uncials or Majuscula); later, the running hand of commercial or ordinary correspondence was adopted for literary use (Cursives or Minuscula). The older, or Uncial MSS., are, for convenience, designated by the capital letters of the English, Greek, and Hebrew Alphabets; the later and more numerous Cursives by the Arabic numerals. Thus A is the Codex Alexandrinus (codex=MS.) of Cent. v., British Museum; B is the Codex Vaticanus, Cent. iv., Vatican Library; ℵ (Heb. Aleph) is the Codex Sinaiticus, Cent. iv., St. Petersburg; D (Gospels and Acts only) is the Codex Bezae, Cent. vi., Cambridge; D_2 (St. Paul's Epistles) is the Codex Claromontanus, Cent. vi., Paris, and so on. The Cursive MSS. of various parts of the N.T. are similarly known as 1, 2, 3, etc.

This system of notation for the Greek MSS. was, of necessity, gradually developed as fresh material was discovered and incorporated, and came to be in many respects inconvenient and anomalous. It has recently been revised by Dr. Gregory of Leipzig (1908) in consultation with N.T. scholars in all parts of the world, and may conveniently be studied in Professor Alexander Souter's edition of the Greek Testament (see below).

As the old system, thus revised, seems likely to be generally adopted, a brief reference will suffice to an entirely new notation devised by Professor H. von Soden (also given in Professor Souter's list of the Greek MSS.). Ignoring the distinction between Uncials and Cursives, he assigns to each MS. a number, which serves not only to identify it, but to indicate its approximate date and, in part, its contents, whether the whole N.T., the Gospels, the Epistles of St. Paul, the Acts and the Catholic Epistles, the Apocalypse, or various combinations of the books. And as the MSS. broadly fall into three classes according as they are MSS. of the whole N.T., of the Gospels, or of St. Paul's Epistles, he prefixes to each number the initial letter of the Greek word for Testament (δ), Gospel (ε), or Apostle (α). Thus, to instance the Uncials named above, A becomes δ 4, B—δ 1, ℵ—δ 2, D—δ 5, D_2—α 1026. For further details the student must be referred to recent works on Textual Criticism (especially by Kenyon, Souter, and Lake).

These MSS. of the Greek Testament are found to fall into a few well-defined groups, representing different lines of transmission of the text. There is a certain presumption in favour of the more ancient, but this is qualified by the fact that the earliest surviving MS. is not earlier than the fourth century, when the text had already suffered the corruptions incident to a long period of transmission.

(*b*) *Versions.*—The gap between the earliest MSS. and the autographs may be in some measure bridged by the *earlier* evidence of the ancient Versions of the N.T. For already in the second century the N.T. writings had been translated into Syriac (the vernacular of Palestine and adjacent regions), and into Latin for the Christians of Carthage and the West; a little later, Egypt had these Scriptures in her own dialects. The extant MSS. (of course themselves of later date) of these versions or portions of them enable us to reconstruct in a measure the Greek text of the second or third century on which they are based, and thus afford indirect evidence of considerably earlier date than the direct evidence contained in our earliest Greek MSS. In the larger variants the evidence of the Versions assumes great importance: they tell us decisively, for example, whether the current Greek texts of the time contained the last twelve verses of *St. Mark*, or *St. John* 7.53-8.11, or the baptismal formula of *Acts* 8.37. But in lesser variations a translation cannot always indicate with precision the underlying original. Moreover, the versions have, like the MSS. of the Greek itself, suffered corruption in the process of transmission: the true text of the version itself has to be recovered from evidence, often fragmentary and obscure, before the version can be used with confidence. The more important Versions available for Textual Criticism are the following:—

(1) *Latin.*—The *Old Latin* (the MSS. of which are indicated by small letters, a, b, c, etc.) and the extant MSS. of the *Vulgate* or Jerome's revision of the Old Latin, completed in 386.

(2) *Syriac.*—The great majority of Syriac MSS. of the N.T. contain a text known as the *Peshitto* (simple) Version, of which the *Harklean* is a later revision. But an earlier translation of the Gospels into Syriac survives in two MSS., one of fragments only, published in 1858 by Dr. Cureton (the *Curetonian Syriac*), and one, fairly complete, discovered by Mrs. Lewis in the monastery of St. Catherine on Mount Sinai in 1892 (the *Sinaitic Syriac*). Both these MSS. are of the fifth century. Whether the Syriac text underlying the gospel harmony of Tatian (the *Diatessaron*, made in the second century, extant only in Armenian, Arabic, and Latin translations) is directly related to the Old Syriac, either as using it or used by it, or whether it represents an independent translation from the Greek, is still matter of discussion.

(3) *Egyptian.*—The various dialects of Egypt are represented by MSS., many fragmentary only, in the *Bohairic* (sometimes called Coptic or Memphitic), current in Lower or Northern Egypt and the *Sahidic* (or Thebaic) of Upper Egypt. For a long time the Sahidic version was only known by fragments, but of late years materials have so accumulated as to enable the Rev. G. W. Horner to follow up his edition of the Bohairic N.T. (vols. 1 and 2, 1898; vols. 3 and 4, 1905) by one of the Sahidic (vols. 1–3 containing the Gospels, 1911). Still more recently (1912) there were discovered in Egypt, and acquired by Mr. J. Pierpont Morgan, complete MSS. in this dialect of St. Matthew, St. Mark, and St. John: of the Epistles of St. Paul, and of the Catholic Epistles (except St. James and St. Jude).

Later Versions are the *Armenian*, the *Ethiopic*, and the *Gothic*.

(c) *Patristic Citations.*—The writings of the Church Fathers of the second, third, and fourth centuries abound in quotations from the N.T. books. It is possible, therefore, to determine the type of Greek text current at the time and place of each, directly in the case of Greek Fathers, indirectly in the case of Fathers of the Latin or Syriac Church. The special contribution of this evidence to the *method* of Textual Criticism will be noted below. Meanwhile two obvious considerations point to caution in its use: (1) As MSS. of the N.T. were scarce, bulky, and wholly without guides to "chapter and verse," quotation was generally made from memory. (2) The MSS. of Patristic writings have, of course, been subject to the errors incident to transmission by successive copying. Especially in the case of Scripture quotations would a scribe be likely to alter an unfamiliar form to the text current where the copy was made.

2. The Methods of Textual Criticism.

(1) *Internal Evidence.*—Given two variant readings (*e.g. Lk.* 2.14, "peace on earth, among men goodwill," "peace on earth among men of goodwill," where the difference of a single letter in the Greek word for "goodwill" radically alters both the rhythm and the meaning of the angels' song), the short and easy method is to appeal to *intrinsic probability*. Which of the two, having regard to the sense and to the general usage of the author, do we think more likely to be original? If in making our choice we can further show how the alternative reading may have arisen through some observed tendency of the copyists to error, intentional or unintentional, our appeal to intrinsic probability is reinforced by *transcriptional probability*, and a fair measure of certainty may often be attained. The errors of the scribes have been noted and classified: rough generalisations upon the observed facts constitute such well-known *Canons of Criticism* as "The more difficult reading is to be preferred," or "The shorter reading is to be preferred."

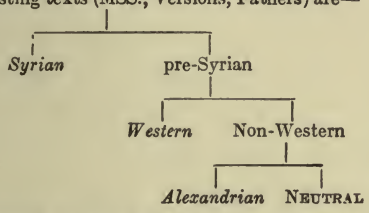
But such a method is too subjective to be reliable; it increases in difficulty when the variants are more than two, or are not sharply distinguished in point of intrinsic fitness. Moreover, each reading is attested by its own array of witnesses, and to choose on internal grounds alone would be to dismiss the witnesses unheard.

(2) *External Evidence.*—It is obvious that the witnesses to a reading (whether Greek MSS., Versions, or Patristic citations) must not be *counted*, but *weighed*. Mere *numbers* of attesting documents go for nothing; they may be only the numerous descendants of a corrupt parent-document. The *age* of a document does count for something, but for the reason noted above mere age is not decisive; and the oldest witnesses may and do disagree. The problem is to weigh the witnesses according to the *age and intrinsic goodness of the text which they contain*, a difficult and, indeed, impossible task, had we to deal with the multitude of witnesses singly. As a matter of fact, they are found to fall into a few well-defined groups, the members of each holding together, with more or less consistency, in support of the same variants. And since identity of readings means identity of origin, the existence of these groups points to different lines of transmission, deflecting, all but one, from the archetype. To determine these lines and to choose between them is to apply the *genealogical method*, and so to get surely upon the track of the true text. The classic exposition of this method is contained in Dr. Hort's Introduction already referred to; its results in the determination of the critical text of WH may be briefly summarised—

(i) The Received or Traditional Text, dominant in printed editions of the Greek Testament from 1514 to 1831, and even later—the only text issued by the British and Foreign Bible Society till 1904—has the support of the immense majority of Greek MSS. (the later uncials and the cursives). In estimating its claim to originality it is a vital question to ask, How early do its characteristic readings appear in Patristic citations? Dr. Hort's decisive answer—and this is the pivot of his whole argument—is, Not before the writings of Chrysostom and his contemporaries, in the second half of the fourth century. Earlier Fathers use other types of text, and the conclusion is reached, supported by other considerations, that the text which became dominant from 350 onwards is not original but secondary, arising probably from authoritative revision of the then current conflicting texts, carried out in some Greek-speaking centre of the Syrian Church (for the attesting Fathers are mainly of Antioch in Syria) between 250 and 350 A.D. This late or revised text is styled "*Syrian*" from its birthplace, and it follows that the documents attesting it are to be set aside in favour of those containing one or other of the "*pre-Syrian*" texts. If this argument is sound, the great mass of witnesses are at once put out of court, and the "received text" is hopelessly discredited.

(ii) Further, the "pre-Syrian" texts fall under two distinct types, one found in some bilingual MSS. (Greek and Latin), evidently made for the Church in the West, and also underlying other Latin Versions: hence called *Western*, although citations prove that the same type was early current in the East also. For reasons given, this "Western" text is also pronounced suspect, and the true text is to be sought in documents which are at once "pre-Syrian" and "non-Western." Some of these, again, agreeing with citations by Fathers of Alexandria, are thought to show traces of revision by the refined scholarship of the schools of Alexandria, and we are left finally dependent upon a small company of witnesses who have escaped corruption, whether Syrian, Western, or Alexandrian, and who therefore merit the term "*neutral*." These prove to be, in the main, our two oldest MSS., the Vatican and the Sinaitic (B and ℵ), supported by the Bohairic Version of Lower Egypt and by quotations in Origen. Virtually the text adopted by WH and, substantially, by the R.V., is that of ℵ B, or, if these differ, that of B, even when confronted by a host of contrary witnesses. In tabular form the classification and elimination of the evidence is as follows:—

Existing texts (MSS., Versions, Fathers) are—



It should be added that in its main features the theory and consequent text of WH have weathered the criticism of the thirty years since publication, with some reservation as to the claims of Western witnesses to be heard. At any rate, the power of the "received text" is finally broken, and a "critical text," not greatly differing from that of WH, is firmly established.

It should be added that von Soden, whose new notation for the MSS. has been already mentioned, has long been engaged upon a fresh investigation of the textual evidence, with results which partly confirm and partly diverge from those reached by WH. As worked out for the Gospels his theory is briefly as follows:—

The existing MSS. fall into three main groups, each, he believes, due to a recension or revision. To these he gives the symbols K, H, I, the initial letters of the *Greek* words for *common*, *Hesychius*, and *Jerusalem*. The K group roughly corresponds to the *Syrian* of WH: it is the "common" text of the great bulk of extant MSS., and (as suggested by WH) is to be connected with the name of Lucian of Antioch († 312), who is known to have carried out a critical revision of the text of the LXX.

Group H represents a revision of earlier texts current in Egypt, identified by von Soden with the revision of Hesychius of Alexandria, several times referred to by Jerome. This group is virtually the *Neutral* and *Alexandrian* of WH. Between these von Soden does not discriminate, and another important point of divergence from WH is that B and ℵ lose their *neutral* character and B its predominance; both are simply outstanding representatives of a revised, and therefore secondary, text.

Group I contains, in the main, the authorities designated by WH as *Western*. But instead of dismissing these witnesses as corrupt, von Soden extracts from them a common original I, which represents an even purer text than H; it is the text used by Eusebius of Cæsarea and Cyril of Jerusalem, and was probably published in Palestine.

Behind these three types of text—K, H, and I—there lies the common original from which they have severally diverged, designated by von Soden I—H—K. This can be reconstructed and traced back to Origen († 248). The crucial test remains of comparing this early text, so recovered, with that underlying the still earlier Old Syriac and Old Latin Versions, and with the quotations of the Early Fathers. The comparison reveals many variations, which, with their sinister influence on the I, H, and K types of text, von Soden attributes to Tatian in the compilation of the *Greek* text of his *Diatessaron*. If we can get rid of the variations introduced by him into the I—H—K text, we recover the Greek Gospels as they were read about the middle of the second century. The broad outlines of this new history of the text, its elaboration in infinite detail for the Gospels, and its application to the rest of the N.T., still await the searching scrutiny of scholarship.

3. Some Printed Editions of the Greek Testament.

The first *printed* G.T. (1514) was that contained in the great Complutensian Polyglot: in *publication* this was anticipated by the edition hastily prepared by Erasmus and issued in 1516. No ancient authorities were used, the text being in general that contained in MSS. from the tenth century and onward. Yet to this uncritical text subsequent editors adhered, even while accumulating variants from earlier authorities and, in their margins, adopting other readings. In large measure this permanence was secured through the successive editions of Robert Stephens, Beza, and the Elzevirs. Stephens' folio edition of 1550 became the standard text for England, those of the brothers Elzevir 1624 and 1633, based on Stephens and Beza (1565), the standard for the Continent. In the preface to the 1633 Elzevir the reader is assured that he now possesses "the text received by all": hence the unhappy phrase, "The Received Text" (*Textus Receptus*, conveniently referred to as TR). In the later editions of Walton (1657), John Mill (1707), Bengel (1734), and pre-eminently of Griesbach

(1774–1806), we have steady advance both in the gathering of fresh materials and in the development of critical principles. Not till 1831, however, was the inevitable step taken of ignoring the TR and relying directly and solely on ancient authority. This pioneer of modern critical editions was due to Karl Lachmann, and was followed by the Greek Testament of Tregelles (1857–1879) and by the successive editions of Tischendorf (1841–1872), whose final or eighth edition is still invaluable for its full digest of variant readings, with the attesting authorities. On a much smaller scale, but with many additions from more recent knowledge, is the edition of the Revisers' Greek Text by Professor Alexander Souter (Oxford, 1910). This small volume for the first time makes accessible to the ordinary student of the Greek Testament the actual evidence (MSS., Versions, and Fathers) for the more important variants. It is prefaced by a full list (with dates) of the authorities cited—Uncials and Cursives (according to Gregory's notation and that of von Soden), Versions, and Fathers. When the student has mastered the symbols employed to effect a miracle of condensation, he will find this edition invaluable. The Greek Testament and Introduction of Westcott and Hort (1881) have already been noticed: later workers in the same field are Bernhard Weiss and von Soden.

Convenient "resultant" Greek Texts (*i.e.* texts following the majority of selected critical editions) have been issued by Dr. Richard Weymouth and by Professor Nestle. The last named prepared for the Centenary of the British and Foreign Bible Society (1904) a critical text based on the agreement of two at least of three authorities, Tischendorf, WH, and Bernhard Weiss. The edition with "apparatus" gives readings from the TR and the Greek underlying the RV.

The story has been but briefly sketched. Its fuller details only deepen grateful sense of the quiet ways of God's providence in preserving through the centuries these records of Christ and His Apostles, in documents far more numerous than those extant of any other ancient book; and of the debt due to the persistent and often thankless toil of many workers which has secured for us the priceless heritage of our N.T. The variants are very numerous, far more than the 30,000 reckoned by Bentley (1720). But we may still say with him, "Even put them into the hands of a knave or a fool, and yet with the most sinistrous and absurd choice he shall not extinguish the light of any one chapter, nor so disguise Christianity but that every feature of it will still be the same"; or, with the late Bishop Westcott, "Like the spots upon the surface of the sun they neither mar the symmetry nor impair the glory of the great source of our Life and Light."

New Year.—The new moon of the seventh month (Tisri, or October) commenced the civil year, and was celebrated as the Feast of Trumpets, the Jewish "New Year's Day" (*Lev.* 23.23-25). It was "a solemn rest," in anticipation of the Day of Atonement nine days afterwards. The special New Year's service and offerings are described in *Num.* 29.1-6. [YEAR.]

Nezi'ah.—One of the Nethinim whose descendants returned from exile with Zerubbabel (*Ezra* 2.54; *Neh.* 7.56).

Ne'zib.—*Pillar*: now Beit Nusib. A town in the lowland of Judah, really off the plain (*Josh.* 15.43).

Nib'haz.—A deity of the Avvites, introduced by them into Samaria in the time of Shalmaneser (2 *K.* 17.31); otherwise unknown.

Nib'shan.—Town of southern Judah, probably near the Dead Sea (*Josh.* 15.62).

Nica'nor.—*Conqueror*: one of the "seven deacons" (*Acts* 6.5); otherwise unknown.

Nicode'mus.—A Pharisee, and a member of the Sanhedrin (*John* 3.1), who was at first a secret disciple of the Lord. Afterwards he defended Him against the chief priests and Pharisees (*John* 7.50, 51), and finally he avowed himself a believer, when he came with Joseph of Arimathea to pay the last duties to the body of Christ, which they took down from the cross, embalmed, and laid in the sepulchre (*John* 19.39, 40).

Nicola'itanes (R.V. **Nicolaitans**).—"Those that hold the doctrine of the Nicolaitanes" are reprobated in *Rev.* 2.6, 15 in close proximity with "those that hold the doctrine of Balaam." It is believed that the misdeeds of these sects were practically identical, and what the character of the latter was may be gathered from 2 *Pet.* 2.10-22 and *Jude* 4-19. They did not abstain from "meats offered to idols" and from "fornication" (*Acts* 15.20, 29). Those were allied evils, for idolatrous feasts were often the occasion of gross indecency. To hate such deeds was a sign of life in a Church that otherwise was weak and faithless (*Rev.* 2.6). To tolerate them was well-nigh to forfeit the glory of having been faithful under persecution (*Rev.* 2.14, 15).

Nicolas.—*Conqueror of the people*: a native of Antioch, one of the "seven deacons" (*Acts* 6.5). Some writers think that he fell away and was the leader of the Nicolaitans, but there is nothing but the similarity of the name to suggest this.

Nico'polis.—*City of victory*: a town where Paul intended to winter (*Tit.* 3.12). There was a city of the name in Thrace, in Cilicia, and in Epirus, and it is not certain which is referred to in the passage. The probability is that it was Nicopolis in Epirus, a city built by Augustus in memory of the battle of Actium, and on the ground which his army occupied before the engagement. It was conveniently situated for journeys in the eastern parts of Achaia and Macedonia, and also to the northwards.

Ni'ger.—*Black*: the surname of Simeon, a teacher and prophet in the Church at Antioch (*Acts* 13.1).

Night-hawk.—Probably intended in the A.V. and R.V. to mean the goat-sucker or night-jar. It is a bird forbidden as food in *Lev.* 11.16 and

Deut. 14.15. But the meaning of the Hebrew word is uncertain. It may be a kind of owl. There are five common sorts of owls in Palestine.

Night-monster.—[LILITH.]

Nile.—The word Nile nowhere occurs in Scripture, but the references to that river are many. The word rendered Sihor or Shihor in *Josh.* 13.3; 1 *Ch.* 13.5; *Isai.* 23.3; and *Jer.* 2.18 signifies the Nile. "The rivers of Ethiopia" (*Isai.* 18.1) mean the confluents or tributaries of the Nile. [EGYPT.]

Nim'rah.—Perhaps Tell Nimrin, on the east of Jordan nearly opposite Jericho (*Num.* 32.3); the same as Beth-nimrah, a fenced city of Gad in the valley on east of Jordan (*Josh.* 13.27).

Nim'rim.—A stream or brook within the country of Moab mentioned in the denunciations of Isaiah (*Isai.* 15.6) and Jeremiah (48.34); now Wady Numere at the south-east end of the Dead Sea.

Nim'rod.—Son of Cush, apparently the son of Ham, the son of Noah. It is thought that this Cush should be pronounced Cash, and represents, not the Cush of Ethiopia but the Kashite dynasty of Babylon. He is described as "a mighty hunter before the Lord" (*Gen.* 10.9). The title "hunter" may be understood literally of hunting wild beasts, or as indicating a leader of forays against the surrounding nations. Probably "before the Lord" had originally a theological reference, to the effect that the supreme Deity took interest in his prowess. Nimrod established an empire in Shinar (Babylonia), the chief towns being Babel, Erech, Accad, and Calneh, subsequently extending this empire northwards along the course of the Tigris over Assyria, where he founded a second group of capitals, Nineveh, Rehoboth, Calah, and Resen. The name of Nimrod occurs only once more in the O.T.: in *Mic.* 5.6 "the land of Asshur" (Assyria) and "the land of Nimrod" are placed in parallelism one to the other. The tradition of Nimrod is still strong among the modern Arabs, who ascribe to him all the great public works of antiquity. There is some reason for thinking that the word is a corrupt form of Merodach, but many think that the description suits the hero Gilgamesh, who was partly human and partly divine.

Nim'shi.—The grandfather of Jehu (1 *K.* 19.16; 2 *K.* 9.2, 14, 20; 2 *Ch.* 22.7).

Ni'neveh.—The capital of the Assyrian Empire built by Nimrod (*Gen.* 10.11). It is mentioned in the time of Hammurabi as a seat of the worship of Istar. In 2 *K.* 19.36 and *Isai.* 37.37 the city is first distinctly mentioned as the residence of the monarch of Assyria. Sennacherib rebuilt it, and was slain there when worshipping in the temple of Nisroch, his god. The library stored there by Assurbanipal has been the great source of our knowledge of Assyrian and Babylonian affairs. In the days of the prophet Jonah it was "a great city, an exceeding great city, of three days' journey" (*Jon.* 1.2, 3.3), perhaps in circuit. It is estimated that the population numbered 600,000 souls. We are not to imagine that all the space within its mighty walls was built upon; it contained great parks and extensive fields, and detached houses and buildings, like Babylon. The threatened overthrow of Nineveh within three days was, by the general repentance and humiliation of the inhabitants, from the highest to the lowest, suspended for nearly 200 years until "their iniquity came to the full"; and then the prophecy was literally accomplished by the combined Medes and Babylonians (606 B.C.). The Greek and Roman writers tell us that the last king, whom they call Sardanapalus, had been encouraged to hold out in consequence of an ancient prophecy that Nineveh should never be taken by assault till the river became its enemy; but a sudden inundation which threw down twenty stadia of the wall in length convinced him that the oracle was accomplished, and he thereupon destroyed himself, together with his treasures. The enemy, entering by the breach, sacked and razed the city. The prophet Nahum foretold the destruction of Nineveh: "The gates of the river shall be opened, and the palace shall be dissolved. Nineveh of old, like a pool of water, with an overflowing flood he will make an utter end of the place thereof" (*Neh.* 1.8, 9, 2.6). The historian Diodorus describes the facts by which the other predictions of the prophet were as literally fulfilled. He relates that the king of Assyria, elated with his victories, and ignorant of the revolt of the Bactrians, had appointed a time of festivity, and supplied his soldiers with abundance of wine. The commander of the invaders, informed of this state of things by deserters from the Assyrian army, as soon as possible led his men to the attack, defeated and routed the enemy. Thus the words of the prophet were verified: "While they be folden together as thorns, and while they are drunken as drunkards, they shall be devoured as stubble fully dry" (*Nah.* 1.10). The prophet promised much spoil to the enemy, "Take ye the spoil of silver, take the spoil of gold: for there is none end of the store, the glory of all pleasant furniture" (*Nah.* 2.9). And the historian affirms that many talents of gold and silver, preserved from the fire, were carried to Ecbatana. According to *Nah.* 3.15 the city was not only to be destroyed by an overwhelming flood, but the fire also was to devour it; and, as Diodorus relates, partly by water, partly by fire, it was destroyed. The utter and perpetual destruction and desolation of Nineveh were foretold: "The Lord will make an utter end of the place thereof. Affliction shall not rise up the second time. She is empty, void, and waste" (*Nah.* 1.8, 9, 2.10, 3.17-19). The most vivid picture of its ruined and deserted condition is that given by Zephaniah: "He will make Nineveh a desolation, and dry like a wilderness. And flocks shall lie down in the midst of her, all the beasts of the nations: both the cormorant and the

bittern shall lodge in the upper lintels of it; their voice shall sing in the windows; desolation shall be in the thresholds; for He shall uncover the cedar work. . . . How is she become a desolation, a place for beasts to lie down in! every one that passeth by her shall hiss, and wag his hand" (*Zeph.* 2.13-15). The canals which once fertilised the soil are now dry. Except when the earth is green after the periodical rains, the site of the city, as well as the surrounding country, is an arid yellow waste. Flocks of sheep and herds of camels may be seen seeking scanty pasture amongst the mounds. The croak of the cormorant and the bittern is heard from unwholesome swamp and reedy stream. In the deserted halls of her palaces the hyena, the wolf, the fox, and the jackal now lie down. [NAHUM, BOOK OF.]

Ni'nevites.—The inhabitants of Nineveh (*Lk.* 11.30).

Ni'san.—The first month of the sacred year (called Abib in the books of Moses), beginning with the new moon at the end of March, when the Babylonian year also began. It is the name of the Babylonian god of spring (*Neh.* 2.1; *Esth.* 3.7). [TIME, YEAR.]

Nis'roch.—The name of an idol of Nineveh, in whose temple Sennacherib was worshipping, when assassinated by his sons, Adrammelech and Sharezer (2 *K.* 19.37; *Isai.* 37.38). As no such name is mentioned in the cuneiform inscriptions, it is thought to be a corrupt form of Nusku, a god of the sun.

Nitre.—With the ancients nitre was carbonate of soda, a mineral alkali, found in a natural state in Egypt (*Prov.* 25.20; *Jer.* 2.22). In the former passage he that singeth songs to a heavy heart is compared to "vinegar upon nitre." Vinegar, or any acid, applied to nitre makes it emit a disagreeable odour, and destroys its qualities. The figure is meant to indicate strongly the incongruity and unsuitableness of the two things—singing songs to a heavy heart.

No, No-amon.—*City, City of Amon*: an Egyptian deity. Thebes, the chief city of Upper Egypt; the only one built on both sides of the Nile. It excelled all others in extent and in the magnificence of its temples. Thebes was sacked and destroyed by Assurbanipal in 664 B.C. (*Jer.* 46.25; *Ezek.* 30.14-16; *Nah.* 3.8). [NAHUM, BOOK OF.]

Noadi'ah. — *Meeting with Jehovah*: 1. A Levite who weighed the vessels of gold and silver belonging to the Temple which were brought back from Babylon by Ezra (*Ezra* 8.33). 2. A prophetess who tried to intimidate Nehemiah while rebuilding the wall of Jerusalem (*Neh.* 6.14).

Noah.—*Rest*: 1. The son of Lamech and grandson of Methuselah (*Gen.* 5.26-29). From his uprightness of character (*Gen.* 6.8, 9; *Ezek.* 14.14, 20) he found favour in the sight of God. When the wickedness of man led to the flood (*Gen.* 6.5-7), Noah was forewarned and directed to build an ark for the safety of himself and his house (*Gen.* 6.14-22). Noah, with his wife, sons, and daughters-in-law, entered the ark, which floated on the waters for 150 days before resting on Ararat (*Gen.* 7 and 8). On leaving the ark, Noah built an altar, offered sacrifice to God, was blessed by Him, and given an assurance that no flood would again cover the earth (*Gen.* 8.21–9.17). Thereafter Noah "began to be a husbandman, . . . planted a vineyard, . . . drank of the wine, and was drunken" (*Gen.* 9.20, 21). The conduct of Ham on this occasion contrasted unfavourably with that of Shem and Japheth; with the result that Ham was solemnly cursed, whilst his brothers were blessed (*Gen.* 9.22-27). The prophecy was amply fulfilled in the history of their descendants. Noah "lived after the flood three hundred and fifty years, . . . and he died" (*Gen.* 9.28, 29). The witness of Noah is referred to by our Lord (*Matt.* 24.37, 38; *Lk.* 17.26, 27), by St. Peter (1 *Pet.* 3.20; 2 *Pet.* 2.5), and in the Epistle to the Hebrews (11.7).

2. A daughter of Zelophehad of Manasseh (*Num.* 26.33, 27.1, 36.11; *Josh.* 17.3).

No-amon.—[No.]

Nob.—A city of the priests, whither David fled from Saul; in consequence whereof the inhabitants were massacred by order of Saul (1 *Sam.* 21.1, 22.9-19); a halting-place of the Assyrian army (*Isai.* 10.32). It was reoccupied after the return from Captivity (*Neh.* 11.32). [NEBO 4.]

No'bah.—Meaning unknown, perhaps *Barker*: 1. A Manassite warrior (*Num.* 32.42), who, during the conquest of the territory on the east of Jordan, captured the town of Kenath and the villages or hamlets dependent upon it, and gave them his own name. 2. A place mentioned in Gideon's pursuit of the Midianites (*Judg.* 8.11). Its connexion with 1 is only conjectural, as also its identification with Kanawat, south-east of the Lejah, about 20 miles north of Busrah.

Nobai.—[NEBAI.]

Nod. — *Wandering*: the country to which Cain fled after the murder of Abel (*Gen.* 4.16); quite unidentified.

No'dab.—The name of an Arab tribe mentioned only in 1 *Ch.* 5.19.

No'e (R.V. **Noah**). — The form used in *Matt.* 24.37, 38; *Lk.* 3.36, 17.26, 27 for NOAH.

No'gah.—*Shining*: a son born to David after he became king (1 *Ch.* 3.7, 14.6).

No'hah. — *Rest*: fourth son of Benjamin (1 *Ch.* 8.2).

Non (R.V. **Nun**).—The father of Joshua (1 *Ch.* 7.27). [NUN.]

Non-canonical Books, or Apocrypha.—1. *The word Apocrypha* means "hidden," and the term was, in all probability, originally applied by certain sects to books of their own which were kept for their own use. It thus meant "secret." Some writers, indeed, have suggested that the word was applied to those books which were placed in the cupboard, or chamber, in the synagogue, called "Genizа" ("hidden"). But

those were always canonical books, kept there because they were worn out or damaged, whereas the term Apocrypha is restricted to non-canonical books. A later application of the word, especially in its adjective "apocryphal," is to works of spurious authorship.

2. *The Apocrypha of the O.T.*—No part of this was ever in the Hebrew Canon, but all its books were more or less accepted by Greek-reading Jews of Alexandria and elsewhere, and a few are quoted in the Talmud. All but 2 Esdras, Ecclesiasticus, Judith, Tobit, 1 Maccabees were originally written in Greek. Its contents vary in different collections. As given in the Authorised and Revised Versions, they are: 1*st* (3*rd*) *Book of Esdras*, a history from the time of Josiah to that of Ezra, mostly taken from Chronicles, Ezra, Nehemiah; written perhaps in the first century B.C. 2*nd* (4*th*) *Book of Esdras*, visions and prophecies, especially apocalyptic, given to Esdras (Ezra); of about the end of the first century A.D. *Tobit*, legendary, interesting for its use of the old-time story of Ahikar; about the beginning of the second century B.C. *Judith*, a legendary account of the deliverance of the Jews from Holofernes, a Persian general, by the courage of the heroine; written about the middle of the second century B.C. *Esther*, additional chapters to the canonical work; perhaps of the second century B.C. *The Wisdom of Solomon*, something in the style of the Book of Proverbs, and valuable for its contrast of true wisdom with heathenism; between 50 B.C. and 10 A.D. *Ecclesiasticus*, or *The Wisdom of Jesus, Son of Sirach*, a collection of sensible and prudent sayings, in form much like the Book of Proverbs. It was written originally in Hebrew about 180–175 B.C. (most of the Hebrew having been discovered in 1896–1900), and translated into Greek soon after 132 B.C. [ECCLESIASTICUS.] *Baruch*, a pretended prophecy made by him in Babylon, with a *Letter to Baruch* by Jeremiah; probably of the second century B.C. *Additions to the History of Daniel*, namely, (*a*) The Song of the Three Children (Benedicite, with an introduction); (*b*) The Story of Susannah, portraying Daniel as the just judge; (*c*) Bel and the Dragon, in which Daniel shows up the folly of heathenism. There is little to determine the date of these additions. *The Prayer of Manasses*, king of Judah, in his captivity in Babylon; the date is unknown. *The First Book of the Maccabees*, giving a history of the Maccabean revolt, 167 B.C. onwards, written about 80 B.C. *The Second Book of the Maccabees*, similar matter, but more legendary and homiletic; somewhat later. There are also, but not in the English Versions, a so-called *Third Book of the Maccabees*, which is apparently a fictitious history of the period 217 B.C., dealing with the relation of the Egyptian king, Ptolemy IV., to the Jews of Palestine and Alexandria. Date uncertain, but before 70 A.D. A so-called *Fourth Book of the Maccabees*, which is a homiletic essay, by an Alexandrian Jew acquainted with Stoicism, on the matter contained in 2 *Macc.*; perhaps of the first century A.D. Although the Apocrypha was included in the Septuagint Version, yet there is no certain quotation made from it in the N.T. The Fathers, indeed, individually often quoted it as Scripture, but when pressed they distinguished it from the canonical books. Jerome in particular, in the end of the fourth century, made a very clear distinction. For in defending himself for limiting his Latin translation to the books of the Hebrew canon, he says: "Whatever book is beyond these must be reckoned among the Apocrypha." Augustine (354–430 A.D.), on the contrary, who knew no Hebrew, included the Apocrypha with the Canonical, as against heretical, books. Unfortunately, the views of the latter father prevailed, and the Apocrypha remained in the official "Vulgate" of the Roman Church. The Council of Trent, 1546, accepted "all the books . . . with equal feeling and reverence," and anathematised such persons as did not. The English Church at the Reformation, in its thirty-nine Articles (1563 and 1571), definitely followed Jerome, by rejecting the Apocrypha as Holy Scripture, valuing it only "for example of life and instruction of manners."

3. *The Pseudepigraphic Books.*—No article on the Apocrypha can wholly omit these, for every year their importance is being more understood. They are called Pseudepigraphic because they profess to have been written by Old Testament saints. They are largely Apocalyptic; and represent hopes and expectations which did much to mould early Christianity. Among them may be mentioned *The* (Ethiopian) *Book of Enoch*, which is quoted in *Jude* 14. It is of various dates, ranging through the last two centuries before the Christian era. *The* (Slavonic) *Secrets of Enoch*, by an orthodox Hellenistic Jew in the first half of the first century A.D. *The Book of Jubilees*, or the Little Genesis, dealing with the details of Genesis in a fanciful and legendary form, written by a Pharisee between 135 and 105 B.C. *The Testaments of the Twelve Patriarchs.* In these there is a high standard of ethical teaching. Its original Hebrew is thought to have been composed in 109–107 B.C., and the Greek translation, in which it has come down to us, before 50 A.D. *The Sibylline Oracles*, Books III.–V., poetical descriptions of the past and future condition of the Jews; the oldest portion is placed about 140 B.C.; part is as late as 80 A.D. *The Psalms of Solomon*, between 70 and 40 B.C. *The Odes of Solomon*, *c.* 100 A.D., are probably Christian. *The Syriac Apocalypse of Baruch* (2 *Baruch*), 60–100 A.D. *The Greek Apocalypse of Baruch* (3 *Baruch*), the second century A.D. *The Assumption of Moses*, 7–30 A.D. *The Ascension of Isaiah*, first to second century A.D. See further Charles, ***Apocrypha and Pseudepigrapha of the O.T.***, 1913.

4. *The N.T. Apocrypha.* — Under this name are sometimes collected various Christian writings of early date, which claim either to

give fresh information about our Lord and His Apostles, or fresh instruction about the nature of Christianity in the name of early Christians. Of the Apocryphal Gospels may be mentioned: *The Gospel according to the Hebrews* (fragments, second century), *the Gospel according to St. James*, dealing with the birth of Mary and of our Lord (second century), *the Acts of Pilate*; of the Acts, those of *Paul and Thecla* (second century) and of *Peter* (third century); of Epistles, that of *Barnabas* (end of first century); of Apocalypses, that of *Peter* (second century). Although occasionally a non-canonical book is found appended to a manuscript of the New Testament, this is so rare that we may say that virtually there has never been a serious question of including any of these books in the Canon.

Noph.—More accurately Moph, as, indeed, the Hebrew reads in *Hos.* 9.6. Same as MEMPHIS (*Isai.* 19.13; *Jer.* 2.16, 44.1, 46.14, 19; *Ezek.* 30.13, 16). The reference in *Hos.* 9.6 ("Memphis shall bury them") is to the great Necropolis of the city; for its burial-ground, stretching for 20 miles along the edge of the Libyan desert, greatly exceeds that of any other Egyptian town. [NAHUM, BOOK OF.]

No'phah.—A town of Moab (*Num.* 21.30).

Nose-jewel.—This ornament was one of the presents which the servant of Abraham gave to Rebecca, in the name of his master: "I put," said he, "the ear-ring upon her face," or, better (R.V.), "I put the ring upon her nose" (*Gen.* 24.47). It is the custom in many parts of the East even in the present day for women to wear rings in their noses, usually in the right nostril, which is bored low down in the middle. These rings are of gold, and have commonly two pearls and one ruby between them, placed in the ring.

Numbers, Book of.—For the critical questions affecting this book, see PENTATEUCH. The title of the book is derived from the *two numberings* of Israel: the former in the second year of their journey (1–4), the latter on the borders of Canaan, thirty-eight years afterwards (26). The *contents*, in addition to these subjects, include the record of various laws and observances (5–10.10), as well as several striking incidents, such as the appointment of seventy elders (11); and the expedition of the Spies and its consequences (13, 14). The journey is now prolonged. There follows the rebellion of Korah, with subsequent enactments respecting the priesthood (16–19). The end of the march through the wilderness is then recorded, with the incidents of the Smitten Rock and the Brazen Serpent, and the visit and prophecies of Balaam (20–24). The murmurings and punishments of the people occupy a large part of the book, which concludes with the conquest of Midian (31), the partition of the territory east of Jordan (32), a recapitulation of the stations in the wilderness (33), a statement of the boundaries of the Promised Land (34), and enactments in regard to the Cities of Refuge (35) and to the marriage of heiresses (36).

Numbers, apart from its historical importance, is peculiarly valuable for its presentation of the care of Jehovah for His people, His justice, and His mercy. The character of Moses is also strikingly set forth alike in regard to its weakness and its strength. The N.T. *references* to personages and incidents in Numbers include: The Nazirites (*Num.* 6; *Lk.* 1.15; *Acts* 18.18, 21.26); the Passover (*Num.* 9; *John* 19.36; 1 *Cor.* 5.7); the Manna (*Num.* 11.4-9; *John* 6.31-35, 41-58; *Rev.* 2.17); the faithfulness of Moses (*Num.* 12.7; *Heb.* 3.5, 6); the slain in the Wilderness (*Num.* 14.16; 1 *Cor.* 10.5; *Heb.* 3.8; *Jude* 5); the sin of Korah (*Num.* 16; *Jude* 11); Aaron's rod (*Num.* 17.8; *Heb.* 9.4); the ordinance of the red heifer (*Num.* 19; *Heb.* 9.13); Balaam (*Num.* 22.5, 31.16; 2 *Pet.* 2.15; *Jude* 11; *Rev.* 2.14); lign-aloes (*Num.* 24.6). The comparison "to sheep having no shepherd" occurs first in *Num.* 27.17. Compare 1 *K.* 22.17; 2 *Ch.* 18.16; *Ezek.* 34.5; *Zech.* 10.2; and in the N.T. *Matt.* 9.36; *Mk.* 6.34.

Nun.—*Continuation of posterity*: the father of Joshua (*Ex.* 33.11), descended from Ephraim (1 *Ch.* 7.27), the son of Joseph.

Nurse.—The nurse in an Eastern family is always an important personage, considered as a sort of second parent, whether she has been foster-mother or otherwise. She always accompanies the bride to her husband's house—"and they sent away Rebekah and her nurse" (*Gen.* 24.59). See also *Gen.* 35.8; *Num.* 11.12; *Ruth* 4.16; 2 *Sam.* 4.4; 2 *K.* 11.2; *Isai.* 49.23.

Nuts.—The nuts which formed part of the present forwarded to his unknown son by Jacob (*Gen.* 43.11) were the nuts of the pistachio tree which is indigenous to Palestine and Syria, where it is still extensively cultivated for the sake of its nuts, which are exported from Aleppo and the ports of the Levant. The oily almond-like kernels are eaten as a dessert, and made into a sweetmeat. The nuts were highly valued by the ancients, both for food and as a stomachic; and also as an antidote to the bite of serpents. In "the garden of nuts" (*Cant.* 6.11) the reference is to the familiar walnuts. At the present time the walnut is cultivated in all the glens and lower slopes of Lebanon and Hermon, and in some parts of Galilee.

Nym'phas, or, Nympha.—A rich and earnest Christian in Laodicea, whose house was used as a place of assembly for Christians (*Col.* 4.15). It is doubtful whether Nymphas (a man) or Nympha (a lady) is the right form, probably the latter.

O

Oak.—There are no fewer than nine species of oak in Syria, besides almost as many varieties. When the land was colonised by Canaanite tribes, Western Palestine was probably as rich in oak forests as Eastern Palestine is still. Some oaks are evergreen, and others deciduous, shedding their foliage in the autumn. This is an obvious distinction such as would be noticed even in an unscientific age. That such was the case with the ancient Hebrews we learn from two passages in Isaiah—"Ye shall be as an oak (R.V. marg., terebinth) whose leaf fadeth" (*Isai.* 1.30) and "As a teil tree, and as an oak, whose substance is in them, when they cast their leaves" (*Isai.* 6.13; but see R.V. and marg.). The evergreen oak is represented in Palestine chiefly by the prickly evergreen or Kermes oak, specimens of which are to be found with a girth of from twenty-two to thirty-seven feet. Another abundant species is the Valonia or prickly-cupped deciduous oak, of the Levant, where its acorns are used in tanning, but the Arabs eat them for food. The oak was used as a symbol of strength: "He was strong as the oaks" (*Amos* 2.9). Idols were sometimes made of oak (*Isai.* 44.14, 15), and the oars for the Syrian galleys (*Ezek.* 27.6). It should be noted that in nine passages, for a Hebrew word rendered "plain" in A.V. the R.V. has "oak," marg. "terebinth" (*Gen.* 12.6, 13.18, 14.13, 18.1; *Deut.* 11.30; *Judg.* 4.11, 9.6, 37; 1 *Sam.* 10.3). See also R.V. of *Josh.* 19.33; *Isai.* 57.5.

Oath.—The use of oaths in solemn agreements and associations is frequent. In the O.T. this use was recognised by the Law (*Ex.* 20.7; *Lev.* 19.12); appears in promises of God Himself (*Gen.* 26.3); is used in agreements between king and subject (1 *K.* 2.43), patriarch and people (*Gen.* 50.25), master and servant (*Gen.* 24.2-9), people and people (*Josh.* 9.20), one individual and another (*Ruth* 1.17); and is employed in promises to God (*Gen.* 14.22, 23). Many forms of oath are found, "God do so to me and more also," with its variants, being the most frequent (1 *Sam.* 3.17; 1 *K.* 2.23). One manner of taking an oath is described in *Gen.* 24.2-9. The more usual method was by raising the right hand to heaven (*Gen.* 14.22; and cf. *Ps.* 106.26). In the N.T. our Lord's words in *Matt.* 5.33-37 are directed not against judicial oaths, but against the careless and profane use of an oath in ordinary transactions (see also *Matt.* 23.16-22; *Jas.* 5.12). He Himself, when questioned, answered on oath (*Matt.* 26.63, 64: *Mk.* 14.62). Expressions in the nature of oaths are found in St. Paul's Epistles (*Rom.* 1.9; 1 *Cor.* 15.31; 2 *Cor.* 1.18; *Gal.* 1.20).

Obadiah.—*Servant of Jehovah*: 1. A descendant of Zerubbabel. His sons are mentioned in 1 *Ch.* 3.21. 2. A descendant of Issachar and a leading man of his tribe (1 *Ch.* 7.3). 3. A descendant of King Saul (1 *Ch.* 8.38, 9.44). 4. A member of the Temple choir in the time of Nehemiah (1 *Ch.* 9.16; *Neh.* 12.25). In *Neh.* 11.17 his name is given as Abda. 5. A Gadite warrior who joined David at Ziklag (1 *Ch.* 12.9). 6. One of the princes of Judah in the reign of Jehoshaphat who were sent by the king to teach in the cities of Judah (2 *Ch.* 17.7). 7. One who returned from Babylon with Ezra (*Ezra* 8.9). 8. A priest, or family of priests, who sealed the covenant with Nehemiah (*Neh.* 10.5). 9. An officer of high rank in the court of Ahab. He was a secret worshipper of Jehovah, and concealed a hundred of the prophets from the persecution of Jezebel. Elijah encountered him and insisted—in spite of the timidity of Obadiah—that he (Obadiah) should bring the prophet into the presence of Ahab (1 *K.* 18.3-16). He has been identified by some with Obadiah the prophet. 10. The father of Ishmaiah (1 *Ch.* 27.19). 11. An overseer of workmen at the restoration of the Temple (2 *Ch.* 34.12).

12. Obadiah, the prophet, and author of the book bearing his name. Nothing is known as to his history. In the time of Jerome his identification with the servant of Ahab or the "third captain of fifty" (2 *K.* 1.13) was current. The Talmud notices a statement that Obadiah was a proselyte from Edom.

Obadiah, Book of.—The *date* of the prophecy contained in this book must depend very largely upon the identification of the capture of Jerusalem referred to in ver. 11. The circumstances point to this being the capture by the Chaldeans under Nebuchadnezzar. The Edomites, against whom the prophecy is directed, were ancient enemies of Israel (*Num.* 20.14-21), and, though conquered, had regained something of their old power (2 *K.* 16.6, R.V.). Apparently they joined Nebuchadnezzar in humbling their old adversaries. Obadiah denounces Edom for this offence, probably about the years 588–6 B.C. His predictions as to Edom were completely fulfilled. The *contents* of his book may be summarised thus:—

Israel had no greater enemy than the Edomites. They were proud of their wisdom (ver. 8), and of their rocky and impregnable position (ver. 3). The prophet foretells the uncovering of their treasures, and rebukes their heartless treatment of the Jews, their kinsmen, in rejoicing over their calamities and encouraging Nebuchadnezzar utterly to exterminate them (*Ps.* 137.7); for all which an early day of retribution was to come: "As thou hast done, it shall be done unto thee" (ver. 15). But the chosen race themselves had just been carried into captivity; the holy land was deserted, and the chastisement denounced against the Edomites might therefore appear not to differ from that which had already been inflicted upon the seed of Jacob. The prophet therefore goes on to declare that Edom should be as though it had never been, and

should be swallowed up for ever (ver. 18) (a prophecy which has been remarkably fulfilled); while Israel should rise again from her present fall; should repossess, not only her own land, but also Philistia and Edom; and finally rejoice in the holy reign of the promised Messiah. With the prophecy of Obadiah compare the words of *Ezek.* 35; *Joel* 3.19, 20; *Amos* 1.11, 12, 9.11-15; and, more especially, *Jer.* 49.7-22. There are no N.T. references to this short prophecy.

O'bal.—*Bare*: the founder of an Arab tribe (*Gen.* 10.28). In 1 *Ch.* 1.22 the name is written Ebal.

O'bed.—*Servant*: 1. The son of Boaz and Ruth the Moabitess, father of Jesse, grandfather of King David, and an ancestor of our Lord (*Ruth* 4.17, 21, 22; 1 *Ch.* 2.12; *Matt.* 1.5; *Lk.* 3.32). 2. The grandson of Zabad, one of David's chief warriors (1 *Ch.* 2.37, 38). 3. One of David's mighty men (1 *Ch.* 11.47). 4. A gatekeeper of the Temple (1 *Ch.* 26.7). 5. The father of Azariah (2 *Ch.* 23.1).

O'bed-e'dom.—*Servant of Edom*: 1. The ark, when being conducted from the house of Abinadab in Gibeah to the city of David, was carried aside to the house of Obed-edom, a Gittite, where it continued three months, bringing blessing upon the whole household (2 *Sam.* 6.10-11; 1 *Ch.* 13.13-14). 2. Obed-edom the Levite, son of Jeduthun (1 *Ch.* 16.38), a doorkeeper for the ark. The family continued to be keepers of the vessels of the Temple in the reign of Amaziah (1 *Ch.* 15.18, 21, 24, 16.5, 26.4, 8, 15; 2 *Ch.* 25.24). Possibly the two are identical.

Obeisance.—[SALUTATIONS.]

Obelisk.—[ON 2, PILLAR.]

O'bil.—*Camel-driver*: an Ishmaelite camel-driver in the days of David (1 *Ch.* 27.30).

Oblation.—[SACRIFICE.]

O'both.—An encampment of the Israelites, east of Moab, during the journey through the wilderness (*Num.* 21.10, 33.43).

Occupy.—In *Ezek.* 27 and *Lk.* 19.13 this means *trade with*.

Occurrent.—In 1 *K.* 5.4 the old form of our modern "occurrence."

Oc'ran (R.V. Ochran).—The father of Pagiel (*Num.* 1.13, 2.27, 7.72, 77, 10.26).

O'ded.—*Restorer*: 1. The father of the prophet Azariah (2 *Ch.* 15.1). In ver. 8 there is evidence that the text should read "the prophecy of Azariah the prophet, the son of Oded." 2. A prophet of Jehovah in Samaria, at the time of Pekah's invasion of Judah. He persuaded Pekah to restore the 200,000 captives he had taken (2 *Ch.* 28.9).

Offence, Offend.—These words often mean "a stumbling-block," or "cause to stumble." So *Matt.* 16.23, 18.6.

Offerings.—[SACRIFICE.]

Officer.—Several Hebrew words are in the O.T. rendered into English as "officer." In some cases there is implied a personage employed about the court (*Gen.* 37.36; 1 *K.* 22.9; 2 *Ch.* 18.8); or persons with the oversight of others (*Ex.* 5.6; *Deut.* 1.15); or, generally, persons doing the king's business (*Esth.* 9.3, R.V.). In the N.T. the word in *Lk.* 12.58 is rendered in the R.V. marg. as "exactor," *i.e.* the person securing payment of the fine imposed. The more usual N.T. word (*Matt.* 5.25, and frequently in *John*) suggests an officer corresponding to a beadle or bailiff.

Og.—An Amoritish king of Bashan, a man of gigantic stature, whose rule extended over sixty cities (*Josh.* 13.12). He, his children, and his people were exterminated at the battle of Edrei, and the territory was assigned to the Reubenites, Gadites, and half the tribe of Manasseh (*Num.* 32.33; *Deut.* 1.4, 3.1-13, 4.47, 31.4; *Josh.* 2.10, 9.10, 13.12, 30). This victory lingered long in the national memory (*Ps.* 135.11, 136.20). Og's "bedstead of iron," treasured in Rabbah of the children of Ammon (*Deut.* 3.11), was, more probably, a sarcophagus of black basalt. [BASHAN.]

O'had.—One of the six sons of Simeon (*Gen.* 46.10; *Ex.* 6.15).

O'hel.—*Tent*: a son of Zerubbabel (1 *Ch.* 3.20).

Oho'lah, Oholibah.—[AHOLAH, AHOLIBAH.]

Oho'liab.—[AHOLIAB.]

Oholiba'mah.—[AHOLIBAMAH.]

Oil.—The principal source of oil among the Jews was the olive-berry. Trade in oil was carried on with the Tyrians, by whom it was probably often re-exported to Egypt, whose olives do not, for the most part, produce good oil. Oil to the amount of 20,000 baths (2 *Ch.* 2.10) or 20 measures (1 *K.* 5.11) was among the supplies furnished by Solomon to Hiram. Direct trade in oil was also carried on between Egypt and Palestine (1 *K.* 5.11; 2 *Ch.* 2.10, 15; *Ezra* 3.7; *Isai.* 30.6, 57.9; *Ezek.* 27.17; *Hos.* 12.1). The "meat-offerings" prescribed by the Law were frequently mixed with oil (*Lev.* 2.4, 7, 15, 8.26, 31; *Num.* 7.19; *Deut.* 12.17, 32.13; 1 *K.* 17.12, 15; 1 *Ch.* 12.40; *Ezek.* 16.13, 19). Oil was included among the first-fruit offerings (*Ex.* 22.29, 23.16; *Num.* 18.12; *Deut.* 18.4; 2 *Ch.* 31.5). Tithes of oil were required (*Deut.* 12.17; 2 *Ch.* 31.5; *Neh.* 10.37, 39, 13.12; *Ezek.* 45.14). The oil for "the light" was expressly ordered to be olive-oil, beaten, *i.e.* made from olives bruised in a mortar (*Ex.* 25.6, 27.20, 21, 35.8; *Lev.* 24.2; 1 *Sam.* 3.3; 2 *Ch.* 13.11; *Zech.* 4.3, 12). Oil was used at the consecration of priests (*Ex.* 29.2, 23; *Lev.* 6.15, 21), the daily sacrifice (*Ex.* 29.40), the leper's purification (*Lev.* 14.10-18, 21, 24, 28), and the completion of the Nazirite's vow (*Num.* 6.15). Certain offerings were to be devoid of oil, as, for example, the sin-offering (*Lev.* 5.11) and the offering of jealousy (*Num.* 5.15). Oil was used by the Jews for anointing the body, after a bath, for example, or before a festive occasion. In time of mourning or calamity they abstained from the use of oil. At Egyptian entertainments it was usual for a servant to anoint the head of each guest, as he took his seat (*Deut.* 28.40; *Ruth* 3.3;

2 *Sam.* 12.20, 14.2; *Ps.* 23.5, 92.10, 104.15; *Isai.* 61.3; *Dan.* 10.3; *Amos* 6.6; *Mic.* 6.15; *Lk.* 7.46). Oil, applied externally or internally, was used as a medicine (*Isai.* 1.6, R.V.; *Mk.* 6.13; *Lk.* 10.34; *Jas.* 5.14). Oil was used in general for lamps; it is used in Egypt with cotton wicks twisted round a piece of straw, the receptacle being a glass vessel into which water is first poured (*Matt.* 25.1-8; *Lk.* 12.35). Oil indicated gladness, the absence of oil sorrow or humiliation (*Isai.* 61.3; *Joel* 2.19; *Rev.* 6.6). Oil is often used as symbolical of nourishment and comfort (*Deut.* 32.13, 33.24; *Job* 29.6; *Ps.* 45.7, 109.18; *Isai.* 61.3). [ANOINT, OLIVE.]

Oil Tree.—The oil tree mentioned in *Isai.* 41.19 is the oleaster, sometimes erroneously termed the "wild olive." It yields an inferior kind of oil, used as a medicament, though unfit for food. The oleaster is a small tree common in all parts of Palestine except the Jordan valley. The wood is hard and fine-grained, and hence was very suitable for carving into the symbolic figures of cherubim in Solomon's temple (1 *K.* 6.23, where the translation "olive tree" should be "oleaster"). The leaves are small and narrow, and the flowers inconspicuous; yet the oleaster is a graceful shrub. The same Hebrew word occurs in *Neh.* 8.15 (A.V. "pine branches," R.V. "branches of wild olive"). [OLIVE.]

Ointment.—In *Ex.* 30.25, for "an oil of holy ointment," the R.V. has "an holy anointing oil." In *Isai.* 1.6 for "ointment" R.V. reads "oil." The ointment with which our Lord was anointed (*Matt.* 26.7; *John* 12.3) was spikenard. [ANOINT, OIL. SPIKENARD.]

Old Testament, The.—I. *The Title.*—It is difficult to decide whether "Covenant" or "Testament" represents the more accurately the word *diathēkē* in the phrase *hē kainē diathēkē* ("the new diathēkē") in *Lk.* 22.20; 1 *Cor.* 11.25 (compare *Heb.* 9.15 and elsewhere). The facts appear to be that the Hebrew word *berith* means properly a covenant, an agreement, whether between man and man (*Gen.* 31.44), or between God and man (*Gen.* 15.18; *Ex.* 19.5; *Jer.* 31.31). It was, however, evident that a covenant on God's side implied much condescension and grace on His part, and very little more than mere acceptance on the part of man. Hence the Alexandrian translators of the O.T. into Greek, with a reverence for God which is seen frequently in their version, shrank from using the usual Greek word for a covenant or agreement, *synthēkē*, and used instead the similar word *diathēkē*, which was commonly used of a disposition of property, to take effect either during the lifetime of the disposer (in which case it would correspond to our deed of gift), or at his death (in which case it would correspond to our will or testament). Hence, while we perforce use the term *The Old Testament*, we must not limit it to our ordinary meaning of the word testament, but must include in it also that of free disposal by the supreme Lord, as well as covenant or agreement. The phrase implies that there has been a change in the manner in which God deals with us, according to His promise in *Jer.* 31.31, and the use of testament rather than covenant represents the consciousness of the Christian Church that this change is in the direction of greater grace on God's part, and a recognition on man's of his inability to do more than receive it. No doubt also the Roman custom of making "testaments" dependent only on the death of the "testator" (*Heb.* 9.16) has strengthened the use of the term by believers, who know that they owe everything to Christ's death.

II. When we turn to the O.T. itself we observe that its English form answers to the *contents* of the Hebrew original, and, generally speaking, to the *order* of the Septuagint Greek translation. For our English Bible carefully separates from the canonical books, which alone we usually call the O.T., "the other books," which we usually call the Apocrypha. The Septuagint made no such distinction. [NON-CANONICAL BOOKS.] The Hebrew order, however, is different from our own. It is in three collections, first the *Law*, *i.e.* the Pentateuch; secondly the *Former and Latter Prophets*, including in the former the Books of Joshua, Judges, 1 and 2 Samuel, and 1 and 2 Kings, and in the latter the Greater Prophets Isaiah, Jeremiah and Ezekiel, and the Book of the Twelve, *i.e.* the Minor Prophets; thirdly, the *Writings*, viz. the three Poetical Books (Psalms, Proverbs, Job), the Five Rolls (Song of Songs, Ruth, Lamentations, Ecclesiastes, Esther); Daniel, Ezra, Nehemiah, and 1 and 2 Chronicles. The basis upon which this arrangement rests appears to be the order in which the several books were received into the Canon of Scripture. [CANON.]

It is more important to call attention to the fact that the present text of the Hebrew Bible, from which our English version was translated, is that accepted by the Massoretic writers (as they are called) of the ninth and tenth centuries A.D. These were Jewish scholars who busied themselves with the exact letters and vowel-points of the Bible, fixing these as closely as they could by the tradition (Massora) that had come down to them. By a comparison of other and earlier evidence (such as the Talmud of the fifth or sixth centuries, Jerome's Vulgate of about 390 A.D., the Mishna in the third century, and quotations in the Fathers and in the N.T. and even in Josephus and Philo), we are able to see that the text of the O.T. fixed by the Massoretes was practically identical with that current in the beginning of the first century of our era. From that time at least the Jews appear to have guarded it with scrupulous fidelity. But earlier evidence tends to show the contrary. Some of the divergences of the Septuagint from the Massoretic Text must be due to mutilations, copyists' mistakes, and even different readings in the Hebrew manuscripts used by the translators. The Nash Papyrus of the Ten Commandments, though

dating perhaps from the second century A.D., differs in details from the ordinary text. Hence we cannot affirm that until the first century or so the Jews took any special trouble to copy their manuscripts with scrupulous accuracy. No doubt they took ordinary care, but no more. Later Jews, especially after the time of R. Akiba (132 A.D.), drew lessons from every single letter. Earlier Jews had not attained to such a pitch of superstition, and guarded the books more than the letters. When we add to this the facts that our existing Hebrew manuscripts are very late (the earliest was "probably written about 820–55," see Ginsburg's *Introduction to the Hebrew Bible*, p. 469), and that the earliest translation (the Septuagint, which see) is often very vague and uncertain, and that we have practically no quotations earlier than the first century A.D., we can understand that there is much more scope for scholarly conjecture and emendation of the text of the O.T. than there is in that of the N.T.

III. *The Present Value of the O.T.*—For the value and the specific teaching of the separate books of the O.T. we must refer the reader to the articles dealing with each book. Here it must be sufficient to speak of the O.T. as a whole.

1. There are certain general principles which must be borne in mind by every reader of it. (i.) It does not stand on an equality with the N.T. as regards either doctrine or morality. For want of remembering this not a few persons have derived from it grievous heretical teaching, and infidels have drawn weapons from it, thinking thereby to attack Christianity. But the writer of the Epistle to the Hebrews expressly says (1.1, R.V.) that it was "by divers portions and in divers manners" that God spoke to the fathers by the prophets, that (to put the phrase into modern language) His revelation of Himself was but fragmentary, as well as given under many provisional modes; His full and final revelation was given only in the Lord Jesus. Hence the statements of the O.T. have only relative value, compared with the great truths contained in the N.T. The highest standard of truth and ethics is given in the N.T. alone; the final court of appeal is there.

(ii.) Closely akin to this is the fact that the O.T. describes the actions and words of persons who were in a different plane of culture from our own. It is difficult for a prosaic Englishman to enter into the poetic temperament of an Oriental who is accustomed to parable and hyperbole in everyday speech. The reader of the Bible, especially of the O.T., must remember that sayings which we should naturally understand literally would to him at once suggest parable and allegory; also, on the other hand, that prudery is unknown in the East, and that Orientals feel no shame in speaking of many things as to which we in the West, and in the twentieth century, keep silence.

(iii.) We must remember that the O.T. is essentially a record of how God prepared a nation to be the recipient of the full revelation of Himself. His method was not one which we should ourselves have devised, and perhaps we are only beginning to understand much of what that method was. For He seems not only to have trained the nation of Israel, but also to have prepared the surroundings, the *milieu*, in which Israel was to be trained. He did not, unless all modern investigation (whether by spade work or literary work) is to be thrown aside, take a nation from its beginning, uninfluenced by earlier nations, and keep it so apart that it drew nothing from nations around. Rather He took a nation which had imbibed from its earliest infancy spiritual nourishment from others (Abraham and his immediate descendants must have been steeped in Babylonian and Arabian lore), and as it grew gave it leaders learned in the wisdom of other countries. Moses was learned as an Egyptian, and also, as trained in the court, can hardly have been ignorant of Babylonian cuneiform. When the Israelites settled in Palestine, they came, for good or evil, into touch with Canaanite culture, which appears to have been high. To David, and still more to Solomon, came the influence of Tyre and other nations, while Assyria, and, later, Babylonia and Persia, brought much more than mere military and political power to bear on the men of Israel of succeeding ages. In one sense, indeed, Israel lived alone, for it refused to acknowledge the false gods of the nations round; but in another, lying as it did on the high road between Babylon and Egypt, and bordering on Moab and Edom and the desert tribes, it was in a condition to assimilate what was good in their learning.

God, Who had worked among the heathen, for the Life was ever the Light of men (*John* 1.4), prepared His special people not only by separating them, so that they grew up in mental and spiritual vigour, but also by incorporating among them from time to time such Gentile teaching as enabled them to make fuller progress in the knowledge of Him. Israel, and Israel alone, was able to assimilate all this; Israel, and Israel alone, became increasingly fitted to be the recipient of the Incarnation.

2. The O.T. is evidently intended to be of spiritual help to ourselves. (i.) It is for the most part history, in which principles are illustrated. No single person, for example, is depicted as faultless, but, however good and great he is, when he sins, his sin bears the fruit of sin, and punishment follows in some form. On the other hand, it is easy to trace out in every instance the effect of good actions, and, in particular, good motives, upon the destiny of individuals and peoples. Naturally the reader will make a great mistake in his perception of these principles, and his perception of their results, if he judges the actions and words of the various persons by one and the same standard. He must allow for the public opinion

of the time of a Jael or a Jephthah, or even of an Elijah and a Jehu; he must endeavour to appreciate the sense of tribal and family unity which involved all the members in the sin and the punishment; he must understand the fury of the oppressed against the oppressor, though as a follower of Christ he himself has learned higher methods of prayer than Imprecatory Psalms.

(ii.) But the Christian reader of the O.T. will gain more than a clearer insight into eternal principles, and illustrations of their application. He will find much direct spiritual help. The lives of the saints recorded there—for saints many of them were, in spite of their comparative ignorance of the higher revelation of God's will—will yield him encouragement, and will bring him to his knees in humility and shame that with his greater advantages he comes so far short of them. He will glory in the Hope of social perfection set before him in the Latter Prophets, a Hope which has been fulfilled but partially as yet in the coming of Messiah—for the work of Messiah has been only begun. Above all, he will try to enter into the spirit of the Psalms, written as these were by men who evidently had very close communion with God, and had made great progress in spiritual life. No devout Christian man can safely neglect prayerful study of the O.T., however much he reads the N.T.

Olive.—The olive tree is first named in *Gen.* 8.11, Noah's dove returning with an olive leaf. The tree was a conspicuous feature of the Holy Land when the Israelites took possession (*Deut.* 6.11); and is associated with the vine as a source of profit (1 *Sam.* 8.14; 2 *K.* 5.26). The fruit was gathered by beating or shaking the tree (*Deut.* 24.20), provision being made as to gleaners (*Ex.* 23.11). The oil was extracted by beating, pressing, or treading the fruit (*Ex.*27.20; *Joel* 2.24; *Mic.* 6.15). The use of the olive-wood is referred to in 1 *K.* 6.23; it is still employed in Palestine for cabinet-work. So familiar an object was naturally used symbolically. A righteous man is compared to the olive on account of its freshness of appearance and its fruitfulness (*Ps.* 52.8; *Hos.* 14.6), and his children are described as olive branches (*Ps.* 128.3). Eliphaz says of the wicked, "He shall cast off his flower as the olive" (*Job* 15.33), referring to the profusion with which the blossoms sometimes fall from the tree. The fruit of the olive in its wild state is small and worthless; it is made plentiful and valuable by the grafting in of scions from a good stock. Paul uses this fact with striking force in showing the obligations of the Gentiles to the true Israel (*Rom.* 11.17); it is contrary to nature, he says, to graft a wild scion upon a good stock. [Oil.]

Olives, Mount of (or, **Olivet**, 2 *Sam.* 15.30 A.V.; *Acts* 1.12).—A flattened and rounded ridge, rather more than a mile long, on the east of Jerusalem (*Ezek.* 11.23; *Zech.* 14.4), and separated from it by the valley and gorge of the Kidron. It is about 300 feet higher than the Temple Mount, and gradually rises from the high level tract north of the city, trending east and south to about ¾ mile south of the Haram, where the Kidron turns east towards the Dead Sea. The ridge has four summits—(1) The Galilee, or, *Viri Galilæi* ("men of Galilee"), the traditional spot upon which the angels stood and said, "Ye men of Galilee" (*Acts* 1.11); (2) the traditional "Mount of Ascension"; (3) the "prophets" from a singular catacomb called "the prophets' tombs"; (4) "the mount of offence" from Solomon's idol-worship (1 *K.* 11.7; 2 *K.* 23.13). The ridge was the scene of David's flight from Absalom (2 *Sam.* 15.30, 16.1, 13). From it branches were obtained to celebrate the Feast of Tabernacles after the return from captivity (*Neh.* 8.15). It was the scene of the triumphal entry of our Lord into Jerusalem, by the road between summits (3) and (4); of His last prophecy, and of His ascension, from the east brow near Bethany (*Matt.* 26.30; *Mk.* 14.26; *Lk.* 22.39; *John* 8.1; *Matt.* 21.1-11; *Mk.* 11.1; *Lk.* 19.29, 37; *Matt.* 24.3; *Mk.* 13.3; *Lk.* 21.37, 24.50; *Acts* 1.12).

Olym'pas.—A Christian at Rome whom Paul salutes (*Rom.* 16.15).

O'mar.—A grandson of Esau and a "duke" of Edom (*Gen.* 36.11, 15; 1 *Ch.* 1.36).

O'mega.—The last letter of the Greek alphabet (*Rev.* 1.8, 11).

Omer.—A dry measure equal to 5·1 pints (*Ex.* 16.36).

Om'ri.—*Worshipper of Jehovah*: 1. A king of Israel and father of Ahab. When Omri first appears, about 890 B.C., in the sacred narrative he is commander-in-chief under king Elah. On the murder of the latter by Zimri, Omri was proclaimed king by his soldiers. He attacked Zimri at Tirzah, and took the city. Zimri perished in the flames of the palace wherein he had been holding his court as king of Israel. Tibni and Joram challenged the supremacy of Omri, and a civil war lasting four years followed. Omri was successful, reigned for six years at Tirzah, and then transferred his residence to Samaria, 6 miles from Shechem, where he reigned six years more. Omri made a treaty with Benhadad I., king of Damascus, surrendering to him some frontier cities, and making provision for a resident Syrian colony in Samaria. Omri married his son, Ahab, to Jezebel, the daughter of an important Phœnician prince, and in this way the evils of the Tyrian form of Baal-worship were introduced into the kingdom. Further, during the reign of Omri Bethel remained the religious capital of the country, where the calf-worship of Jeroboam was continued. Micah, about 730 B.C., denounced the policy and religion of Omri under the name of "the statutes of Omri" (1 *K.* 16.15-26, 20.34; *Mic.* 6.16). 2. A grandson of Benjamin (1 *Ch.* 7.8). 3. A descendant of Judah (1 *Ch.* 9.4). 4. A chief of the tribe of Issachar in the reign of David (1 *Ch.* 27.18).

On.—A chief of a tribe of Reuben who took part in a revolt against Moses (*Num.* 16.1).

On.—Heliopolis, or city of the sun; a city of

Egypt where Joseph's father-in-law was priest (*Gen.* 41.45, 50, 46.20). It is identified with Aven (*Ezek.* 30.17) and Bethshemesh (*Jer.* 43.13). The site is about 10 miles north-east of Cairo. It lay at no great distance from the land of Goshen. "'Cleopatra's needle' was originally one of the numerous obelisks erected in front of the temple there by Thothmes III., 1503–1449 B.C." (Driver). Tradition points to On as a place where Mary and the infant Christ came when, in fear of Herod, Joseph brought them into Egypt.

O'nam.—1. A son of Shobal (*Gen.* 36.23; 1 *Ch.* 1.40). 2. The son of Jerahmeel (1 *Ch.* 2.26, 28).

O'nan.—The second son of Judah by the Canaanitess, "the daughter of Shua" (*Gen.* 38.4; 1 *Ch.* 2.3).

One'simus.—*Profitable*: a slave at Colossæ who ran away from his Christian master, came to Rome, and was there converted to Christianity by Paul. Onesimus thereafter returned to his master, Philemon, bearing a letter to him from Paul. This is now familiar to us as the Epistle to Philemon. See also *Col.* 4.9. [PHILEMON.]

Onesi'phorus.—*Helpful*: a Christian of Ephesus from whom Paul received kindness when in captivity at Rome (2 *Tim.* 1.16-18, 4.19).

Onions.—The onions of Egypt, which the Israelites remembered with longing (*Num.* 11.5), are of a milder flavour than our own. Easterns have always been very fond of this vegetable.

O'no.—A town of Benjamin whose inhabitants returned from captivity (1 *Ch.* 8.12; *Ezra* 2.33; *Neh.* 6.2, 7.37, 11.35).

On'ycha.—An ingredient of the "pure and holy" perfume described in *Ex.* 30.34, 35. Onycha is supposed to be the *operculum* (or covering to the mouth) of a species of mollusc (Strombus) living in Eastern seas. The shells are used in large quantities for making cameos, and the *operculum* is pounded and mixed with aromatic substances. It is the "odoriferous shell" of the ancients.

Onyx.—A precious stone so called from the Greek *onux*, the nail, from its colour and veining. It is first mentioned with the gold and bdellium of the river Pison in Eden (*Gen.* 2.12, R.V. marg. beryl). Onyx stones are prepared by David for the Temple (1 *Ch.* 29.2). These were probably stones of the marble onyx or *onychus*; gems would hardly be used in the exterior of the Temple, though variegated marble might very well be. The onyx of the high-priest's pectoral was, no doubt, the gem onyx (*Ex.* 28.9-12, etc.), which was specially adapted for engraving. See also *Job* 28.16; *Ezek.* 28.13.

Ophel.—*Swelling mound*: a portion of the east hill of Jerusalem; the low projecting shoulder sloping a horizontal distance of 2000 feet from the south wall of the Haram platform to the pool of Siloam (2 *Ch.* 27.3, 33.14; *Neh.* 3.26, 27, 11.21).

O'phir.—1. A son of Joktan (*Gen.* 10.29; 1 *Ch.* 1.23). The name is understood to correspond to some city, region, or tribe in Arabia. 2. Ophir, as a geographical name, has been identified with three localities, the south part of Arabia, India, and east coast of Africa. The preponderance of evidence is in favour of Arabia. It was the source whence David and Solomon obtained gold and other valuable commodities (1 *K.* 9.28, 10.11, 22.48; 1 *Ch.* 29.4; 2 *Ch.* 8.18, 9.10; *Job* 22.24, 28.16; *Ps.* 45.9; *Isai.* 13.12).

Oph'ni.—The most northerly town of Benjamin (*Josh.* 18.24).

Oph'rah.—(?) *Hind*: 1. A frontier town of Benjamin, 4 miles east of Bethel (*Josh.* 18.23; 1 *Sam.* 13.17); perhaps the Ephraim to which our Lord retired after the resurrection of Lazarus (*John* 11.54). 2. A town of Manasseh; the residence and burial-place of Gideon (*Judg.* 6, 8.27, 32, 9.5). 3. The son of Meonothai (1 *Ch.* 4.14).

Orator.—The phrase, "eloquent orator," in *Isai.* 3.3 is rightly rendered in R.V. "the skilful enchanter." In *Acts* 24.1 "orator" represents the professional title of Tertullus, the Roman advocate retained by the Jews as prosecuting counsel.

O'reb.—*Raven*: 1. One of the chieftains of the Midianite host which invaded Israel and was defeated and driven back by Gideon (*Judg.* 7.25, 8.3; *Ps.* 83.11). Oreb was slain by the men of Ephraim and his head brought to Gideon. 2. The rock Oreb, a sharp peak overlooking the plain of Jordan; where the Midianite chief Oreb and his forces were intercepted when fleeing from Gideon, and slain by the Ephraimites (*Judg.* 7.25; *Isai.* 10.26). See 1.

O'ren.—A son of Jerahmeel (1 *Ch.* 2.25).

Organ (R.V. **Pipe**).—The word occurs four times in the O.T. (*Gen.* 4.21; *Job* 21.12, 30.31; *Ps.* 150.4). The context points to a general term for a wind-instrument as distinguished from a "harp" or string instrument.

Ori'on.—The constellation referred to in *Job* 9.9, 38.31, and *Amos* 5.8 is that known to us under the same name.

Ornaments.—The inhabitants of Palestine—as of the East at the present day—were devoted to finery. Isaiah (3.18-23) describes the articles worn by luxurious women in his day. Ornaments were lavishly displayed at festivals, whether of a public or private character, particularly at weddings (*Isai.* 61.10; *Jer.* 2.32; *Hos.* 2.13). In times of public mourning they were laid aside (*Ex.* 33.4-6). The "earring" of *Gen.* 24.22 should be "nose-ring." "Bracelets" of *Gen.* 38.18 should read "string"; "bracelets" and "tablets" of *Ex.* 35.22 should be "brooches" and "armlets."

Or'nan.—A Jebusite prince whose thrashing-floor was purchased by David for an altar (1 *Ch.* 21.15-25; 2 *Ch.* 3.1). In 2 *Sam.* 24.18-24 the name is Araunah (which see).

Or'pah.—Orpah and Ruth married brothers, men of Bethlehem-judah, sojourning in Moab. When the husbands died, Orpah remained in Moab, while Ruth returned with her mother-in-law (*Ruth* 1.4, 14).

Osee (R.V. Hosea).—(*Rom.* 9.25).

Oshe'a (R.V. **Hoshea**).—*Deliverance* (*Num.* 13.8, 16); the original name of JOSHUA (*Jehovah is deliverer*).

Osnapper.—[ASNAPPER.]

Ospray.—One of the birds it was forbidden to eat (*Lev.* 11.13; *Deut.* 14.12). It is found chiefly in the north of Palestine, especially resorting to the shores of the Bay of Acre and the streams flowing into it. It feeds upon fish. [EAGLE.]

Ossifrage (R.V. **Gier Eagle**).—The bird so called in *Lev.* 11.13 and *Deut.* 14.12 is the lammergeier or bearded vulture. It is about 3½ feet in length and its expanse of wing over 9 feet. [EAGLE.]

Ostrich.—The bird is twice referred to in the A.V. In *Job* 39.13-18 there is a vivid picture of its pride of speed qualified by stupidity and cruelty towards its eggs and young ones; its proverbial cruelty is noted also in *Lam.* 4.3. In addition to these passages the R.V. substitutes "ostrich" for "owl" among unclean birds (*Lev.* 11.16; *Deut.* 14.15), and as a creature dwelling in the desolation of the desert (*Job* 30.29; *Isai.* 13.21, 34.13, 43.20; *Jer.* 50.39; *Mic.* 1.8). It is not true that the ostrich ever hides its head in the sand, in the belief that it is then invisible. Ostriches have been known from time immemorial in Syria, Arabia, and Mesopotamia.

Oth'ni.—The son of Shemaiah (1 *Ch.* 26.7).

Othni'el.—The son of Kenaz of Judah (*Josh.* 15.17); and the younger brother of Caleb (*Judg.* 1.13), whose daughter, Achsah, he received in marriage as a reward for taking Kirjath-sepher (*Judg.* 3.9; 1 *Ch.* 4.13). The marriage of an uncle with his niece is not expressly prohibited by the Levitical law (*Lev.* 18.12, 20.19). Othniel was the first Judge of Israel after Joshua. He delivered the land from the oppression which it had suffered at the hands of the king of Mesopotamia.

Ouch.—Properly Nouch. An ornament set with jewels. So on each shoulder of the high-priest's ephod (*Ex.* 28.11, 12; 39.6, 7); also used of the gold casing of the jewels on his breast-plate (*Ex.* 28.13).

Oven.—Public ovens are common in the East, the inhabitants of every dozen houses or so building one for their general use. The oven is often, in size and shape, much like a beehive, constructed of well-baked bricks, cemented together with lime mixed with a good deal of salt. The space left open for baking is about 3 feet in diameter and the aperture barely 9 inches square. The oven is first filled with brambles, brushwood, or dried herbage (*Matt.* 6.30). These are burned, and when the oven is sufficiently heated the hot cinders and ashes are swept with a birch-broom to the sides. A wet cloth is quickly placed over the centre of the oven, the thin cakes of flour are deposited on this, the door of the oven is closed with a large stone, and in ten minutes the bread is ready. In the earliest times each household possessed a portable oven, similar to above (*Ex.* 8.3), and it was only on occasions of famine that the same oven sufficed for several families (*Lev.* 26.26). Another sort of oven was a shallow earthen vessel, placed on the ground or floor, with a fire beneath.

Owl.—The "great owl" (*Lev.* 11.17; *Deut.* 14.16; *Isai.* 34.15) of Palestine is the Egyptian eagle owl, and is almost confined to Egypt and Palestine. It is a large bird, nearly 2 feet long, haunting ruins and the desolate wilderness. In the latter case it nests in burrows. The "little owl" of Palestine is very common there. It is a great favourite with the Arabs, says Mr. H. Chichester Hart (*Animals of the Bible*), "being regarded as a lucky species, and one friendly to man. . . . Neither ruin nor tomb of pretension will easily be found without one. Around the villages and in the olive gardens it is always to be met with, and as regularly as the sun sets its musical melancholy note is almost sure to be heard, no matter where the traveller pitches his tent. As it cries, it bows and sways itself in a most grotesquely weird fashion, and, as it is quite tame, it admits of a close study of its amusing ways." The "little owl" of Palestine (*Lev.* 11.17; *Deut.* 14.16) is closely allied to the "little owl" of Europe, but is smaller and of a paler colour (*Job* 30.29; *Ps.* 102.6; *Isai.* 34.14; *Jer.* 50.39; *Mic.* 1.8).

Ox, Oxen.—Oxen, among the Israelites, performed all those agricultural duties which horses do with us. They were used for ploughing (*Deut.* 22.10; 1 *K.* 19.19), for treading out corn (*Deut.* 25.4; *Hos.* 10.11), for draught purposes (*Num.* 7.3; 1 *Sam.* 6.7), and as beasts of burden (1 *Ch.* 12.40). The flesh was eaten (*Deut.* 14.4; 1 *K.* 1.9). They were used for sacrifices (*Gen.* 15.9; 2 *Ch.* 29.33; 1 *K.* 8.63), and milk and butter were derived from them. As a rule, oxen were allowed to roam over the fields, but a certain selection were fattened for the table and stall-fed by the rich. Fat oxen are distinguished from oxen out of the pastures in 1 *K.* 4.23.

O'zem.—1. A brother of David (1 *Ch.* 2.15). 2. A son of Jerahmeel (1 *Ch.* 2.25).

O'zias.—An ancestor of our Lord (*Matt.* 1.8, 9). [UZZIAH.]

Oz'ni.—A son of Gad (*Num.* 26.16), called Ezbon in *Gen.* 46.16.

Oz'nites.—The descendants of Ozni (*Num.* 26.16).

P

Paa'rai.—"The Arbite." One of David's heroes (2 *Sam.* 23.35). In 1 *Ch.* 11.37 he is called Naarai. [ARBITE, THE.]

Pace.—Found in 2 *Sam.* 6.13 only. The word so translated is elsewhere rendered *step*, and the distance would presumably be that of one of our steps or paces, about 3 feet.

Pa'dan (R.V. **Pad'dan**).—(?) *Garden, field* (*Gen.* 48.7). [PADAN-ARAM.]

Pa'dan-a'ram (R.V. **Pad'dan-aram**).—*The field of Aram*, or *Syria*: the cultivated plateau in the north of Mesopotamia which bordered on the Euphrates, as distinguished from the hilly country round about. Here Nahor and Abraham dwelt before journeying to Canaan (*Gen.* 25.20, 28.2, 7, 31.18, 33.18, 35.9, 26, 46.15). [MESOPOTAMIA.]

Paddle.—Found in *Deut.* 23.13 only. Properly "spaddle" or small spade.

Pa'don.—*Ransom*: the ancestor of some who returned with Zerubbabel (*Ezra* 2.44; *Neh.* 7.47).

Pagi'el.—The son of Ocran. He was the chief prince of Asher at the time of the Exodus, and was chosen to number the people (*Num.* 1.13, 2.27, 7.72, 77, 10.26).

Pa'hath-moab.—*Governor of Moab*: the chief of one of the principal tribes of Judah. His posterity returned with Zerubbabel (*Ezra* 2.6, 10.30; *Neh.* 3.11, 7.11, 10.14). The singularity of his name may be accounted for through the migration of the sons of Shelah, son of Judah, to Moab where they "had dominion" (1 *Ch.* 4.22). Compare the case of Elimelech (*Ruth* 1.2). Another party of the same family returned with Ezra (*Ezra* 8.4).

Pai.—*Bleating*: an unknown city of Edom (1 *Ch.* 1.50; Pau in *Gen.* 36.39). It was the capital of King Hadad.

Paint, Painting.—The art of painting is almost unrecognised in the O.T., but there is a solitary reference (*Jer.* 22.14) to its decorative use in domestic architecture. Painting the eyes is thrice referred to: in the case of Jezebel (2 *K.* 9.30) where for "painted her face" R.V. has "painted her eyes"; in *Jer.* 4.30, where for "rentest thy face with painting" R.V. "enlargest [marg. Heb. *rendest*] thine eyes with paint"; and in *Ezek.* 23.40. Generally the eyebrows and both eyelids were painted with *stibium* or antimony. In modern Egypt *kohl* is used for this purpose. It is made of the smoke-black of burned almond-shells, or of an aromatic resin called *liban*. The custom has been handed down in Egypt intact through four or five millenniums, for ancient paintings and sculptures exhibit it, and even kohl vessels, with the probes and the remains of the black powder, have been discovered in ancient tombs. The dye when used was mixed with oil, and was kept in small jars of horn. The probe with which it was applied was a small blunt bodkin of wood or ivory. The process of painting the eyes is thus described by Chandler—"A girl, closing one of her eyes, took the two lashes between the forefinger and the thumb of the left hand, pulled them forward, and then thrusting in at the external corner the probe which had been dipped in the paint, and extracting it again, the particles remained within and were presently ranged round the organ." The eyes were thus literally "put in paint" and were "rent" open in the process. A broad line was also drawn round the eye. The result of the whole was an apparent enlargement of the eye (*Jer.* 4.30). There is nothing to show that *henna* [CAMPHIRE], now used in the East to stain finger and toe nails, was known to the Hebrews.

Palace.—Eight Hebrew words are rendered "palace" in the A.V. The English word is thus applied not only to the king's dwelling but also to a stronghold (*Ezra* 6.2; *Neh.* 1.1), a temple (1 *Ch.* 29.1), or even the abode of a wealthy person (*Ps.* 45.8). In the N.T. the word is especially applied to the residence of the Roman governor, the palace built by Herod referred to as the prætorium (*Mk.* 15.16). It is also used of the high-priest's palace (*John* 18.15). In *Phil.* 1.13 "palace" should be altered with the R.V. to "prætorian guard." David's palace was built by the aid of artisans whom Hiram, king of Tyre, supplied (2 *Sam.* 5.11). The more imposing palace built by Solomon is described in 1 *K.* 5.8. There are allusions to the treasures found in the king's house or palace (1 *K.* 14.26, 15.18; 2 *K.* 14.14, etc.); and (*Ezra* 6.2) to a roll or record found in the palace at Ecbatana.

Pa'lal.—*A judge*: the son of Uzzai appointed to help in the restoration of the walls of Jerusalem in the time of Nehemiah (*Neh.* 3.25).

Palanquin.—*Cant.* 3.9, R.V., where the R.V. marg. has "car of state." Probably a sumptuous litter.

Palesti'na, Palestine.—*The Philistine land*: properly, the district of the Holy Land inhabited by the Philistines. It was on the west coast of Canaan, reaching from the River of Egypt, a little south of Gaza, to Joppa. The word in these forms occurs but four times, being rendered elsewhere by the terms Philistia or Philistines (*Ex.* 15.14; *Isai.* 14.29, 31; *Joel* 3.4). [PHILISTIA, PHILISTINES.] In its modern sense, Western Palestine included that part of Syria between the Jordan Valley and the Dead Sea and the eastern coast of the Mediterranean. Eastern Palestine ran out to the Syrian desert The northern boundary was a line drawn from a few miles south of Tyre to Dan, and thence along the foot of Mount Hermon eastward to the desert. The southern boundary was the "brook of Egypt," the Wady el-Arish, a winter

torrent which carries the waters of the Negeb into the Mediterranean, at a point about 40 miles south of Gaza. The distance from Dan in the north to Beersheba in the south is 143 miles. The length of Western Palestine is given as about 140 miles; its average breadth from Jordan to the Mediterranean about 40.

The main *geographical features* of the country are—the fertile plain stretching from north to south along the shore of the Mediterranean; the Shephelah, or hilly lowland, in both the northern and the southern parts of the country; the mountainous interior, likewise stretching the whole length of the country from north to south; the Jordan Valley, containing the river Jordan, Lakes Merom, Tiberias, and the intensely salt Dead Sea; the Negeb, or Southern, dry land, south of Judæa; and the Wilderness of Zin, known also as the Arabah, the scene of the last year of the "wanderings" of the Israelites.

The coast plain extended southwards from the Phœnician frontier to Mount Carmel, a bold promontory jutting into the sea, then along the flowery vale of Sharon, still immensely fertile when its covering of sand is dug through; lastly, the Philistine plain stretched inland in a series of low hills (the Shephelah) to the foot of the Judæan mountains (1 *Ch.* 7.28; *Jer.* 17.26; *Zech.* 7.7).

The Galilean highlands (Mountains of Naphtali) are composed of flat-topped limestone, deeply indented and scarred with clefts and precipices. Between these hills and the mountains of Samaria lies the famous Valley of Jezreel, triangular in shape, and about 15 miles long [ARMAGEDDON, ESDRAELON], its base being against the eastern hills and its apex near the sea at the foot of Mount Carmel and near the mouth of the river Kishon (*Judg.* 5.21). This valley was the great historic battlefield of Palestine, the scene of many decisive encounters. [BARAK, GIDEON, SAUL, DAVID, MEGIDDO, JOSIAH.] Dominating this famous valley and plain are the heights of Tabor and Gilboa, and amongst its towns were Shunem, Endor, Cana, Nain, Nazareth. South of the Valley of Jezreel is the range of hills called Mount Ephraim. Amidst these hills of Samaria are many fertile valleys, notably the vale of Shechem, between Ebal and Gerizim. The chief towns of this district were Samaria, Tirzah, Bethel, and Shiloh. Still to the southward are the hills of Judæa. Rugged and precipitous, they form a position of extreme security and strength, a fitting site for the fortress-sanctuary of Jerusalem. Southward of the Holy City the hill-country continues to Bethlehem and to Hebron (or Kirjath-arba), one of the most ancient cities in the world. Here, at Mamre, Abraham conversed with angels. Here, too, at Machpelah, one of the Bible sites that is certainly known, he was buried. Twenty-five miles farther south at Beersheba the hills sink into the desert, the natural boundary of the land.

The Wilderness of Judah (*Judg.* 1.16) is a tract of exceedingly wild land, south and east of Jerusalem, and extending along the western side of the Dead Sea. Here the rugged and precipitous rocks abound in caverns, occupied with a few petty wandering tribes in search of the scant pasturage. Wild goats and "conies" are to be found in this desolate region. It was the scene of David's wanderings, and, at En-gedi, of his memorable meeting with Saul.

The Valley of the Jordan is a narrow, level plain, 65 miles long, formed of alluvial deposit on which tropical vegetation flourishes. In April the melting snows cause the Jordan to overflow its banks and the low-lying lands near by, dislodging wild animals from their lairs, and forcing them to the higher country. The sinuosity of the Jordan is so great that its length is three times that of the valley through which it runs.

The Salt Sea (the name "Dead Sea" is not found earlier than the second century A.D.) is 16 miles from Jerusalem. It is overhung on all sides by desolate and barren mountains. The water of this salt lake is so intensely bitter that no form of organised life can survive in it. Though it receives the waters of the Jordan and many other streams, yet its great depth (1292 feet below the level of the Mediterranean) gives it a temperature so high that evaporation proceeds at an enormous rate. It is called in Scripture the "Sea of the Plain" (*Deut.* 4.49; 2 *K.* 14.25), the "Salt Sea" (*Deut.* 3.17; *Josh.* 3.16, 12.3), and the "East Sea" (*Ezek.* 47.18; *Joel* 2.20; *Zech.* 14.8); and by the Arabs, *Bahr Lut*, the "Lake of Lot."

The Lake of Tiberias (*Bahr Tubariyeh*), called also Sea of Galilee, Lake of Gennesaret, and Chinnereth, lies 682 feet below the Mediterranean. It is over 12 miles in length and 7½ miles in breadth, the course of the turbid Jordan being clearly defined far into its beautifully clear waters. Owing to its position, sheltered on all sides by hills and lying so deep, the heat is intense during the day, and violent storms are caused when evening brings a rapid fall in temperature. The lake abounds in fish.

Lake Merom (*Baheiret el-Huleh*) lies also on the course of the Jordan, nearer its source than the Sea of Galilee, and its surface is nearly 700 feet higher than that lake, being 7 feet above the level of the ocean. It is 7 miles long, and narrows considerably towards its outlet into the Jordan, while its northern shore is surrounded with marshes, filled with a dense mass of rank vegetation, the shelter of numerous wild creatures. [MEROM.]

The Mountains and High Lands of Palestine are a continuation of the Lebanon range, Mount Hermon being 9166 feet high. Mount Safed (2773 feet), midway between Lakes Merom and Tiberias, attracts attention in the north, not so much because of its height as because it is surrounded by such deep valleys. The ancient town that surmounts it is supposed to have been the "city set on a hill" referred to by the Saviour in the Sermon on the Mount.

Jebel Jermak, to the west of Safed, is a forest-clad eminence 3934 feet above the sea, the highest mountain in Palestine proper. Tabor (Jebel el-Tor), 1890 feet, is one of the most striking objects in Palestine. Its north-western side overlooks the vale of Nazareth. Carmel is a chain of hills extending from the coast inland for 15 miles. The highest point of the chain is 1750 feet above the Mediterranean. The northern aspect is abrupt and steep, while the southern has numerous spurs sloping towards the coast.

Conspicuous in Samaria are Mounts Ebal and Gerizim (Jebel Eslamizeh and Jebel et-Tor), rising opposite to each other to a height of about 3000 feet, with a narrow but very fertile valley between, at the narrowest part of which lies Shechem, now Nablus.

The Tablelands of Judæa are a continuation of the heights of Samaria. Though there are no outstanding mountains, yet the general level of the hilltops above the sea is 1500 feet.

The Hot Springs of Palestine indicate that volcanic action has not ceased there, though indeed frequent earthquakes render such evidence superfluous. These springs are to be found from the head of the Dead Sea along the valley of the Jordan northward to Tiberias, where the Romans had built many favourite baths. The water is too hot for the hand to bear, a temperature of 144° having been observed at the surface of the ground. Further evidence of the volcanic character of this region is seen in the extensive lava and sulphur deposits, especially on the west coast of the Dead Sea and around the foot of Mount Safed, where are traces of two extinct volcanoes. Palestine has always been subject to earthquakes (*Amos* 1.1; *Zech.* 14.5).

Palestine is fairly well watered. Though many of its streams are periodical, yet a number of wells and springs, especially in the higher mountains, compensate for the absence of perennial streams. The distribution of the supply, however, is irregular, and some districts, notably the Judæan desert and the low hill-country near the coast, come very badly off. But in many spots where water is deficient, compensation comes in the form of very heavy dews. The rivers are few, and, with the exception of the Jordan, of little importance. After Jordan the chief is the Leontes (*Nahr Litany*), which rises in the north and discharges into the Mediterranean about 5 miles above Tyre (*es-Sur*). The Brook Kishon (*Nahr el-Mukutta*) enters the Mediterranean north of Mount Carmel. The Shihor (*Wady el-Arish*), or Brook of Egypt, rises in the hills in the north of the Sinaitic Peninsula, and flows into the Mediterranean at the extreme south of Palestine. Besides these, there are several streams on the east of Jordan, which do not concern us here (but see JORDAN), and numerous wadys, full only in winter or after heavy rains, at other times mere dry, rocky ravines.

The *climate* of Palestine is very variable. The mean temperature of the coastal region is 70°, the extremes being 50° and 85°. The higher lands are cooler, Jerusalem having a mean temperature of 62°, while the extremes are much greater. Frost and snow sometimes occur, but do not last long. In the Jordan valley it is almost never cool, the thermometer seldom registering lower than 77°, while, on the other hand, it sometimes rises to 130°. The heat of Judæa and Galilee in summer-time is very great, sometimes even fatal, especially in the neighbourhood of Mount Tabor. (Compare the story in 2 *K.* 4.18-20.) There is no rain in Palestine during the summer, but in the evening the dew, with a heavy mist, falls heavily and suddenly, so that the incautious traveller is wetted to the skin. The early rains fall in the month of Tisri (September–October), replenishing the streams in the south (*Ps.* 126.4); the latter rains, in the month Nisan (March–April). The former quicken the seed, the latter fill the ears. It was at the time of the Passover, when the Jordan had been swollen by the latter rains, that the Israelites crossed the Jordan (*Josh.* 3).

The east wind in Palestine is harmful to vegetation, as, owing to its extreme dryness, it carries off all moisture. It is dangerous also from its long duration and strength (*Ps.* 48.7). The west wind is beneficent, bringing rain after drought. Like the east wind, the north wind is cold and dry (*Job* 37.9-22), while that from the south is tempestuous.

As the rainfall is only about 20 inches annually, and distributed over only fifty days, the value of the numerous wells in Palestine can be appreciated. It was this fact that made them so frequently a cause of strife, as between Abimelech and Isaac (*Gen.* 26.18-21), while Moses commemorated God's bounty in giving wells without the labour of digging (*Deut.* 6.11). [RAIN, WELLS, WATER.] It is owing to the very dryness of the air that the mirage so often appears to disappoint the thirsty traveller with a vision of cool water (*Isai.* 35.7).

The *geological structure* of Palestine is that of a rugged mountainous tract of limestone of the Jurassic and Cretaceous periods, forming the southern offshoot of the Lebanon range, and part of a vast deposit of limestone stretching far beyond the limits of the Holy Land. Its most exceptional feature is the straight crevasse (not uncommon in limestone formations, but nowhere of such extent and depth as here) extending north and south, and containing the river Jordan, Lakes Merom and Tiberias, and the Dead Sea. This fissure is of volcanic origin, the result of an upheaval from beneath, which has tilted the limestone back on each side, leaving this huge split in the earth, 2625 feet below the sea-level in its deepest part. The upper stratum of limestone is tolerably hard, varying in colour from white to reddish brown, with few fossils, and abounding in caverns. Its general surface has been formed into gently rounded hills, crowded together and separated by numerous clefts or ravines due to erosion, and spreading out into narrow valleys and plains of great fertility. But many of the fissures, caused by long-past earthquakes, ex-

hibit the lower strata. This lower formation differs entirely in character from the upper. The huge fissures, cleaving the rock in all directions, sometimes to a depth of 1000 feet, while only 30 to 40 feet wide, show it as a dark grey stone, compact and solid, with abundant fillets of an extinct echinus, and forming the solid floor of the country under its whole extent and both sides of the Jordan. Subsequent to the violent upheaval which produced the rugged fissures and abrupt, pointed landscape such as is seen on the road from Jericho to Jerusalem, it was pierced again, and large eruptions of lava were forced up from beneath. This lava now appears as basalt or trap, abundant in the mountains north of Samaria. This basalt forms the cliffs at the back of Tiberias, and to its disintegration is due the black soil of the plain of Gennesaret and neighbouring localities. In the neighbourhood of Safed are still to be found three ancient craters, filled with water, and known as lakes of El-Jish, Taiteba, and Delata.

Table showing the Ancient Divisions of the Country.

Canaanitish.	Israelitish.	Roman.
Sidonians	Tribe of Asher (in Libanus)	Upper Galilee
Unknown	Naphtali (north-west of the Lake of Tiberias)	
Perizzites	Zebulun (west of the Lake of Tiberias)	Lower Galilee
,,	Issachar (Plain of Esdraelon, Mount Tabor)	
Hivites	Half tribe of Manasseh (Dora and Cæsarea)	Samaria
,,	Ephraim (Shechem, Samaria)	
Jebusites	Benjamin (Jericho, Jerusalem)	Judæa
Amorites, Hittites	Judah (Hebron, Judæa Proper)	
Philistines	Simeon (south-west of Judah)	
,,	Dan (Joppa)	
Moabites	Reuben (Peræa, Heshbon)	Peræa
Ammonites, Gilead	Gad (Decapolis)	
Kingdom of Bashan	Half-tribe of Manasseh (Gaulanitis, Batanea)	

With its wonderfully varied climate it might be expected that the *vegetable life* of Palestine would in like manner be widely varied. Wheat, barley, millet, maize, beans, peas, and lentils form the principal crops; while oranges, citrons, and lemons are largely grown and exported. The principal trees are the palm, oak, terebinth, fig, olive, cypress, cedar, sycamore, acacia, pine, and box.

Animal life is not very varied. Besides the domesticated animals, such as the horse, the ox, and the sheep and camels, asses and mules, the animals of Palestine include several beasts of prey, the chief of which are the lion (now extinct), bear, leopard, wolf, hyæna, jackal, and fox. The dog may also be almost considered a wild creature, for he is tolerated only for his services as scavenger. The crocodile still exists in Palestine, as well as the wild boar, wild goat, and numerous smaller creatures.

Song birds are rare, but birds of prey are very numerous, the eagle, vulture, and hawks and kites of several kinds. The heron, bittern, lapwing, osprey, owl, partridge, peacock, pigeon, dove, quail, raven, stork, sparrow, are all to be found there, some in great quantity.

Of the fishes of Palestine nearly half the total number are peculiar to the Jordan, and belong to genera that are chiefly African in type. There are no fish in the Dead Sea, but the Lake of Tiberias contains many varieties, the catching of them forming an important industry. [Fish, Fishing.]

Of the insects, bees, locusts, grasshoppers are most abundant, the latter two often causing great damage to the crops, and causing constant terror to the husbandman. Though the flea is only twice mentioned in the Bible (1 *Sam.* 24.14, 26.20) it is so abundant as to be a very serious annoyance, especially about camping grounds and in the inns. Flies also are another nuisance, being a chief cause of the spreading of ophthalmia, so prevalent all over the East. The gad-fly, horse-fly, and other stinging and blood-sucking varieties are common in the valley of the Jordan, and are exceedingly injurious to animals. [Bee, Fly.]

An estimate of the *population* of Palestine in O.T. times gives it at about five millions. At the present day the population is considerably under one million, probably between 600,000 and 700,000, chiefly Mohammedans, Christians, and Jews, the Moslems being about four-fifths of the whole; the Jews, numbering about 100,000, live chiefly in and around Jerusalem. Arabic is the common language.

According to race the population consists of Syrians, Greeks, Arabs, Turks, Jews, and Franks. The Arabian is again of two classes, settled and wandering. The latter, known as Bedouin, are divided into tribes. These live by cattle-rearing and thieving, and there is constant hostility between them and the other inhabitants.

The Bible has many *names* for the country known to us as Palestine. In the time of the Patriarchs and Judges it was called the "Land

of Canaan," "the land of the Hebrews" (*Gen.* 40.15), perhaps the "land of the Hittites" (*Josh.* 1.4), the "land of Israel" (1 *Sam.* 13.19, etc.), a term applied to the whole country west of the Jordan, and not to that portion of it comprising the kingdom of Israel. Hosea's lofty title was the "land of Jehovah" (*Hos.* 9.3), while Zechariah (2.12) calls it the "Holy Land," a title which is said to have been bestowed upon the country even before the time of the Hebrews. In Daniel it is "the glorious land" (*Dan.* 11.41), in Amos the "land of the Amorite" (*Amos* 2.10), "the Land" only in *Ruth* 1.1; *Jer.* 22.27; *Lk.* 4.25. From the Captivity to the birth of Jesus the name Judæa had been applied to the whole country (*Matt.* 19.1; *Mk.* 10.1). In Hebrews Palestine is spoken of as the "Land of Promise" (*Heb.* 11.9).

Ephraim and half of Manasseh the middle districts (Samaria); while Judah, Benjamin, Dan, and Simeon possessed the southern portion (Judæa). But Dan, finding a difficulty in overcoming the Philistines of the sea-coast, afterwards divided, and sent a colony north, which settled in the country to the west of Mount Hermon and south of the Lebanon range. The remaining tribes, Reuben, Gad, and half of Manasseh were given possessions east of the Jordan, the Lake of Galilee, and the Dead Sea, districts not generally included in Palestine by modern geographers. See each tribe separately.

After the extension and consolidation of the kingdom of Solomon, the distinction of the tribes became less marked, and there was more of a national feeling and sentiment, tending towards the obliteration of sectional

DOMINIONS OF HEROD THE GREAT, 37 B.C. TO 4 B.C.

Judæa, Samaria, Idumæa.	Galilee, Peræa Proper.	Trachonitis and Ituræa.
Revenue 400 talents (about one million sterling).	Revenue 200 talents.	Revenue 100 talents.
These he bequeaths to his son,	These he bequeaths to his son,	These he bequeaths to his son,
Archelaus, who is banished, and the province is put under procurators Coponius, 6–9 A.D.; Ambibulus, 9–12 A.D.; Rufus, 12–15 A.D.; Valerius Gratus, 15–27 A.D.	Herod Antipas, who beheaded John.	Philip Herod (*Lk.* 3.1).
Pontius Pilate, 26–36 A.D.	Herod Antipas was banished 39 A.D.	Philip dies 34 A.D.
Herod Agrippa I. (grandson of Herod) (*Acts* 12) made king of the whole 41–44 A.D.		
Procurators: — Fadus, 44–? A.D.; Alexander, ?–48 A.D.; Ventidius, 48–52 A.D.; Felix, 52, 53–60 A.D.; Festus, 60–62 A.D.	Agrippa II. (son of Herod Agrippa I.), tetrarch of Chalcis, 50 A.D., is made tetrarch of Trachonitis and part of Galilee, 53 A.D. Paul pleads before him at Cæsarea (*Acts* 25.26).	

The *political history* of the country shows us that there were in the early times ten nations of Canaanites, afterwards reduced to seven (*Gen.* 15.18-21; *Deut.* 7-1). The most powerful of these were the Amorites (*Gen.* 15.16), who sometimes even gave their name to the whole. At the time of the entry of the Hebrews the country was occupied by the Philistines, Moabites, Midianites, Amorites, Ammonites, Amalekites, and Edomites. Joshua divided the country into twelve parts, one for each tribe, including Ephraim and Manasseh, the tribe of Levi having its portion scattered among the rest. Asher, Naphtali, Zebulun, and Issachar were given the northern portion of the land (Galilee); boundaries and interests. This tendency was hastened by the king's action in redividing the land into twelve new provinces or governorships as related in 1 *K.* 4.7-19.

The death of Solomon resulted in the rupture of the kingdom. Ten tribes revolted from his son Rehoboam and founded the separate kingdom of Israel, with Shechem (afterwards Tirzah and Samaria) as their capital (1 *K.* 15.33, 16.23, 24). The loyal tribes of Benjamin and Judah, with parts of Dan and Simeon, formed the kingdom of Judah, with Jerusalem for capital. These two kingdoms lasted side by side for 220 years, until the overthrow of Israel by the Assyrians under Sargon. One

hundred and twenty years later the Babylonians conquered Judah, and Nebuchadnezzar carried the people into captivity, where they remained until permitted to return by Cyrus the Persian, who had in turn overthrown Babylonia.

Under Cyrus, Palestine formed part of the Persian province of Syria, until the conquests of Alexander and the division of his empire between his generals resulted in Palestine becoming subject in turn to the rulers of Egypt and Syria until the final conquest by the Romans. [See ISRAEL, JUDAH, etc., for detailed history.]

Under the Romans Palestine was divided into the districts of Galilee, Samaria and Judæa, and Idumæa, with Peræa, Trachonitis, and Ituræa, beyond the Jordan. At the birth of our Saviour the whole of these constituted the Dominions of Herod the Great, who ruled from 37 B.C. to 4 B.C. [HEROD.] It belonged to the Roman Empire in its western or eastern form till 636 A.D., when the Mohammedan Arabs conquered it, and though the Crusaders held temporary possession for nearly two centuries, 1100 to 1271, it has belonged to Mohammedans since. The Turks seized it in 1518. In the time of the Crusades episcopal sees were established in the principal cities.

At the present time the whole country is divided into the pachaliks, or governments, of Beyrout, Damascus, and Jerusalem. Several societies of Jews throughout the world, called Zionists, are feeling their way towards the purchase of Palestine with a view to the establishment of their ancient nation and faith in the land of their fathers.

Pal'lu.—(?) *Distinguished*: second son of Reuben and founder of the Palluites (*Ex.* 6.14; *Num.* 26.5, 8; 1 *Ch.* 5.3). In *Gen.* 46.9 he is called Phallu.

Pal'luites.—*Descendants of Pallu* (*Num.* 26.5).

Palm, Palm Tree.—It is with the date-palm that the Bible student is concerned—a tree the value of which in Egypt, Palestine, and Arabia can hardly be overestimated. The Arabs have a saying that the palm has as many uses as there are days in the year. Its date was and is a familiar article of food. The palm trees of Elim are noted in the wilderness journey of the children of Israel (*Ex.* 15.27; *Num.* 33.9). The booths at the Feast of Tabernacles were to be made in part of palms (*Lev.* 23.40). Jericho was distinguished as the "City of palm trees" (*Deut.* 34.3; 2 *Ch.* 28.15; and cf. *Judg.* 1.16, 3.13). Deborah dwelt under a palm tree associated with her name (*Judg.* 4.5). Palms appeared in the carved work of Solomon's temple (1 *K.* 6.29, etc.). For names suggested by the palm, see TAMAR, BAAL-TAMAR, HAZEZON-TAMAR. Our Lord, at His entry into Jerusalem, was met by people bearing palms (*John* 12.13). The symbolical references to the tree show that the palm was formerly, as now, considered the embodiment of grace and beauty. Its lofty stature is referred to in the Song of Solomon (7.7) and the Book of Jeremiah (10.5); its verdure and fruitfulness even to old age in *Ps.* 92.12, 14.

Palmer-worm.—In Hebrew, *gāzām, the shaver.* A caterpillar, probably one of the larval states of the locust (*Joel* 1.4, 2.25; *Amos* 4.9). [LOCUST.]

Palsy.—A paralysis, of parts or of the entire nervous system, brought about by some mechanical injury, or disease of the brain, spinal cord, or particular nerves. In some cases the paralysis depends on temporary causes capable of removal. But more frequently a loss of function is involved, so that the person who is said to be palsied is permanently disabled in some way, generally by inability to move or help himself in any way. That this was the case of the one who was borne of four and brought to Christ at Capernaum is evident (*Matt.* 9; *Mk.* 2; *Lk.* 5), because the special term used by Luke is the correct technical Greek word for pronounced paralysis from disease. But it is not necessary to assume that his disease was the direct result of special sin, any more than in the case of the impotent man at the pool of Bethesda. The miraculous character of the cure is shown by the rapidity with which it was effected, so that the subject was not only freed from his infirmity but his strength was restored, and he was able to carry the mat on which he lay. The case of the centurion's servant was one of progressive paralysis, attended by muscular spasms (*Matt.* 8.6; *Lk.* 7.2), involving great pain as well as imminent danger to life. Some have thought the impotent man (*John* 5.2-9) and the woman mentioned by Luke (13.11-17) to have been paralytic cases, but there is little to support this view.

Pal'ti.—*Jehovah delivers*: the son of Raphu, a Benjamite, and one of the twelve spies (*Num.* 13.9). [PHALTI.]

Palti'el.—*God delivers*: the son of Azzan, and a prince of Issachar; one of the appointed twelve who divided the land of Canaan (*Num.* 34.26). [PHALTI, PHALTIEL.]

Pal'tite, The. — One of David's mighty men (2 *Sam.* 23.26), perhaps an inhabitant of Beth-palet in the south of Judah (*Josh.* 15.27). In 1 *Ch.* 11.27, however, he is called "the Pelonite"; and also in 1 *Ch.* 27.10, where he is spoken of as an Ephraimite and as captain of 24,000 of David's soldiers.

Pamphylia.—A Roman province in the south of Asia Minor, having Cilicia to the east, Lycia to the west, Pisidia to the north, and the Mediterranean south of it. It was 80 miles long and about 20 wide. The large island of Cyprus lies opposite its coast, and the sea between is called the Sea of Pamphylia (cf. *Acts* 27.5). The country was of small extent, including only a narrow strip of level ground between the sea and the Taurus range. In 74 A.D. Lycia was united to its government.

Its chief city, Perga, was near the river Cestrus. Paul and Barnabas had sailed up the river after crossing the sea from Cyprus. It

was here that John Mark left them (*Acts* 13.13, 15.38). They preached there on the return journey (14.25), and sailed from Attalia, also in Pamphylia (14.26).

There were a good number of Jews in Pamphylia, and it is supposed that they had a synagogue at Perga (*Acts* 2.10). [PERGA.]

Pan.—Sometimes this word is used to denote a shallow vessel of clay or metal, and sometimes a pot or caldron. The shallow utensil is still used by the Arabs for cooking their cakes of meal rapidly; the deeper pan was chiefly employed in cooking meat, for which purpose it was placed on three stones with the fire beneath. Seven different Hebrew words are translated by "pan" in the Authorized Version. But the division given above indicates the chief and most certain difference between the utensils mentioned. [POT.]

Pan'nag.—An unknown balsam or spice or food exported from Palestine to Tyre (*Ezek.* 27.17).

Paper, Papyrus.—The Egyptians at a very early period used for a writing surface a material, in some respects resembling paper, called papyrus. This was derived from the stem of the papyrus-reed, a plant common to the rivers and lakes of Egypt and Palestine. The process of manufacture, though tedious, was easy. When the outer skin or bark was taken off the reed, the pith was sliced in thin layers. These were then laid side by side on a table and carefully matched and flatted together, the separated pieces adhering together after being moistened with thin glue and water and put under pressure. Each sheet was composed of two layers, one in which the slips ran horizontally, the other perpendicular. They were dried in the sun, the surfaces polished, and were then ready to be written upon. For letters and short documents a single sheet was sufficient, but for a longer work the sheets were glued together.

Isaiah (19.7), when he speaks of the "paper-reed" (R.V. meadows), is referring to the growing papyrus; and the passage in 2 *John* 12 is a reference to the writing material made from it. Countless numbers of documents, private, official, and literary, written upon papyrus, have been discovered in Egypt in recent years, and have thrown great light on the customs and the languages of residents in Egypt from about 500 B.C. to 600 A.D.

Pa'phos.—A town at the south-west extremity of Cyprus, and the scene of Saul's encounter with Elymas the sorcerer, during his first missionary tour (*Acts* 13.6). Paphos, now Baffo, was a noted shrine for the worship of Venus, or Aphrodite, who was said to have risen from the sea at this place. It was the scene of much profligacy amongst the crowds of pilgrims who gathered to worship at her shrine. An independent king, who was also the hereditary high-priest of the temple of the goddess, ruled the city and the western portion of the island until the Romans occupied the island in 58 B.C.

Parable.—A parable is a narrative, imagined or true, told for the purpose of imparting a truth. It differs from the proverb in that the picture presented is not so concentrated, but contains more detail, and so requires less mental effort to its understanding. It differs from the allegory in that it illustrates persons in their conduct and conversation, whereas the latter personifies attributes and qualities themselves. It differs again from the fable in limiting its scope to the human and possible. In the O.T. Jotham's story (*Judg.* 9.8-15) is rather a fable than a parable, but Nathan's (2 *Sam.* 12.1-4) and Joab's (14.5-7) are true examples. See also the half-acted parable by the wounded prophet (1 *K.* 20.39 f.). In *Isai.* 5.1-6 we have the semi-parable of the vineyard, and in 28.24-28 of the various operations in agriculture.

Our Lord's use of parables was quite in accordance with the method of teaching given to the people from Temple and synagogue. The scribes and teachers of the Law made a large use of parables and figures of speech to illustrate their homilies. Such are the *Haggadoth* of the Rabbinic books. The parable was an instrument of education for those who were children either in age or character. Thus the constant employment of parable in His ministry (*Mk.* 4.34) served at once to illuminate His teaching, by contact with common life and human interests, to set forth the nature of His kingdom, and to test the disposition of His hearers (*Matt.* 21.45; *Lk.* 20.19).

The Saviour's Parables differ greatly from one another. Some are short and easy; others longer and more difficult to understand. Some teach a simple moral lesson, others a deep spiritual truth.

Neander has thus classified the parables of our Lord with reference to the truths taught in them, and their connexion with His kingdom:—

PARABLES ON THE PROGRESS OF THE KINGDOM OF CHRIST.

1. The Sower, *Matt.* 13.3-8; *Mk.* 4.3-8; *Lk.* 8.5-8.
2. The Tares, *Matt.* 13.24-30.
3. The Mustard-Seed, *Matt.* 13.31, 32; *Mk.* 4.30-32; *Lk.* 13.18, 19.
4. The Leaven, *Matt.* 13.33; *Lk.* 13.20, 21.
5. The Net, *Matt.* 13.47, 48.

MORAL REQUISITES FOR ENTERING THE KINGDOM OF CHRIST.

(1) *Anti-Pharisaic Parables, or Negative Requisites.*

6. The Lost Sheep, *Matt.* 18.12, 13; *Lk.* 15.4-6.
7. Lost Piece of Money, *Lk.* 15.8-10.
8. The Prodigal Son, *Lk.* 15.11-32.
9. Pharisee and Publican, *Lk.* 18.9-14.
10. Strife for the first Place at Feasts, *Lk.* 14.7-11.

(2) *Positive Requisites.*

11. The Two Sons, *Matt.* 21.28-30.
12. The Hidden Treasure, *Matt.* 13.44.

13. The Pearl, *Matt.* 13.45, 46.
14. The Tower and the Warring King, *Lk.* 14.28-33.
15. The Wedding Garment, *Matt.* 22.11-14.

CALL TO ENTER THE KINGDOM OF CHRIST.

16. The Feast, *Matt.* 22.1-14; *Lk.* 14.16-24.

ACTIVITY IN THE KINGDOM OF CHRIST.

17. The Vine, *John* 15.1-8.
18. Wicked Vine-Dressers, *Matt.* 21.33-41; *Mk.* 12.1-9; *Lk.* 20.9-16.
19. The Talents, *Matt.* 25.14-30; and the Pounds, *Lk.* 19.12-27.
20. Barren Fig Tree, *Lk.* 13.6-9.
21. The Labourers, *Matt.* 20.1-16.

THE TRUE SPIRIT OF THE KINGDOM OF CHRIST.

(1) *Forgiveness.*

22. Good Samaritan, *Lk.* 10.30-37.
23. Unforgiving Servant, *Matt.* 18.23-35; cf. *Lk.* 7.41, 42.

(2) *The right Use of worldly Possessions.*

24. The Unjust Steward, *Lk.* 16.1-12.
25. The Rich Man and Lazarus, *Lk.* 16.19-31.

(3) *The Christian Spirit under the Name of Prudence.*

26. The Ten Virgins, *Matt.* 25.1-13.

(4) *Prayer.*

27. The Importunate Widow, *Lk.* 18.1-8.
28. The Friend on his Journey, *Lk.* 11.5-10.

The following table shows the occurrence of the parables in the gospels:—

THE PARABLES OF OUR LORD IN THE GOSPELS.

	Matthew.	Mark.	Luke.
Related in three Gospels—			
1 The Sower	13.3-23	4.3-20	8.4-15
3 The Mustard-Seed	13.31, 32	4.30, 32	13.18, 19
The Wicked Vine-Dressers	21.33-41	12.1-9	20.9-16
Related in two Gospels only—			
4 The Leaven	13.33	..	13.20, 21
The Lost Sheep	18.12, 14	..	15.3-7
Related in one Gospel only—			
2 The Tares	13.24-30	..	..
5 The Hidden Treasure	13.44	..	..
6 The Pearl of Great Price	13.45, 46	..	..
7 The Draw-Net	13.47-50	..	..
The Unforgiving Servant	18.23-35	..	..
The Labourers in the Vineyard	20.1-16	..	..
The Two Sons	21.28-32	..	..
The Marriage of the King's Son	22.1-10	..	..
The Wedding Garment	22.11-14	..	..
The Ten Virgins	25.1-13	..	..
The Ten Talents	25.14-30	..	..
8 The Seed Growing Secretly	..	4.26-29	..
The Householder and his Servants	..	13.34-37	..
The Two Debtors	..	..	7.41-43
The Good Samaritan	..	..	10.25-37
The Friend at Midnight	..	..	11.5-10
The Rich Fool	..	..	12.16-21
The Stewards and their Absent Master	..	..	12.41-48
The Barren Fig-Tree	..	..	13.6-9
The Great Supper	..	..	14.16-24
The Lost Piece of Silver	..	..	15.8-10
The Prodigal Son	..	..	15.11-32
The Dishonest Steward	..	..	16.1-9
The Rich Man and Lazarus	..	..	16.19-31
The Unprofitable Servant	..	..	17.7-10
The Judge and the Importunate Widow	..	..	18.1-8
The Pharisee and Publican	..	..	18.9-14
The Pounds	..	..	19.12-27
The Vine	John 15.1-8		

Paraclete.—[SPIRIT, HOLY.]

Paradise.—The word is of Persian origin, meaning a garden, park, or enclosure. It occurs in the N.T. only, either as the place of the godly departed spirits (*Lk.* 23.43; 2 *Cor.* 12.4), or in its full meaning (*Rev.* 2.7). The Hebrew word of allied form is found in *Neh.* 2.8 of the "king's forest" (R.V. marg., or, *park*); in *Cant.* 4.13 as "an orchard" (R.V. marg., or, *a paradise*). [EDEN.]

Pa'rah.—*Heifer*: a town allotted to Benjamin (*Josh.* 18.23). Its present name is Farah, a little west of Jericho.

Pa'ran.—Usually identified with the modern El-Tih, the hilly country and desert crossing midway the peninsula of Sinai, from the Wady Feirun on the south, northwards to Palestine. Paran was the home of Ishmael (*Gen.* 21.21), and the scene of the wanderings of the Israelites (*Num.* 10.12, 12.16, 13.3, 26; *Deut.* 1.1, 33.2; *Hab.* 3.3). David dwelt here after the death of Samuel (1 *Sam.* 25.1, if the text should not be emended to Maon); and Hadad sought safety in its fastnesses from Solomon (1 *K.* 11.18).

Par'bar.—*Lighted (by the sun)*: a Persian word, apparently the same as that translated "suburbs" in the A.V., and "precincts" in the R.V., of 2 *K.* 23.11. A walled-in place west of the Temple (1 *Ch.* 26.18, "the Precinct," R.V. marg.); perhaps an open colonnade.

Parcel of ground.—Parcel in Old English signified a division, share, or portion. It is still used as a law term. To parcel, was to divide into portions (*Gen.* 33.19; *Josh.* 24.32; *Ruth* 4.3).

Parched corn.—This was corn, gathered while the unripe ears were still soft, roasted on hot plates. Wheat or barley ears thus prepared was a common article of diet in O.T. times, and continues to be to this day in all Eastern countries (*Lev.* 23.14; *Josh.* 5.11; *Ruth* 2.14; 1 *Sam.* 17.17; 2 *Sam.* 17.28).

Parched ground (*Isai.* 35.7). — Better "mirage," with the R.V. marg.

Parchment.—A material for writing on, made from the skins of calves, sheep, asses, goats, pigs, and various wild animals. According to Pliny, it derived its name from a king of Pergamum, Eumenes II., who reigned about 160 years before Christ. His ambition was to create a great library that should compare favourably with that of Alexandria in Egypt. But the king of that country, jealous of his rival, forbade the export of papyrus, and so compelled Eumenes to fall back on the ancient method, and use prepared skins. In the making of parchment the skins are deprived of all hair, flesh, fat, and excrescences and roughnesses rubbed down with pumice. While still stretched on the frame the skins are then gone over with chalk and more rubbing until a smooth velvety surface is produced, fit for its purpose. The parchment is then allowed to dry slowly while still stretched on the frame. Jerome is said to have been the first to possess a library wholly of works written on parchment. The parchments asked for by Paul (2 *Tim.* 4.13) are not described by him. Many conjectures have been made as to their contents, the identifications varying from legal documents to notes on the life of our Lord.

Pardon.—The forgiveness by God of transgression against Him is variously represented. It is a lifting up, or taking away of sin (*Ps.* 32.1); a covering of sin (*Ps.* 85.2); a non-imputation of it (*Ps.* 32.2); a blotting out (*Isai.* 43.25); and a non-remembrance of it (*Isai.* 43.25; *Heb.* 8.12). Pardon is an act of free grace (*Ps.* 51.1; *Isai.* 43.25); a point of justice, in accordance with His purpose, on the confession of our sins (1 *John* 1.9); a complete act of forgiveness (*Ps.* 103.2, 3; 1 *John* 1.7). The act of pardon is final, and will never be repealed (*Mic.* 7.19). God only can pardon, though man may declare His readiness to forgive. Wealth cannot buy pardon (*Prov.* 11.4), and works of righteousness cannot merit it (*Rom.* 11.6).

Parmash'ta. — Perhaps from the Sanscrit, meaning *chief*: one of the ten sons of Haman the Agagite slain by the Jews in the days of Esther (*Esth.* 9.9).

Par'menas.—*Steadfast, abiding*: the sixth on the list of the seven commonly called deacons (*Acts* 6.5). He is said to have been martyred at Philippi in the reign of Trajan.

Par'nach.—The father of Elizaphan, prince of the tribe of Zebulun (*Num.* 34.25).

Pa'rosh.—*Flea*: 1. Ancestor of some who returned with Zerubbabel (*Ezra* 2.3; *Neh.* 7.8). 2. One whose descendants returned with Ezra (*Ezra* 8.3). Of these, seven had married foreign wives (*Ezra* 10.25). 3. Father of the Pedaiah who helped build the wall (*Neh.* 3.25). 4. A family that sealed the covenant with Nehemiah (*Neh.* 10.14).

Parshanda'tha.—Perhaps, *given by prayer*: the eldest son of Haman, the Agagite, who was slain by the Jews in Shushan (*Esth.* 9.7).

Parthians.—A great empire of antiquity, which arose out of the ruins of the Persian (256 B.C.), and maintained a long struggle against the Romans. The country extended from India to the Tigris, and from the Chorasmian desert to the shores of the Southern Ocean. The Parthians were a nation of fighters, being the only power that was able to resist the Roman arms. Their armies were composed of horsemen, who fought chiefly with the bow; their skill in managing their horses and in using their bows obtained for them a renown and a feeling of dread that became proverbial, "A Parthian shot" denoting at once their method of shooting a deadly shaft while pretending retreat and also the skill displayed in the action. For five hundred years the Parthian empire lasted, and then the Persians under Artaxerxes, son of Sassan, succeeded in re-establishing their empire 226 A.D. Parthia is still a part of Persia, but is poor and thinly inhabited. All that is left of its former greatness is the ruins of several cities. The Parthians are mentioned only in *Acts* 2.9.

Partridge.—In Palestine and Asia generally, north of the Himalayas, is to be found the *Chukor* partridge, large, handsome, and beautifully marked. In autumn the birds gather into coveys, but scatter in winter. They are much esteemed for food, but are not easily caught, being extremely adroit at concealing themselves. In the south of Palestine the *Chukor* is replaced by the *Heyii* partridge.

This is *the* partridge of Sinai. It is a very beautifully mottled little bird, and very difficult to distinguish from the stones and sand on which it sits. It does not readily take to flight, trusting more to its legs than to its wings. Thus it is that these birds are easily hunted with sticks (1 *Sam.* 26.20). "The passage in Jeremiah (17.11) has led to many ingenious interpretations. If it is true, as stated, that the ancient Orientals believed the partridge was in the habit of stealing the eggs and hatching them, and that when the young were hatched they forsook their false parent, we might be satisfied with the marginal reading. Another meaning and a better one is taken from the fact that partridge eggs are assiduously collected for food by the Arabs, and hence that he who collects wealth unjustly will have as little enjoyment and satisfaction out of it as a partridge who has laid a clutch of eggs and commenced to sit on them, but is robbed" (*Animals of the Bible*). [EN-HAKKORE.]

Paru'ah.—(?) *Blooming*: a man of Issachar (1 *K.* 4.17).

Parva'im.—An unknown place from whence gold was procured for Solomon's Temple (2 *Ch.* 3.6); perhaps Farwa in Yemen in Arabia.

Pa'sach.—*Cut off*: a chief of the tribe of Asher (1 *Ch.* 7.33).

Pas-dammin.—(?) *Ending of bloodshed*: the same place as Ephes-dammin, which see (1 *Ch.* 11.13).

Pase'ah, Phase'ah.—*Limping*: 1. A son of Eshton in the genealogies of Judah (1 *Ch.* 4.12). 2. His descendants were of the Nethinim who returned with Zerubbabel (*Ezra* 2.49). So also *Neh.* 7.51, where the same Hebrew word is transliterated in the A.V. as Phaseah. 3. The father of Jehoiada, who assisted Nehemiah to rebuild the old gate (*Neh.* 3.6).

Pash'hur, Pash'ur.—1. The son of Immer and chief of a family of priests at Jerusalem (*Jer.* 20.1). Immer was the head of the sixteenth course of priests (1 *Ch.* 24.14). He imprisoned Jeremiah in the stocks by the gate of Benjamin, and received from the outraged prophet the name of Magor-missabib (*Terror on every side*). Jeremiah also prophesied that he and his house should die captives in Babylon. Pashur appears to have performed the office of prophet (*Jer.* 20.6). 2. Another head of a priestly family and a prince of Judah (1 *Ch.* 9.12; *Neh.* 11.12; *Jer.* 21.1). He also persecuted Jeremiah, and when the prophet foretold disaster (*Jer.* 38.1) he advised the king to put him to death. 3. Father of the Gedaliah, who joined Pashur 2 in persecuting Jeremiah (*Jer.* 38.1). 4. The head of a priestly family which came up with Zerubbabel (*Ezra* 2.38, 10.22; *Neh.* 7.41). He may be the same as Pashur 1. 5. A priest who sealed the covenant (*Neh.* 10.3), if it is not rather the name of the House of Pashur 1.

Passion.—The familiar usage of this term in its older sense of *suffering* as applied to the redemptive sufferings of our Lord (Gethsemane, the trial, scourging, mockery, and the cross) is found only once in the English Bible (*Acts* 1.3, "after His passion," A.V. and R.V.: Wyclif and other earlier versions have the word also in *Heb.* 2.9; 1 *Pet.* 1.11, 4.13). Literally the phrase means "after that He suffered," the *absolute* use of the verb (*i.e.* without an object; cf. "suffer many things, these things," *Mk.* 8.31; *Lk.* 24.26, etc.) showing approach to a technical or theological sense, according to which all the incidents of our Lord's betrayal and death were summed up into one great act of redemption. This absolute use of the *verb* is not found in St. Paul, though in the same way he speaks of "the sufferings" of Christ (2 *Cor.* 1.5, *Phil.* 3.10: cf. "afflictions of Christ," *Col.* 1.24); but in later N.T. writings it is common (*Lk.* 24.46; *Acts* 1.3, 3.18, 17.3; *Heb.* 2.18, 9.26, 13.12; 1 *Pet.* 2.21, 3.18, 4.1). More limited but virtually equivalent expressions are to be noted in the references to the death, crucifixion, cross of Christ, especially to the humiliation and shame of the cross, a mode of death from which Paul himself, as Roman citizen, was exempt (*Gal.* 3.13, *Phil.* 2.8; cf. *Heb.* 12.2, 13.13).

We are not here concerned with the interpretation of our Lord's "passion," but only with the N.T. record of the facts. The Synoptic Gospels dwell little on the meaning, but much on the event. In the earliest of them, St. Mark, whose account is used by the other two, Jesus thrice predicts His sufferings (*Mk.* 8.31, 9.31, 10.33), once refers to His death as "a ransom for many" (10.45), and once to His "blood of the covenant, which is shed for many" (14.24). Yet to the events immediately converging upon the cross, occupying less than a week, St. Mark devotes more than one-third of his whole book. The fragmentary record becomes a diary: the stress laid by the *history* upon the Passion, endorses and vindicates the stress laid upon it in the *faith* of the early Church.

On the main incidents of the Passion the Synoptic records may be briefly compared. (For the Fourth Gospel see below.)

1. *Gethsemane.*—In the sorrowful emotion of Jesus, Mark depicts an element of "amazement" or "terrified surprise" (Swete), omitted by Matthew. Luke greatly shortens this part of the narrative, and alone records the appearance of the angel and the "agony" (*Lk.* 22.43, 44. It is doubtful whether the two vers. form part of Luke's original text, but Westcott and Hort regard them, with 23.34, where a similar doubt exists, as the most precious among the remains of evangelic tradition which were rescued from oblivion by the scribes of the second century). The slight variations in the accounts of the prayer for deliverance from death, with its victorious submission to the Father's will, leave the substance unaffected.

2. *The Arrest.*—Mark gives no word from Jesus in answer to the kiss of betrayal; Matthew, "Friend, do that for which thou art come"; Luke, "Judas, betrayest thou the Son of man

with a kiss?" In some minor details the narratives supplement one another.

3. *The Mockery.*—All record the mockery in the high-priest's house: in Mark and Matthew this precedes, in Luke follows, condemnation. Mark and Matthew tell of the scourging and the mockery by the soldiers of Pilate: Luke omits both, but records an earlier mockery by the soldiers of Herod.

4. *The Crucifixion.*—The taunts of the bystanders (people, rulers, and soldiers) appear in all three accounts: according to Mark and Matthew, both of the crucified robbers joined in the reproaches, but Luke tells the beautiful story of the "penitent thief." Mark speaks of drink twice offered to our Lord, both times as an act of mercy; the customary stupefying draught ("wine mingled with myrrh") before crucifixion, which Jesus refused to drink, and a sponge soaked in vinegar (or sour wine), to relieve the last moments of exhaustion. The former of these is represented by Matthew as an additional cruelty ("wine mingled with gall"): Luke makes the offering of "vinegar" a feature of the mockery by the soldiers as soon as Jesus was crucified.

5. *The Seven Words from the Cross.*—The probable order of these, with the attesting Gospels, is as follows:—

(1) "Father, forgive them; for they know not what they do" (*Lk.* 23.34; see R.V. marg.).

(2) "Verily I say unto thee, To-day shalt thou be with Me in Paradise" (*Lk.* 23.43).

(3) "Woman, behold thy son! . . . Behold thy mother!" (*John* 19.26, 27).

(4) "My God, My God, why hast Thou forsaken Me?" (*Matt.* 27.46; *Mk.* 15.34).

(5) "I thirst" (*John* 19.28).

(6) "It is finished" (*John* 19.30).

(7) "Father, into Thy hands I commend My spirit" (*Lk.* 23.46).

The account of the Passion contained in the Fourth Gospel is dominated by the writer's lofty conception of the Person of Christ. There is less stress upon our Lord's humiliation and human sufferings, more upon the Divine self-surrender of One who, while He submits, remains Master and King (see *John* 18.6, 36, 19.11). St. John says nothing of the struggle in Gethsemane (yet see *John* 12.27, 28): with him the scourging is not that undergone by a criminal condemned to death, but a lighter punishment, inflicted by Pilate at an earlier stage, in the hope of appeasing the Jews and saving Jesus. The story of the mockery by the soldiers loses much of its harshness, and is developed into a symbol of the real Kingship of its victim: the account of the crucifixion is greatly curtailed. And in the added incident of the pierced side from which "came out blood and water," the writer emphasises afresh the central truths of this Gospel of the self-revelation of the "Son of God," the "Word" become flesh.

Passover.—The festival instituted to keep in remembrance the destruction of the first-born of Egypt, and the deliverance of the Israelites. It derived its name from the passing over by the angel of death, of those dwellings of the Israelites whose doorposts were sprinkled with the blood of the paschal lamb (*Ex.* 12.11-27). It is called "the Lord's Passover" (*Ex.* 12.11, 27); the "feast of unleavened bread" (*Lev.* 23.6; *Lk.* 22.1); the "days of unleavened bread" (*Acts* 12.3, 20.6). The word Passover is applied not only to the feast as a whole, but also to the paschal lamb (*Lk.* 22.7; 1 *Cor.* 5.7); and the paschal meal (*Matt.* 26.18, 19; *Heb.* 11.28).

At its institution, the directions for keeping the Passover were as follows: The month of the coming out of Egypt (Nisan = Abib) was to be the first month of the sacred or ecclesiastical year; and on the fourteenth day of this month, between the evenings, *i.e.* between the sun's decline and its setting, Israelites were to kill the paschal lamb and to abstain from leavened bread. The day following, being the 15th, reckoned from six o'clock of the preceding evening, began the grand feast of the Passover, lasting seven days; but only the first and seventh days were peculiarly solemn. The slain lamb was to be without defect, a male, and of the first year. If no lamb could be found the Israelites could take a kid. They were to eat the lamb the same night, roasted, with unleavened bread and a salad of bitter herbs. It was forbidden to eat any part of the sacrifice raw, or boiled; nor were they to break a bone. If any part remained to the following day, it was burnt. Those who ate the Passover were to be in the posture of travellers, having their loins girt, shoes on their feet, staves in their hands, and eating in a hurry. During the whole eight days of the Passover no leavened bread was to be used, though it was allowed to dress victuals, which was forbidden on the Sabbath day (*Ex.* 12).

The Passover was one of the three feasts at which all males were to "appear before the Lord God" (*Ex.* 23.14-17). The obligation of keeping the Passover was so strict, that whoever should neglect it would be condemned to death (*Num.* 9.13); but those who had any lawful impediment, as a journey, sickness, or uncleanness [UNCLEANNESS] were to defer the celebration of the Passover until the second month of the ecclesiastical year, the fourteenth day of the month Iyyar (April and May). We see an example of this in Hezekiah's time (2 *Ch.* 30.2, 3).

Later modifications of these directions included the offering of the Omer, or first sheaf of harvest (*Lev.* 23.10-14), the instructions as to the special sacrifices to be offered each day of the festival week (*Num.* 28.16-25), and the command that the paschal lambs should be slain at the national Sanctuary, and that the blood should be sprinkled on the altar, instead of the lintels and doorposts of the houses (*Deut.* 16.1-6). "Between the evenings," possibly as the sun was setting (between sunset and dark), or perhaps between three and six o'clock, the lambs were slain, the

fat and blood being set aside. The meal was then partaken of in accordance with its original institution. The same night, after the 15th of Nisan had commenced, the fat was burned by the priest, and the blood sprinkled on the altar (2 *Ch.* 30.16, 35.11). On the 15th, the night being past, a convocation was held, during which no unnecessary work might be done (*Ex.* 12.16). On the following day the first sheaf of harvest was offered, waved by the priest before the Lord, and a male lamb was offered as a burnt sacrifice with a meat and drink offering. The intervening days until the seventh of the festival were days of quiet, excepting that certain burnt and sin offerings were made, and freedom from some kinds of labour was enjoined. The 21st of Nisan, the last day, there was again a holy convocation (*Deut.* 16.8). Cheerfulness was to be the prevailing tone of the whole feast (*Deut.* 27.7).

In the time of our Lord, as the festival and accompanying sacrifices could only be made at Jerusalem, an enormous number of people were thus brought together, far too many to be accommodated within the walls of the city. This was the reason the rulers gave for not apprehending our Lord. They feared an uproar from the multitude of people gathered at Jerusalem for the celebration of the Passover (*Matt.* 26.5).

The Last Supper occurred at the time of the Passover. The expressions used in *John* 13.1-20, 18.28, 19.14, 31 seem to imply that the Jewish Passover night had not yet arrived, and hence it would follow that the Supper was eaten on the day before the regular Passover day. It would follow therefore that the evening was the 13th to 14th of Nisan, the regular time of the paschal feast being the 14th to 15th. The day of the Crucifixion, therefore, would not be the solemn feast of the Jews, immediately succeeding the Passover evening, but the day before. But in the other three Gospels it is explicitly stated that on the day "when the Passover must be" (*i.e* ought legally to be) "killed," "in the evening," "when the hour was come," "He sat down with the Twelve," and said that He had earnestly "desired to eat this Passover" before He suffered. It is not easy to explain the apparent discrepancy. Only we may be well assured that John, writing after the other evangelists, and evidently familiar with their accounts, perceived no contradiction, and that there must be some facts, even if unknown to us, which would make the whole clear. The question is between the *apparent* meaning of the first three evangelists, and the *apparent* meaning of John. The testimony of John is more distinct than that of the synoptical Gospels, and it is therefore probable that the paschal meal was forestalled by our Lord, and that He, the true Paschal Lamb, died at the very hour when the lambs were slain in the Temple.

By our Lord's time the simple directions in *Ex.* 12 had been added to. The observance then was as follows: The males of the family or company, met together in the evening, when they washed their feet and hands and placed themselves at table in the reclining posture then customary. [BANQUETS.] In earlier days they had eaten the Passover standing, with their staves in their hands, as though about to go a journey (*Ex.* 12.11); but after they had reached the Promised Land the usual custom of meal-times was followed. The meal was begun by a cup of wine, mixed with water, being presented to each guest, over which a blessing was pronounced, "Blessed be He that created the fruit of the vine!" The lamb, some unleavened bread, and bitter herbs, were then placed on the table, as appointed by the Law, also other articles of food. The principal person then distributed portions of the paschal lamb, with unleavened bread, until all the lamb had been eaten. Every person present was bound to eat to the size of an olive at least. After this first repast they again washed their feet, and set themselves in their former positions, to eat the second course. This consisted of the bitter herbs eaten with a sauce made of bruised palm branches, and berries or raisins, mixed with vinegar. This sauce was thick, and called "haroseth," and represented the clay from which their forefathers made bricks during their captivity. Another cup of wine was taken. The master of the feast divided the bread into two parts, and, laying one part aside, covered with a napkin, blessed the other and distributed it, saying, "Blessed be Thou, O Lord our God, the King of the whole world, in the eating of unleavened bread." He next took the reserved part from the napkin, and divided it into as many portions as there were guests.

At that point one of the youngest of the company asked the meaning of this rite (*Ex.* 12.26). The master answered the child by repeating the *hagadah*, or "showing forth." "This is the bread of affliction, which our fathers ate in the land of affliction. Let him that is hungry come and eat the passover; for this Passover is our Saviour and our refuge." Then taking the cup he first tasted it himself, and presented it to each, saying, "Blessed be Thou, O Lord our God, King of the world, who hast created the fruit of the vine!" This third cup was usually called the cup of blessing (*Ps.* 116.13; 1 *Cor.* 10.16). The meal ended with the taking of a fourth cup of wine, and the singing of the 113th and five following psalms of praise and thanksgiving, of which the 118th is peculiarly significant of the coming of Christ. These psalms were called the great Hallel, or Hallelujah.

During the Passover week (on the 16th of Abib), the sheaf of the first-fruits of the barley harvest was offered with a particular sacrifice (*Lev.* 23.9-14). On the anniversary of this day our Lord rose from the dead, and the Apostle Paul may have had this fact in view when speaking of Christ's resurrection, "He is become the first-fruits of them that slept" (1 *Cor.* 15.20).

The keeping of the Passover is recorded at its

foundation (*Ex.* 12.28, 50); in the wilderness of Sinai (*Num.* 9.3-5); in the plains of Jericho on entering Canaan (*Josh.* 5.10, 11); by Hezekiah and some of the people (2 *Ch.* 30); by Josiah (2 *K.* 23.21-23; 2 *Ch.* 35.1, 18, 19); after the return from the Captivity (*Ezra* 6.19-22); by our Lord (*Matt.* 26.17-20; *Lk.* 22.15; *John* 2.13, 23). [FESTIVALS, LORD'S SUPPER.]

Pastor.—*Shepherd*: in the O.T. found only in the Book of Jeremiah (2.8, etc.); in the N.T. only in *Eph.* 4.11, where "pastors and teachers" (one class) are distinguished from "prophets and evangelists."

Pat'ara.—A city on the coast of Lycia, 40 miles west of Myra. Paul sailed from this port on his way to Jerusalem at the close of his third missionary voyage (*Acts* 21.1-2). Patara possessed a famous oracle of Apollo, and though once of considerable importance, and the seat of a bishop, is now but a place of ruins, which are being slowly buried in sand.

Path, Pathway.—[ROADS.]

Path'ros.—An Egyptian word meaning *the South Land.* The northern part of Upper Egypt, and the Thebais of the Greeks. It extended from a few miles south of Memphis to Syene on the first cataract. Recent discoveries of papyri have confirmed the existence of Jews at Syene in the sixth century B.C. Jeremiah included the Jews who dwelt in Pathros in the doom he pronounced against "all the Jews which dwell in the land of Egypt" (*Jer.* 44.1) for their idolatrous leanings. Ezekiel mentions Pathros when speaking of the return of captive Egyptians (*Ezek.* 29.14, 30.14). Isaiah prophesied the return of the Jews from "Egypt, and from Pathros, and from Cush" (*Isai.* 11.11). [PATHRUSIM.]

Pathru'sim.—The people of Pathros (*Gen.* 10.14; 1 *Ch.* 1.12).

Pat'mos.—A small rocky and bare island in the Ægean Sea, lying in a south-west direction from Ephesus (*Rev.* 1.9). It is about 18 miles in circumference, and on account of its dreary and desolate character was used by the Roman emperors as a place of confinement for criminals. To this island John was banished by the Emperor Domitian; and here he received the revelation recorded in the Apocalypse.

Patriarchs.—*Princes, chiefs or heads of families or tribes*: the term has been applied in a special sense in the N.T. to Abraham, Isaac, Jacob, the sons of Jacob, and to David (*Acts* 2.29, 7.8, 9; *Heb.* 7.4). In the O.T. the equivalent expression is, generally, "Prince of a tribe." But commonly the title is given to those who lived before the time of Moses. Under the patriarchal system the parent of the family or head of the tribe exercised supreme authority over his children and servants. He was himself accountable to no earthly superior, and could reward or punish as he thought proper. This is fully exemplified in the lives of Abraham, Isaac, and Jacob. Each exercised his authority with an absolute power and, as in the cases of Ishmael, Esau and Jacob, Simeon and Levi, acted from what would appear personal feelings, rather than from any defined code of laws. It is obvious that in proportion as men were actuated by the fear of God their government would be exercised with justice and kindness, but where this was wanting there would be oppression, violence, and wrong.

Pat'robas.—An abbreviated form of Patrobius. A Christian at Rome saluted by Paul (*Rom.* 16.14). He was said to have been one of the seventy, afterwards bishop of Puteoli, and to have been martyred.

Pau.—[PAI.]

Paul.—*Little one*: the Roman name of Saul of Tarsus, first used in *Acts* 13.9, when he withstood Elymas the sorcerer, and began his definitely Gentile work at the court of Sergius Paulus. Presumably he had borne the name before in intercourse with Gentiles; but after this incident it is always used of the apostle in the Acts and in his epistles. Inscriptions show that Paul was at the time a not uncommon name in Syria and the east of Asia Minor.

The *birth and parentage* of the future apostle enabled him to call himself "a Hebrew of the Hebrews." He was of unmixed Jewish blood, of the tribe of Benjamin (*Rom.* 11.1; 2 *Cor.* 11.22; *Phil.* 3.5), born at Tarsus in Cilicia (*Acts* 9.11, 21.39, 22.3) about the year 2 B.C., when the power of the Roman Emperor Augustus was at its height. His *education* was characteristically Jewish. As a boy he was sent to Jerusalem for instruction under Gamaliel "according to the perfect manner of the law of the fathers" (*Acts* 22.3). Gamaliel, like Paul's own family, belonged to the Pharisees. From him it was natural that Paul should obtain a firm grasp of the doctrine of the resurrection (*Acts* 23.6, 26.5; *Phil.* 3.5). By Gamaliel, also, he was taught to be "zealous" with the zeal of the "straitest sect" of his religion (*Gal.* 1.14). Further, Paul learned the craft of a tent-cloth maker (*Acts* 20.34; 1 *Thess.* 2.9). But Tarsus was a centre of learning, almost as celebrated as Athens or Alexandria, and it was here doubtless that Paul acquired such familiarity (more or less) with the old poets and writers as is shown by the three or four quotations that he makes from them (*Acts* 17.28; 1 *Cor.* 15.35; *Tit.* 1.12). The equipment of Paul was thus comprehensive. In intellectual culture he was in contact with the Greek world; through his citizenship he was in political contact also with the Roman world; and from the fact that this citizenship was hereditary it follows that his family had social advantages. His relatives were widely scattered, for some lived in Jerusalem (*Acts* 23.16), and, according to one interpretation, some in Rome (*Rom.* 16.11), who even became Christians before him (*Rom.* 16.7).

Paul *first appears* in the Acts of the Apostles in the account of the stoning of Stephen. While he took no part in the actual stoning, he watched the garments of those who did (*Acts* 7.58-60, 8.1). It was an incident of momentous importance to Paul, and manifestly made a deep

impression on his mind (*Acts* 22.20). Paul now threw himself into the work of persecution. In so doing he claimed for himself that he was acting for God, and for the traditions of his fathers (*Acts* 22.3, 26.9; *Gal.* 1.14). Very soon Jerusalem proved an insufficient field for his zeal, all the Christians in it being either in prison, or in concealment, or in flight. "Breathing out threatenings and slaughter," he desired of the high-priest "letters to Damascus unto the synagogues, that if he found any that were of the Way, whether men or women, he might bring them bound to Jerusalem" (*Acts* 9.1, 2). It would seem likely that Paul was elected a member of the Sanhedrin soon after the murder of Stephen, if he was not one before. As he himself said, he not only exercised the power of imprisonment by commission from that body, but also gave his "voice" or vote against the Christians (*Acts* 26.10).

Stephen's death led to Paul's *conversion*. Full of his mission of service to God, as he supposed it was, Saul proceeded on his way to Damascus. But on the way the persecutor was changed into a disciple; his zeal for the destruction of Christianity was turned to the support and comfort of the persecuted. The miraculous event is narrated by Luke (*Acts* 9.1-19) and by Paul in his speeches to the crowd in Jerusalem after his arrest (*Acts* 22.4-16), and before Agrippa and Festus at Cæsarea (*Acts* 26.10-18).

The scene of the event was a spot near Damascus, perhaps even in that part of the road traversing the surrounding gardens, which are in remarkable contrast to the desert-road forming the general approach to the city. It happened at noon, with the light of midday (*Acts* 22.6).

The first effect of the miracle was the relief of the Christians at Damascus. His errand was well known in the city, and the terror it inspired can be gathered from the reluctance of Ananias to approach him (*Acts* 9.13, 14), and the incredulity of the disciples when Saul appeared as a fellow-disciple in the synagogues (*Acts* 9.21). The blindness of Paul, and his distress of mind and body, noted by Luke (*Acts* 9.18, 19), were part of the preparation for the visit of Ananias and the further revelation of God's will. Noteworthy, too, are the words addressed to Ananias, "Behold, he prayeth" (*Acts* 9.11). They mark the man whose habit was to look up to God for everything (*Acts* 16.25, 20.36, 21.5). Paul's own words (*Gal.* 1.16, 17) emphasise this.

The *nature of the Lord's revelation to Paul* is dwelt on by him. It is evident that it was not merely an inward impression made on his mind during a trance or ecstasy. It was the direct perception of the visible presence of Jesus Christ. This is asserted in various passages, both positively and incidentally. In his first letter to the Corinthians, when he contends for the validity of his own apostleship, his argument is, "Am I not an apostle? Have I not seen Jesus our Lord?" (1 *Cor.* 9.1). And when he adduces the evidence for the truth of the resurrection his argument is, "He was seen . . . Cephas . . . James . . . all the apostles . . . last of all of me . . . as of one born out of due time" (15.5-8). Significant, too, are the words of Ananias: "The Lord hath sent me, even Jesus who appeared to thee in the way as thou camest" (*Acts* 9.17, and cf. *Acts* 22.14). The direct and immediate character of this call, without the intervention of any human agency, is another point on which Paul himself, in the course of his apostolic life, laid the utmost stress. "Called to be an apostle," "An apostle by the will of God" (*Rom.* 1.1; 1 *Cor.* 1.1; 2 *Cor.* 1.1; *Eph.* 1.1; *Col.* 1.1), are expressions not used by the other apostles. They are the phrases under which Paul describes himself, in the cases where his authority was in danger of being questioned.

From the blindness which came with the vision, Paul was relieved through the ministry of Ananias (*Acts* 9.18); and with the opening of his eyes came final submission to the will of God, and the desire to be "His witness unto all men" (*Acts* 22.14, 15). He was baptized, and began his ministry amongst the children of Israel in Damascus (*Acts* 9.18-22, 27, 26.20).

The precise order of *events immediately after the conversion* is uncertain. According to the Acts, Paul, after his conversion, remained "many days" at Damascus until, by persecution, he was forced to leave (*Acts* 9.23-25). According to *Gal.* 1.17 he went at once into Arabia, and afterwards returned to Damascus; and thus, as it seems, it is not until after his second sojourn there that, driven away by persecution, he returned to Jerusalem after an absence of three years. The only thing to be settled is whether the journey in Arabia can be included in what the Acts represent as a continuous sojourn at Damascus. The words in *Acts* 9.23 are, "And after that many days were fulfilled"—an old form of expression, sufficiently comprehensive to admit of the three years which, the apostle tells us, elapsed between his conversion and his return to Jerusalem. On the other hand, it is not to be wondered at that the Acts should omit this Arabian journey, which Paul only barely mentions in Galatians, and to which he makes no other reference. What preaching the apostle did in Arabia, if any, was unostentatious. Like Moses, like John the Baptist, and the Master Himself, he retired chiefly for meditation and prayer, preparing himself and receiving consecration at the hands of the Lord. It were unlikely that the disciples at Jerusalem would have mistrusted him so much if they had heard of him as preaching Jesus for so considerable a period as three years. Whether in Arabia, or in Damascus or elsewhere, the probability is that Paul remained comparatively silent until the time came for him to take his place as one of the apostles.

There is more certainty respecting Paul's

departure from Damascus, for we have the double evidence of St. Luke in the Acts and of the apostle in 2 *Cor.* According to the former, the Jews lay in wait for Saul, to kill him. As they watched the gates, his brethren let him down in a basket from the wall; not a difficult matter, as houses were not only on the wall, but actually overhung it. According to Paul's own statement (2 *Cor.* 11.32), it was the ethnarch under Aretas the king who tried to capture him. There is no difficulty in reconciling the two statements. We might similarly say that our Lord was put to death by the Jews or by the Roman Governor.

Having escaped from Damascus, Paul went to Jerusalem, and there endeavoured to join himself to the body of the disciples (*Acts* 9.26). They were in doubt, but the friendship of Barnabas secured that of the other Christians, and Paul "was with them, coming in and going out at Jerusalem." His Hellenistic education made him a successful disputant among the "Grecians." His changed attitude and zeal roused unusual opposition among the Jews, and, his life being endangered, he was forced to fly to Tarsus, his native city (*Acts* 9.30). The repeated command of God, conveyed to him in a trance (*Acts* 22.17-21), convinced him that his duty lay elsewhere, among the Gentiles. He journeyed to Tarsus by way of Cæsarea (Cæsarea Stratonis) on the coast, and then by Antioch. Paul's activities were now exercised in studying and teaching at Tarsus, or in founding those Churches (*Acts* 15.23, 41) which were afterwards greeted in the apostolic letter from Jerusalem, as the brethren "in Antioch and Syria, and Cilicia." He is back in the home of his childhood, and it is uncertain that he was ever here again.

The apostle himself tells us (*Gal.* 1.18, 19) that the cause of his *visit to Jerusalem*, after quitting Damascus, was that he might see and confer with Peter and James the Lord's brother, who were the only apostles there at that time. He lived with Peter fifteen days, but remained unknown in person to the generality of Christians in Judæa. His object in being thus particular was to show that he had received his commission of apostleship direct from the Lord Jesus, through Ananias, and not from the other apostles. What, then, was Paul's *relation to the other apostles* chosen, taught, and sent out by Jesus Himself when He was on earth? Paul energetically repels the idea of any sort of inferiority; he feels that it would be an injury to his miraculous and exceptional vocation if he were to admit that it was not equal to that on which the Twelve rested their authority. "Am I not an apostle?" he says to the Corinthians, and further, "Have I not seen Jesus our Lord?" (1 *Cor.* 9.1). The apostles themselves made no difficulty over Paul's claim. In fact, even before Paul's appearance they had gladly recognised and welcomed as colleagues all those who, by their abounding faith and zeal, were pointed out as the chosen of God. In this spirit they had accepted Stephen and Philip, among others.

While Paul was at Tarsus, men of Cyprus were made the instruments of *awakening the Gentiles*. One of them might be that "Mnason of Cyprus," who afterwards was his host (*Acts* 21.16); another, Joses, the Levite of Cyprus, whom the apostles had long ago called Barnabas, the "son of exhortation" (*Acts* 4.36). He was the first teacher sent by the mother Church to the new disciples at Antioch. He laboured hard himself (*Acts* 11.23); but, feeling the greatness of the work, "he departed to Tarsus to seek Saul," whose vigorous character he felt would be of value in this city of heathen philosophies. Paul, for his part, felt the call, and the two departed at once for Antioch. For a whole year Paul laboured with Barnabas, and it was to their converts that the name "Christian" was first given (*Acts* 11.26). At this time Jerusalem and the rest of Judæa was suffering from famine, following a period of severe earthquakes. Relief flowed in from all quarters, and the Gentiles at Antioch felt themselves bound to assist their Christian brethren at Jerusalem then, as some thirteen years later (*Rom.* 15.27). They lost no time, but got together what they could, and entrusted the money to Paul and Barnabas (*Acts* 11.29, 30). On their return to Antioch Paul and his companion carried with them "John, whose surname was Mark," cousin of Barnabas (*Col.* 4.10).

The first missionary journey (*Acts* 13.1–15.28). Having returned to Antioch, Paul and Barnabas felt that the time for preaching the gospel in other countries had come. The new movement was made in obedience to the Holy Spirit (*Acts* 13.2), and was prepared for by fasting and prayer. Taking John Mark with them, they went first to Cyprus, the native country of Barnabas (*Acts* 4.36). Landing at Salamis, they preached in the synagogues, and then crossed the island from east to west until they came to Paphos (which see), a city dedicated to Venus, and the centre of a shameless idolatry. Paphos was the home of the pro-consul Sergius Paulus, an enlightened man, who, for want of some better way, was seeking the light through a Jewish magician, Bar-jesus. The words of Paul were heard with joy by Paulus, but Bar-jesus interposed, until he was smitten with temporary blindness as a punishment for the blindness of his heart (*Acts* 13.11). Leaving Cyprus, Paul and his companions now passed over to Asia Minor until they reached Perga in Pamphylia, where Mark left them. The event must have caused deep sorrow to Paul, and probably some estrangement between him and Barnabas, which eventually caused them to quarrel and separate (15.37-39). He had travelled with them from the coast as far as this Greek city, and now, apparently losing heart at the magnitude of the work sketched out by Paul, returned to Jerusalem (*Acts* 13.13). Whatever the cause of the estrangement, it was not lasting, for afterwards we find Paul commending

Mark to the Colossians as "a fellow-worker" and "a comfort" (*Col.* 4.10, 11) to himself and "profitable to the ministry" (2 *Tim.* 4.11).

Perhaps even a bolder man than John Mark might have hesitated before venturing on the journey contemplated by Paul. "Perils of rivers" and "perils of robbers" are only mildly descriptive of the dangers he would be likely to encounter in the journey from Perga to Antioch in Pisidia. The lawless and marauding habits of the people of the mountains of Asia Minor were notorious. Reaching Antioch in Pisidia, the apostles were received with great joy by the Gentiles when these had heard the message; but the Jews raised such a storm of opposition that they "expelled Paul and Barnabas out of their coasts" (*Acts* 13.50). So, obeying their Master's direction, they shook off the dust of their feet.

Lystra, whither the travellers proceeded, after a short experience of opposition at Iconium (*Acts* 14.1-6), possessed a statue and temple to Jupiter in front of the city gate. Jupiter was conceived as the "father of gods and men," and it was believed that he sometimes visited the earth, accompanied by Mercury, the god of eloquence. It was not surprising, therefore, when the heathen inhabitants saw Paul heal the lame man, that they should think themselves honoured with a visit from the gods they so ignorantly worshipped. Barnabas they called Jupiter because of the dignity of his face and figure. Paul, we know, was a small man (2 *Cor.* 10.1, 10). Him the Lystrians called Mercury, "because he was the chief speaker." They would have done sacrifice to the visitors, but were restrained by the apostles, St. Paul explaining their position (*Acts* 14.8-18). But the apostles had been followed from Iconium, and even from Antioch (*Acts* 14.19), by certain hostile Jews. These stirred the populace to action. Paul was stoned, and then flung outside the city walls as dead. But "as the disciples stood about him, he rose up, and came into the city" (*Acts* 14.20). The next day Paul departed with Barnabas to rest for awhile at Derbe (*Acts* 14.20). It is not unreasonable to attribute the conversion of Timothy to this first visit of Paul to Lystra. On his second visit, a year or two after, we are told that he found a certain Christian there "whose name was Timothy" (*Acts* 16.1). Now, as we know that Timothy was converted by Paul himself, we must suppose this change to have taken place at the time of the first visit. It is not unlikely that Timothy had witnessed both the stoning and the coming to life again of the apostle (2 *Tim.* 3.10, 11).

Derbe (Gudelissin), whither the apostles retired from the persecution of Lystra, was some 30 miles distant, in Lycaonia (*Acts* 14.6, 20). Here they were not exposed to persecution, nor hindered in their work of evangelising the city; the result being that they had "many disciples" (*Acts* 14.21).

Turning back, Paul revisited the places where he had been so shamefully used on the outward journey, Lystra, Iconium, then Antioch (*Acts* 14.21), thus bringing to a close the first missionary journey.

Between this journey and the second a matter of great importance was decided. Great numbers of Jews had long been dispersed beyond the limits of their own land. In every considerable city, both of the east and west, were Jews established, with their synagogues, wherein Moses was preached every Sabbath day (*Acts* 15.21). They were surrounded, not only by an idolatry which shocked all their deepest feelings, and by a shameless profligacy associated with what was called religion, but also by a proud and contemptuous philosophy that alienated the more educated classes to as great a distance as the unthinking multitude. Thus the "middle wall of partition" (*Eph.* 2.14) was maintained and strengthened, and Jew and Gentile were as the poles asunder on most matters of life, excepting those of commerce. In the meantime there was this great difficulty: it was "unlawful," as Peter said to Cornelius, "for a man that was a Jew to keep company or come unto one of another nation" (*Acts* 10.28). Peter himself afterwards offended his brethren at Jerusalem because he had "gone in" to men uncircumcised and had "eaten with them" (*Acts* 11.3). How, then, were Jews and Gentiles to be united in Christian brotherhood, as members in the family of a common Father? Paul was instrumental in solving the difficulty. When Peter explained the matter of eating with the uncircumcised, and had produced his witnesses of the pouring out of the Holy Ghost on them, his accusers were silent, and even glorified God for His mercy to the Gentiles (*Acts* 11.1-18). But the discontent recurred. It was therefore decided that "Paul and Barnabas, with certain others," should be sent to confer with the apostles and elders at Jerusalem, the Church of which was still presided over by James, and was regarded as the mother Church of Christendom (*Acts* 15.1-6, 12; *Gal.* 2.4, 5). The question narrowed to the one point of circumcision. Paul succeeded, however, in maintaining his position, and received the "right hand of fellowship," returning to Antioch as the recognised apostle of the "gospel of the uncircumcision" (*Acts* 15.22-26). This was fourteen, or more probably seventeen, years after his conversion.

But though Paul had succeeded at Jerusalem, on his return to Antioch, whither he was followed by Peter, the whole of the Jewish Christians, including Peter and Barnabas, separated from the Gentile brethren, on the ground that the Law was still operative as regarded the social life.

[It should, however, be stated that some scholars are now of opinion that the narrative in *Gal.* 2 is topical rather than chronological, and that this visit of Peter to Antioch really took place before the council.]

The second missionary journey (*Acts* 15.36–18.28) was more extended than the first. Starting from Antioch in Syria, Paul proceeded by way of Issus, Derbe, Lystra, Iconium, North

Galatia (as it seems), Troas, Philippi, Amphipolis, Thessalonica, Berea, Athens, Corinth, Ephesus, whence he sailed back to Cæsarea. The start was marred by a difference of opinion between Paul and Barnabas. The latter wished to make Mark, a kinsman, who had been rebuked by Paul for half-hearted work (*Acts* 15.38), one of their company. Paul's refusal led to an open rupture. It led also to far more important results. It meant that the Gentiles were to have the Water of Life brought them through two distinct streams, instead of one. Paul kept to the mainland of Asia and Europe, while Barnabas went to Cyprus (*Acts* 15.39). The quarrel, though violent, did not last long, for Paul speaks well of him afterwards (1 *Cor.* 9.6). [Barnabas, Mark.] Barnabas and his young cousin departed first, and then Paul, choosing Silas for his companion, and receiving the blessing of the Church (*Acts* 15.40), started for Cilicia, his native province. Thus "he went through Syria and Cilicia, confirming the Churches" (*Acts* 15.41). At Derbe he had a momentous interview with Timothy. The circumcision of Timothy by Paul needs explanation, for had not the latter taught that circumcision was nothing? (1 *Cor.* 7.19, 20). The fact was that so much of the apostle's work lay among the Jews that the presence in his company of an uncircumcised son of a Jewess would have greatly retarded his work. It was an act of far-sighted caution, in view of the untrodden field before him, for his purpose was to act on the cities through the synagogues, and to preach the gospel first to the Jew and then to the Gentile (*Acts* 13.5, 14, 14.1, 17.1, 2, 10, etc.). Such a course would have been impossible, had not Timothy been circumcised. His was quite a different case from that of Titus, who was a Gentile on both sides, and therefore, apparently, was not circumcised, in spite of the pressure brought to bear upon Paul (*Gal.* 2.3).

Northern Galatia was probably the next scene of his labours. Its inhabitants received Paul's message with enthusiasm and gladness (*Gal.* 3.1, 4.14, 15), overlooking his mean personal appearance and some grievous bodily illness. This seems to have affected his eyes, for St. Paul continues (*Gal.* 4.15), "If it had been possible ye would have plucked out your own eyes, and have given them to me." Whether or not this had any connexion with the "thorn in the flesh" (2 *Cor.* 12.7) is a matter of conjecture. Whether it was ophthalmia, or malaria, or epilepsy, is uncertain.

Leaving Galatia the travellers crossed a part of Mysia (being forbidden by "the spirit of Jesus" to enter Bithynia) and came to Troas. Here Paul was only separated by a small stretch of sea from Europe. Nevertheless he had as yet no intention of leaving Asia Minor, where many places remained to be visited. During his short sojourn in Troas, Paul attached to himself a new companion, the future historian of his labours. Luke was a physician, so Paul calls him, and not, as tradition calls him, a painter. [Luke.] It is Luke himself who tells us that it was here he met Paul. "*We* endeavoured to go into Macedonia" (*Acts* 16.10), he says, and it is this *we* which suddenly reveals to us the presence of Luke among the companions of Paul at Troas.

It was in a vision of the night that the Lord gave Paul his commission to go to Macedonia (*Acts* 16.9). The commission was promptly accepted (*Acts* 16.10), and the apostle and his three companions, Silas, Timothy, and Luke, set sail, and in two days arrived at Neapolis, the seaport of Philippi.

Philippi was a great military post and commercial centre. There were not many Jews at Philippi, and no synagogue, only a temporary place of prayer, *i.e.* a retired spot surrounded by a wall, but not protected by a roof. The congregation consisted chiefly of women (*Acts* 16.13), some Jews and others proselytes. Of the latter, Lydia, of Thyatira, was converted and baptized. Here was the first Christian baptism in Europe, though Lydia herself was from Asia. The restoration to her right mind of a demoniac girl led to the arrest and imprisonment of Paul and Silas (*Acts* 16.19-) after they had suffered the punishment of scourging. In prison, as they prayed, their bonds were broken and the doors opened through the violence of an earthquake. Their jailer was converted, took them to his own residence over the prison, and fed them (*Acts* 16.30-34). In the morning came the order to "let those men go," literally, "let those *fellows* go," for it was a contemptuous release of men who the magistrates thought had been sufficiently punished. They were startled enough when their messengers returned from the jail, and reported that the men were Roman citizens, and refused to take their freedom in such a manner. Quitting Philippi at the earnest request of the prætors, Paul, leaving Timothy and Luke behind to look after the infant Church, proceeded to Thessalonica, another Macedonian city (about 100 miles from Philippi). The road Paul now traversed was the route by which Xerxes had brought his army. Paul's first appearance was before a crowded assembly of true-born Jews, intent on their religious worship. For three successive Sabbaths he pleaded (*Acts* 17.2), obtaining much success among the proselytes and Gentiles, but rousing the hostility of the Jews. These last raised the mob, and in the absence of Paul and Silas carried off Jason, who was their host, and brought him before the magistrates for harbouring the apostles. Thereupon Paul and Silas left Thessalonica, and travelled 60 miles to Berœa, on the eastern slope of the Olympian range, where they were glady received and their teaching carefully and thoughtfully examined. The result was the formation of a Church strong in numbers and influence (*Acts* 17.10-12). But the hostility of the Thessalonian Jews followed him even here, and the Church of Berœa suddenly lost its founder and teacher, though Silas and Timothy remained behind. Directing their

steps towards the sea, Paul, with some new companions, took ship for Athens (*Acts* 17.14, 15). As Paul "went through the city" (*Acts* 17.16-23) he saw God dishonoured on every side, and was melted with pity for the city which was "full of idols" ("wholly given to idolatry," A.V.). He was not blinded by the many forms of beauty about him, nor by words of human wisdom. He saw and heard with an earnestness of conviction which no Epicurean or Stoic could have understood, the noted hideousness of immorality underlying so fair an exterior, and felt for the people proportionately. Yet he was alone in Athens, and longed for the presence of Silas and Timothy, to comfort his own soul, and to aid him in explaining the nature of the "Unknown God." He had seen in his survey of the city an altar thus inscribed (*Acts* 17.23), and he sought to turn the fact to advantage. "Whom ye ignorantly worship, Him declare I unto you" (*Acts* 17.23).

This speech on Mars' Hill was but the continuation of daily discussions that had taken place in "the market" and in the synagogue. The result was that certain men and women believed [Dionysius, Damaris], but we do not know if the number of Christians was large or small, or how long Paul remained among them. He waited for some time, till Silas and Timothy could join him. But we possess no letter to the Athenians; and we do not know that he was ever in Athens again.

From Athens Paul had sent for his companions. Timothy he had sent off again to help and encourage the Christians at Thessalonica, preferring to be alone to feeling that they were without a guide in their tribulations (1 *Thess.* 3.1, 2). Silas does not appear at Athens, but we find him with the apostle at Corinth, and he joins in the salutation of 1 and 2 *Thess.* (see below). But Paul had come by himself to this city, sad and heavy, terrified at the magnitude of the task (1 *Cor.* 2.3). The "much trembling" with which he had entered the city soon gave place to joy. He not only saw how gladly the people received the Word, but God miraculously revealed to him His designs regarding the city (*Acts* 18.9, 10). Corinth was a very corrupt place. It had become a byword; and *to live as a Corinthian* meant to pay no respect to the laws of morality. Bengel says, "'The Church of God in Corinth!' what a huge and glorious paradox!" Amidst all the wrangling and tumult Paul lived at first quietly with a Jew (*Acts* 18.2) who had been banished from Rome by Claudius, and perhaps was already a Christian. Or Paul may have been attracted to Aquila because he was a tentmaker, like himself. [Aquila, Priscilla.] Paul had already determined not to take anything for himself for preaching the Word, and he therefore resumed his trade. The connexion soon resulted in his hosts becoming his assistants in the spread of the gospel, and as such are commemorated for all time by the apostle (*Acts* 18.18, 26; 1 *Cor.* 16.19; 2 *Tim.* 4.19). While Paul was living thus quietly, Timothy and Silas returned from Macedonia (*Acts* 18.5). The report of Timothy as to the condition of the Church at Thessalonica, and the errors they had fallen into, caused Paul to write to those beloved converts the First Epistle to the Thessalonians. At this time the Jews at Corinth were causing Paul much concern by endeavouring to withhold him from speaking to the Gentiles (1 *Thess.* 2.15, 16). He was greatly concerned, and "shook the dust off his garments" (*Acts* 18.6) and, proclaiming himself innocent of the blood of those who refused salvation (*Ezek.* 33.8, 9; *Matt.* 27.24; *Acts* 5.28, 20.26), he declared his intention henceforth to preach to the Gentiles. A proselyte named Titus or Titius Justus, of whom nothing more is known, offered his own house, which was close to the synagogue. In this place the apostle continued to meet his flock. He was followed by Crispus, the ruler of the synagogue, whom he baptized himself. With his own hands also he baptized Gaius and the household of Stephanas, in these instances departing from his usual custom, which was not to baptize those who were converted by his preaching.

Paul had been about eighteen months in Corinth, perhaps also visiting other places in Achaia and establishing Churches, when he thought the time had come for him to return to Judæa. Priscilla and Aquila, for this is the usual order of their names, were journeying to Ephesus, and the apostle decided to accompany them. He took a solemn farewell of the Church (*Acts* 18.18), and departed on his voyage. His second journey had lasted about three years. Paul embarked at Cenchreæ, the eastern port of Athens, "having shorn his head, for he had a vow" (*Acts* 18.18). This vow was a common Jewish expression of thankfulness for deliverance from danger. The man who took this vow abstained from wine or strong drink for thirty days, letting his hair grow long, in sign of consecration. On the thirtieth he cut off his hair, usually in the Temple, and burnt it on the altar, with appointed sacrifices (*Num.* 6). Paul omitted these latter details, perhaps in order to safeguard Christian liberty, and prevent a triumph for the Judaisers. Contrast his later action (*Acts* 21.24). His stay this time at Ephesus was short. He made a visit to his fellow-countrymen, preached in the synagogue, and then, avoiding all requests to remain, he embarked once more for Syria, leaving behind him Priscilla and Aquila, who had business in Ephesus. But he promised to return if possible, a promise he amply fulfilled. The vessel coasted the islands of Cos, Cnidus, Rhodes, Cyprus, thence across the open sea to Cæsarea. From Cæsarea Paul made a hasty visit to Jerusalem. We do not know for certain if he was in time for the festival, but it is probable that he was. We are told simply that he "saluted the Church" and proceeded at once to Antioch (*Acts* 18.22). Though Antioch had become the central point of Christianity, which

was receding more and more from the land which gave it birth, yet, so far as we know, Paul now visited the city for the last time. Antioch is not mentioned in the Acts after 18.22, but its position was favourable for guarding the Churches of Asia Minor from the Judaising party, and a convenient starting-point from which to reach not only the Churches of Asia and Galatia, but those of the Isles and of Greece.

Leaving Antioch, Paul, accompanied by Timothy, on his *third missionary journey* (*Acts* 19.1–21.14), passed through Asia Minor, visiting and encouraging the many Churches he had established in that region. There were many wealthy districts in which idleness and luxury undermined the character of the Christians, so that some [GNOSTIC] even went so far as to declare that sins of the body could have no effect on the soul. Disputes had also arisen at Corinth as to the superior efficacy of baptism by Paul, by Apollos, and others [APOLLOS], each professing himself a follower of that apostle. Paul therefore sent Titus there, and also Timothy (though the latter appears not to have gone so far, see 1 *Cor.* 4.17, 16.10 with *Acts* 19.22), and wrote the First Epistle to the Corinthians, after he had been in Ephesus about three years (*Acts* 20.31). In the spring of 57 A.D., when he came first to Ephesus on this journey, he had his memorable meeting with the twelve men, followers of John the Baptist (*Acts* 19.1). In the brief report of the interview we have but a question or two, "Did ye receive the Holy Ghost when ye believed?" (*Acts* 19.1-7), and the resulting laying on of hands. Paul's preaching produced great effects at Ephesus, both among Jews and Gentiles. The idolatrous practices of the city had been seriously affected, and many burnt their magical books, and meanwhile Paul's character had risen so high as to obtain influence over some of the wealthiest and most powerful personages of the province. The danger that now threatened Paul was the outcome of his growing influence, and its serious interference with the worship of Diana. Demetrius, a manufacturer of idols and little shrines containing an image of Diana, addressed an inflammatory speech to his workmen and others against the teaching of Paul, which was taking away their profits (*Acts* 19.25 ff.), and putting the great temple of Diana itself in danger. The excitement spread instantly; but the mob, after some hours of uproar, was tranquillised by the "town-clerk" (19.35), shown by the inscriptions to be a very important personage at Ephesus.

Shortly after, Paul gathered the Christians together in one last affectionate meeting, commended them to the grace of God, and bade them farewell (*Acts* 20.1). Leaving Ephesus, Paul visited Troas for the second time, with the intention of founding a Church (2 *Cor.* 2.12); but the non-arrival of Titus, who had been sent to Corinth from Ephesus, caused Paul to be cast down. Nevertheless, he continued preaching, and laid the foundations for a Christian Church, before continuing his journey to Neapolis in Macedonia. Landing at Neapolis, he immediately proceeded to Philippi, where he was cheered by the warmth of his reception. Here he met with Timothy again, but it was not until he had been some time in Macedonia that he was comforted by the presence of Titus. His bodily health was bad at this time (2 *Cor.* 4.7, 5.10, etc.); especially was the "thorn in the flesh" troubling and impeding him. But the real trouble was the weight of the "care of all the Churches," and the real cause of his grief was the danger which now threatened the souls of his converts everywhere throughout the Empire. The struggle was between Judaism and Christianity. These were the "fightings without" which filled him with "fears within" and gave him no rest (2 *Cor.* 7.5). Paul's anxiety was relieved at last by the arrival of Titus in Macedonia, with the good tidings that the Corinthian Church had submitted to rebuke and set about reformation. The offending person had been punished, and though a party there still charged Paul with applying to his own uses funds contributed for the Christians of Palestine, yet the Churches as a whole trusted him entirely.

As soon as Titus had explained the situation at Corinth, he was sent back again with two others, who were to receive the subscriptions of the faithful for the relief of Palestine. Paul entrusted to Titus himself another letter, addressed this time not only to the Corinthian Church but to all the Christians of Achaia, our Second Epistle to the Corinthians. The great collection of money which the apostle had instituted, and which was now being carried on in Macedonia and in Achaia, was started with a twofold object. There was undoubtedly great distress among the Hebrew Christians, which the apostle properly thought the wealthier communities that were being added to the Church should relieve. At the same time, he was also statesman enough to see that the breach between the Judaisers and Gentiles, which was becoming wider and threatened to do much mischief, might be bridged if not closed by the kind-hearted liberality of the Gentiles. The healing of this division was at this time the dominating idea with Paul. He felt that if the Gentiles had been made partakers of the spiritual blessings of the Jews, their duty was to return the benefit with earthly blessings (*Rom.* 15.27; 2 *Cor.* 9.12-15). Of all the Churches of Macedonia, none took a more active part in this collection than that of Philippi. Of the three persons principally engaged in the work only Titus is known by name, though they are all warmly commended for zeal and trueheartedness (2 *Cor.* 8.18, 19, 22). [TITUS.]

After the departure of Titus, Paul continued to visit the Churches in the northern part of Macedonia, and even extended his operations along the eastern side of the Adriatic Sea in the country then called Illyricum, but now

known as Dalmatia, Croatia, and Herzegovina, provinces of the Austrian Empire. But his heart was in Corinth, and, as winter was coming on, he soon turned southwards. He declared his determination to punish the disobedient (2 *Cor.* 10.6) minority who still disputed his authority and retained their habits of impurity. But (on the most probable theory of the date of the Epistle to the Galatians) when the apostle reached Corinth he was met with the news of a serious defection of the Galatian Churches, probably those of North Galatia, who were throwing off his authority and submitting to the Judaising preaching of missionaries from Jerusalem, who told them that Paul was no true apostle, never having been with Christ, nor received His commission. Also that his doctrine was in opposition to that of Peter and James. Paul therefore wrote his Epistle to the Galatians.

For three months Paul made Corinth his headquarters, completing the great contribution for Palestine. This was now collected from the individual contributors, and entrusted to treasurers elected by the whole Church, who were to carry it to Jerusalem in company with Paul. While waiting until all should be in readiness for his departure, Paul entrusted a letter to the Church at Rome to the hands of a remarkable woman, named Phœbe, who had much befriended him and other Christians, a Christian lady of Cenchreæ, who was travelling to Rome on private business. His reason for writing was to inform them of his intention of visiting them when on his way from Jerusalem to Spain, a journey already planned. That he had a considerable acquaintance in the metropolis of the civilised world is shown in the Epistle, and that the Christians there were chiefly Gentile is assumed from the fact that he emphasises his post of apostle to the Gentiles, given him by Christ (*Rom.* 1.13). Paul returned to Jerusalem by sea. On the eve of his departure for Syria he learned of a plot against his life, such as he had met on other occasions (*Acts* 9.23, 29, 23.12; 2 *Cor.* 11.32). To escape his enemies Paul was compelled to travel another way, moving rapidly through Macedonia by Thessalonica to Philippi, where he was once more in the company of Luke, apparently left there on the second missionary journey six years before. He seems to have kept the Passover there, for "after the days of unleavened bread" he embarked for Troas, the ship being delayed either by calms or head winds, taking five days on the voyage. [TROAS.]

It was at Troas that Paul raised from the dead the young man Eutychus (*Acts* 20.9 ff.). Though the ship started from Troas, Paul himself went overland, round the promontory, to Assos, doubtless to enjoy the quiet which could not be obtained in a ship of those days, before finally embarking. The next port of call being Miletus, whence Paul sent to the Church at Ephesus, there was great joy among the Christians there when they heard that the apostle was so near, and many of them went the 20 miles that they might once more see and hear him. His speech to the elders was a solemn reminder of their duties, and a warning of the temptations that would soon arise (*Acts* 20.18-35). The parting came all too soon, and the ship set sail with a fair wind (*Acts* 21.1) past Cos and Rhodes (which see) to Patara, the harbour of Xanthus, now "a desert of moving sand." Here the apostle and his company changed vessels (21.2) and left Patara the same day, and with the wind still in their favour sailed into the open sea, crossing the 340 miles between Patara and Tyre. There were disciples at Tyre, and these warned Paul of the danger of going on to Jerusalem. But he resolved to face it, and after seven days, when the vessel was ready, he embarked once more after an affecting leave-taking from the faithful. The same scene was repeated at Ptolemais, where Paul landed, though he did not stop, but pushed on for Cæsarea [TYRE, PTOLEMAIS], where he went to the house of Philip the Evangelist. At Cæsarea he was able to spend some days, as he had arrived in good time for the festival. Agabus, who had the gift of prophecy, showed Paul his danger in dramatic fashion. Luke and the other companions of Paul wept and implored him not to go, but his resolution was fixed, and his friends recognised the Will of God in the matter (21.10-14), and even accompanied him to Jerusalem, where he was welcomed by the brethren, 58 A.D.

Paul was received by James and the elders of the Church with the kiss of brotherhood (21.19). With the deputies who had accompanied him he delivered the great collection of money from the Gentile Churches, and then described to the assembly all that "God had wrought among the Gentiles by his ministry" (21.19). For this good news the assembly glorified God, and joined in solemn thanksgiving. But there was an element in the Christian Church from among the Pharisees which sought to turn Christianity into a Jewish sect. They had all along been Paul's enemies. Their minds were in a state of transition between the Law and the Gospel. To calm the agitation of this noisy party, the assembly induced Paul to accompany four Jewish Christians, who were under a Nazirite vow [VOW], to the Temple, and perform with them the necessary ceremonial. As a measure of conciliation Paul's action proved useless. As he was in the Temple he was sprung upon and held upon a false charge of bringing a Greek into the Holy Place (21.28). He would undoubtedly have been torn to pieces by the infuriated mob had not the Roman Commandant appeared and stopped their rage. Calmed for the moment when they saw Paul a prisoner, they broke out once more when, receiving permission to speak from the steps leading up to the Castle of Antonia from the Temple area, he declared his Divinely appointed mission to the Gentiles. The Commandant was perplexed,

and was about to extort information from the apostle when Paul declared himself a Roman citizen, whom it was unlawful to punish without a trial. Lysias was afraid because he had "bound" the apostle. It seems also that in any case it would have been illegal to have had immediate recourse to torture. Certainly it was contrary to Roman Law to put any Roman citizen to the torture, either by scourging or by any other way. Later, however, this rule was violated.

The scene now suddenly changes from the Roman fortress to a meeting of the Sanhedrin, specially called by the Commandant to consider the case of Paul. Seeing how little justice he would obtain, Paul defends himself by declaring himself a Pharisee (who believed in the resurrection of the body), knowing that a fierce party spirit would be roused against the Sadducees (who held no such belief). His ruse succeeded, and Paul found himself once more guarded, rather than held prisoner, by the Roman soldiers (*Acts* 23.10). In the depression of mind that followed, Paul was comforted by another vision. His safety was secured through the instrumentality of his nephew, who revealed a plot to assassinate him. The Commandant immediately put Paul out of danger by sending him secretly to the governor Felix at Cæsarea (23.24 ff.), who ordered him to be retained until his accusers arrived.

For nearly two years Paul was kept prisoner while Felix, in expectation of a large bribe (he may have heard of the collection the deputation had brought to Palestine) for his release. But the maladministration of Felix brought about his recall to Rome, and Festus took his place as governor. Hardly was he come when the Sanhedrin besought him to let them try Paul at Jerusalem. Festus refused their demand, but of his own accord suggested that course to Paul. But the apostle knew that his assassination was the prime object of the change of scene, and appealed even from the Provincial Court, presided over by Festus, to that of Cæsar at Rome. Festus had no choice; the right of appeal was one of the most important privileges of the Roman citizen. [Appeal, Festus.]

But Festus was puzzled by the character of the charge brought against his prisoner, and gladly sought the aid of his friends, King Herod Agrippa II. and his sister Bernice, who had come to him on a visit. Paul spoke in his own defence, and Agrippa held that he might have been set at liberty except for his appeal to Rome.

For Rome Paul sailed in a coasting "ship of Adramyttium" (*Acts* 27.2), which after touching at Sidon took them as far as Myra, sailing north of Cyprus, instead of on the ordinary course south of that island, because of the west winds. They found an Alexandrian corn-ship bound for Rome sheltering here. The vessel was a large one, for she carried, in addition to her cargo, nearly 300 souls (*Acts* 27.37). Driven by strong gales southwards, the ship ran until sheltered by the island of Crete, an imprudent course to take, for the south coast of that island is deficient in harbours. However, they anchored at Fair Havens, a roadstead which still retains the name. Here they were detained by the north-west winds continuing. Paul advised remaining at Fair Havens, advice that would probably have been taken had that anchorage afforded better accommodation (*Acts* 27.12). But the centurion (who was supreme) preferred the judgment of the sailing master and the owner of the ship. A favourable change of weather occurring just then, the sailors light-heartedly hoisted sail and rounded the point of land called Cape Matala and headed for Phœnice (Lutro). But they were almost at once met by a wind of hurricane force called the Euroclydon (Euraquilo, R.V.), and were forced to run before it until they got under the lee of the small island of Clauda, about 23 miles south of Phœnice. Here they managed to get the boat aboard, and "under girded" the ship with ropes, to prevent her planks starting in the gale. They also reduced the sails exposed to the wind, and made everything as snug as they could. The gale continuing, the next day they lightened the ship by throwing overboard all spare gear. Then followed several days of continued hardship and anxiety, when desperate efforts had to be made to keep the vessel afloat. Paul encouraged the sailors by describing to them a vision he had had in the night. On the fourteenth night from Fair Havens the sailors thought they were near land. They endeavoured to leave the passengers to their fate, and escape in the boat. But Paul, seeing through their excuses, spoke to the centurion, who settled the point by cutting the boat adrift, thus compelling the sailors to remain on board and attend to the safety of all. But Paul goes further; he encourages the exhausted soldiers and sailors to eat, and himself, "giving thanks," sets the example. Thus encouraged, they set to work to throw out the cargo in order to further lighten the vessel and to make other preparations for running ashore. As day broke, a favourable place presented itself, and with seamanlike precautions the ship was beached. The soldiers, answerable with their lives for the safe custody of their prisoners, were now about to kill them all, to prevent their escaping, when the centurion "kept them from their purpose," such a strong hold had the conduct of Paul taken of his mind. So as the wreck broke up all escaped to land, which they found was the island of Melita (Malta).

The population of Melita (which see) was of Phœnician origin, speaking a mixture of Latin and Greek. They were "barbarians" only in the sense of being foreigners (*Rom.* 1.14; 1 *Cor.* 14.11; *Col.* 3.11). Like most of the heathen they were superstitious, and saw in the incident of the viper, revived by the warmth of the fire, a sign of the vengeance of the gods for some wrong committed by Paul. Then when they saw that the deadly creature had not harmed the apostle, they swiftly changed their

opinions, and looked upon him as a god (*Acts* 28.3 ff.).

For three months the shipwrecked passengers and crew were kept on the island, hospitably entertained by the kindly people, especially by a man of note named Publius. This kind treatment Paul returned, healing their sick by prayer and the laying on of hands. Then sailing by a ship dedicated to *Castor and Pollux* [SHIPS] they reached Syracuse in Sicily. We know nothing of what happened at Syracuse, or even if the apostle was allowed to land. But from the feelings entertained for him by Julius it is most likely that he was permitted to address the many Jews and Jewish proselytes sure to be found in such an important place.

Sailing past Ortygia under an adverse wind they put into Rhegium (Reggio), a city whose patron divinities were the very protectors of seafarers after whom the ship was named. The next day, the wind having taken a favourable turn to the south, they set sail once more, and reached Puteoli the day following. Here Paul found Christians (*Acts* 28.14), who at once communicated with the brethren at Rome. Paul is now on one of the most crowded thoroughfares of the Roman Empire. Travelling along the Appian Way, after the seven days spent with the Christians of Puteoli, he would find himself "in the midst of prætors and proconsuls, embassies, legions and turms of horse." On the arrival of the party at Appii Forum, they were met by Christians who had come from Rome. Ten miles farther on, at a place called the Three Taverns, where a road from the coast joined the great road they were on, another body of Christians met them, to honour "the ambassador in bonds."

Paul remained under military custody for two years (*Acts* 28.16-30) during this *First Imprisonment at Rome*. He was permitted to reside in his own house, but was constantly chained to a soldier of the prætorian guard. It was this very fact that enabled him to make those converts in the Imperial household to whom he refers in the Epistle to the Philippians (1.12 ff., 4.22).

Paul's trial could not take place before the arrival of his accusers, which was probably in the summer or autumn of 61 A.D., and there might be further delays, as each of the charges had to be heard and decided on separately. During this time the apostle laboured with great effect, aided by faithful attendants and messengers, who wrote from his dictation and carried his letters. Among his associates were Luke, Timothy, Tychicus, Mark, Onesimus, and his "fellow-prisoners" Aristarchus and Epaphras, mentioned in the Epistles of this period, which were written probably in the following order, Philippians, and later Philemon, Colossians, Ephesians (*Eph.* 6.21; *Phil.* 1.1; *Col.* 1.1, 7, 4.7, 10, 14; *Philem.* 1, 10, 23, 24).

Near the beginning of this period (*Phil.* 1.25, 2.24), and still more clearly near its close (*Philem.* 1, 22), he expresses a confident expectation of release. The evidence against him was not strong enough, and the apostle was released, and once more resumed his apostolic labours. His Epistles to Timothy and Titus were written at a later period than the close of Luke's narrative of the Acts, while they contain allusions to facts and incidents of travel which cannot be harmonised with his journeys recorded there.

If we combine these, we gather that after being liberated in the spring of 61 or 63 A.D., and accompanied by Luke and Timothy, Paul proceeded first to Macedonia and Asia Minor. Soon afterwards he visited Spain, thus fulfilling an expressed wish (*Rom.* 15.24-28). He then went to Ephesus, again visited Macedonia, from whence he sent his First Epistle to Timothy, to whose oversight he had committed the Ephesian Church. After this he went to Crete, leaving Titus there, to whom he afterwards wrote the Epistle. [TITUS.] Other places he also visited, building up weak Churches, founding new, and encouraging the strong.

It was perhaps at Nicopolis (*Tit.* 3.12) that Paul was arrested as the leader of the Christian sect, which the Roman authorities had since the time of the great Roman conflagration (afterwards suspected to be Nero's own work) begun to persecute severely; and was sent a second time to Rome for trial. But this *Second Imprisonment* is very different from the former. He is now treated as a malefactor (2 *Tim.* 2.9) and cast into prison, where he is only visited by those bold enough to brave shame and danger (2 *Tim.* 1.16). He appears at first to have defended himself successfully (2 *Tim.* 4.16, 17); yet to have had a presentiment of approaching martyrdom (2 *Tim.* 4.7). This Second Epistle to Timothy is the apostle's last letter and farewell). He was now alone, with the exception of the "beloved physician" Luke, though Timothy and Mark had been sent for.

The tradition of the Christian Church is that Paul was martyred by beheading at the close of Nero's reign (*c.* 67 A.D.).

The *personal appearance* of the apostle has been preserved for us by tradition, and accords with that suggested by the reference to his opponents at Corinth (2 *Cor.* 10.10). He is described as "small in stature, bald-headed, bow-legged, stout, close-browed, with a slightly prominent nose, and full of grace." A pagan satirist also speaks of him as "bald in front, with a slightly prominent nose."

Paulus, Sergius.—The deputy (R.V. proconsul) of Cyprus when Paul visited the island (*Acts* 13.7). He is described as "a prudent man," willing to hear the apostolic message, though Elymas sought to turn him "away from the faith" (*Acts* 13.8). The punishment inflicted on Elymas appears to have had much to do with the conversion of the deputy (*Acts* 13.12).

Pavement.—The "pavement" mentioned in John (19.13) denoted a flagged or paved space in Pilate's palace on which the tribunal was sometimes set up. [GABBATHA.] In the O.T. the word used has sometimes the sense of

building up or putting together, in the manner of mosaic (*Esth.* 1.6).

Pavilion.—The word rendered "pavilions" (A.V. marg. "tents"; R.V. marg. "huts") is more often translated "booth" (*Gen.* 33.17, etc.). Darkness is made the "pavilion" of God (*Ps.* 18.11, R.V.). Another word is translated "pavilion" in *Jer.* 43.10, where the reference may be to the glittering hangings of a canopy.

Peace-offering, or **Thank-offering** (which see). —This offering consisted of the presentation of a bullock, a sheep, or a goat. It was brought by the offerer, with laying on of hands, and was slain by him on the south side of the altar. The blood was sprinkled round the altar; the fat was burnt. The "heaved" breast and "waved" shoulder belonged to the priest, and the rest of the animal was used as a sacrificial feast (1 *Cor.* 10.18). It was a freewill offering, sometimes offered in fulfilment of a vow (*Num.* 6.14-17). Jehovah was regarded as present at the offering, and the offerer as in communion with Him. The peace-offering succeeded the sin and burnt offerings, thus following up the work of atonement with a solemn thanksgiving (*Ex.* 20.24, etc.). [ALTAR, SACRIFICE.]

Peacock.—Named amongst the rarities brought to Solomon by the "navy of Tarshish" (1 *K.* 10.22; 2 *Ch.* 9.21). In *Job* 39.13 the rendering "ostrich" is to be preferred.

Pearl.—Mentioned only once in O.T. (*Job* 28.18); more frequently in N.T. Esteemed in the East above other jewels, the pearl was procured chiefly in the Persian Gulf, and was well known to the Hebrews. The shell of the pearl-oyster was extensively used in ornamentation, as it is to-day (*Matt.* 7.6, 13.45, 46; *Rev.* 21.21).

Peda'hel.—*God hath redeemed*: a son of Ammihud and a chief of Naphtali. He was chosen to assist in the division of the land (*Num.* 34.28).

Pedah'zur.—*The Rock* (*God*) *hath redeemed*: the father of Gamaliel, who was chosen to number the people. He was the chief of the tribe of Manasseh (*Num.* 1.10, 2.20, 7.54, 59, 10.23).

Peda'iah.—*Jehovah hath redeemed*: 1. Maternal grandfather of King Jehoiakim (2 *K.* 23.36). 2. The father of Zerubbabel (1 *Ch.* 3.18, 19). 3. Father of a Manassite captain in the time of David (1 *Ch.* 27.20). 4. (*Neh.* 3.25). 5. (*Neh.* 8.4). 6. (*Neh.* 11.7). 7. (*Neh.* 13.13).

Pedigree.—Only found in *Num.* 1.18. [GENEALOGY, GENERATION.]

Peep.—Imitative of the cry of a young bird, like cheep (*Isai.* 8.19, 10.14).

Pe'kah.—(?) *Open-eyed, watchful*: the son of Remaliah, an officer of the royal forces who murdered Pekahiah, king of Israel, and seized the throne, 736 B.C. He was a man of energy and resource, and endeavoured to restore the fortunes of his country, which had been much weakened by the heavy tribute demanded by the Assyrian monarchs (2 *K.* 15.20), and by internal strife. He conspired with King Rezin of Damascus (2 *K.* 15.37) with the object of plundering the kingdom of Judah. This he afterwards accomplished in part (2 *Ch.* 28.6), with terrible slaughter, but was driven back through the help of the king of Assyria (2 *K.* 16.7-9).

The results of this war were remarkable. It occasioned the great prophecies of Isaiah (chapters 7 to 9); Elath, the only Jewish port on the Red Sea, was taken; and in the end Pekah lost half of his kingdom to Tiglath-pileser, the king of Assyria, who had been called to the aid of Judah (2 *K.* 15.29; 1 *Ch.* 5.26). Pekah, who came to the throne by violence, was himself murdered by Hoshea, the son of Elah, who seized the throne (2 *K.* 15.30).

Pekahi'ah.—*Jehovah hath opened the eyes* (*mind*): the son of Menahem and seventeenth king of Israel. He was slain by Pekah, one of his captains, in the second year of his reign. Pekah, with fifty companions, Gileadites, forced his way into the royal palace, slew Pekahiah, Argob, and Arieh, and seized the throne. Like his predecessors, Pekahiah was an idolater (2 *K.* 15.22-26). [PEKAH.]

Pe'kod.—(?) *Visitation, punishment*: a tribe in south-east Babylonia (*Jer.* 50.21; *Ezek.* 23.23).

Pela'iah.—(?) *Jehovah is wonderful*: 1. Son of Elioenai, one of the last of the royal house of Judah (1 *Ch.* 3.24). 2. A priest or Levite (*Neh.* 8.7, 10.10).

Pelali'ah.—*Jehovah hath judged*: the son of Amzi (*Neh.* 11.12).

Pelati'ah.—*Jehovah hath delivered*: 1. grandson of Zerubbabel (1 *Ch.* 3.21). 2. One of the band of 500 Simeonites who smote the Amalekites at Mount Seir (1 *Ch.* 4.42). 3. The name of a family sealing the Covenant (*Neh.* 10.22). 4. The son of Benaiah; one of those against whom Ezekiel was told to prophesy. He died in consequence (*Ezek.* 11.1-13).

Pe'leg.—*Channel* or *division*: the son of Eber and brother of Joktan (*Gen.* 10.25, 11.16-19; 1 *Ch.* 1.19); so named because in his time his family was divided, one branch migrating into Southern Arabia, the other remaining in Mesopotamia.

Pe'let.—*Escape*: 1. A descendant of Caleb (1 *Ch.* 2.47). 2. The son of Azmaveth, a Benjamite, who joined David at Ziklag (1 *Ch.* 12.3).

Pe'leth.—1. A Reubenite and father of On (*Num.* 16.1). We should perhaps read Pallu (*Gen.* 46.9). 2. Of Judah (1 *Ch.* 2.33).

Peleth'ites.—A special corps of David's army, who were more particularly employed as messengers and executioners to carry out the personal commands of the king (2 *Sam.* 8.18), and hence formed part of his bodyguard (1 *K.* 1.38, 44). [CHERETHITE.]

Pelican.—One of the unclean birds (*Lev.* 11.18; *Deut.* 14.17); belonging to the order *Steganopodes*. The ordinary white pelican is the most common in Syria, though the Dalmatian pelican is also found there.

The expression in *Ps.* 102.6, "pelican of the wilderness," has been cavilled at, as the pelican

is a sea bird. But it is the custom of this bird to resort to its fishing-ground very early in the morning, returning regularly to its favourite sandbank or inland marsh before noon, to digest its bagful of fish and to feed its young, repeating the operation in the evening. The appearance of the bird when digesting its food, with its head sunk on its shoulders, and its bill resting on its breast, is full of dejection. The wings of the pelican are of great power, "the spread of the wings reaching over twelve feet" (Tristram). The Hebrew name of the pelican signifies "to vomit," and refers to the creature's habit of storing food in the large pouch attached to its lower mandible, for the purpose of feeding its young. This it emits by pressing its beak against its breast (*Lev.* 11.18; *Deut.* 14.17).

Pelon'ite.—1. Helez, an Ephraimite, one of David's mighty men, was called a Pelonite (1 *Ch.* 11.27, 27.10). In 2 *Sam.* 23.26 he is called "the Paltite," as one coming from Bethpalet in the south of Judah (*Josh.* 15.27). 2. 1 *Ch.* 11.36 names "Ahijah the Pelonite" as among David's valiant men. Probably "the Gilonite" should be read. [GILOH.]

Pen.—For writing with ink on papyrus or parchment the Hebrews made use of a reed pen. The point of this was sharpened by means of a special "secretary's knife," also used for cutting paper (*Jer.* 36.23). It was almost exactly the same in form as the reed pen used by the ancient Romans. Both paper and pens were borrowed from Egypt. The "iron pen" of Job (19.24) was a sharp graver's tool (*Judg.* 5.14; *Isai.* 8.1; *Jer.* 8.8). [WRITING, PARCHMENT, INK.]

Peni'el.—*The face of God*: the name given by Jacob to the place where he had wrestled with God (*Gen.* 32.30); elsewhere written Penuel, which seems to have been its original name, "u" marking an older grammatical form. Its position was between the Jabbok and Succoth; the way by which Gideon pursued the Midianites (*Judg.* 8.8, 9, 17). It was fortified by Jeroboam (1 *K.* 12.25). [PENUEL.]

Penin'nah.—(?) *Coral*: one of Elkanah's two wives (1 *Sam.* 1.2).

Penknife.—[PEN.]

Penny, Pence.—A silver Roman coin in most general use throughout the Empire in N.T. times. Its Latin name was *Denarius*, in Greek *Denarion*. The latter is rendered "penny" (*Matt.* 20.2, 22.19; *Mk.* 6.37, 12.15; *Lk.* 20.24; *John* 6.7, 12.5; *Rev.* 6.6). The denarius, worth rather more than eightpence, continued to be current throughout Europe long after the dismemberment of the Empire, and was a fair equivalent for a day's work. The one circulating in the time of Christ bore on the obverse the head of Tiberius, with this inscription, "Tiberius Cæsar Augustus, son of the deified Augustus" (*Ency. Bib.*). On the reverse is the Empress Livia, with sceptre and flower. [MONEY.]

Pentateuch, The.—*Five volumes*: all complete copies of Holy Scripture begin with the Pentateuch. It was called by the Jews "the Law" (*Torah*), or, more fully, "the five-fifths of the Law," or simply "the fifths"; a single book being called "a fifth." Whether it was originally one is uncertain. If so, the division may, or may not, be due to the Alexandrian translators, but such facts as the Jewish arrangement of the Psalter in *five* books, and the collection of the *five* "Megilloth," or rolls, seem to indicate an early tradition in regard to this special number. Many modern critics have proposed to amend this arrangement by including the Book of Joshua, which has several points in common with the Five. Hence the Hexateuch, "the Six Volumes." The Five Books, moreover, stand apart from the rest, as pre-eminently the basis of the Hebrew Theocracy.

In considering the *Mosaic origin* of these books certain preliminary questions have to be met.

1. It has been said that the arts of writing and of literary composition were not in the time of Moses equal to such productions. Against this we have the testimony of the monuments. The Tel el-Amarna tablets, discovered in 1887 on the site of an ancient royal city in Middle Egypt, have yielded to explorers a long series of inscriptions belonging to about the fifteenth century B.C. Such testimony accumulates. Still earlier are the Babylonian tablets of the reign of Khammurabi (now identified with Amraphel, king of Shinar, *Gen.* 14.1), showing that writing and literature existed in the days of Abraham. This objection is now generally given up.

2. It has been alleged that the books imply a state of religious culture inconsistent with the date claimed for them. But this is a mere assumption; arbitrarily setting aside not only the internal marks of authenticity which the history contains, but its confirmation from the Israelite religion in subsequent ages. That religion has its manifest basis in an early monotheism, such as the patriarchal annals portray. The Pentateuch accounts for the fabric of the Jewish faith; without it the whole system becomes confused and unintelligible.

Coming, then, to the *positive evidence for the genuineness of the Five Books*; their Mosaic origin is attested by considerations such as the following:—

1. Universal *ancient tradition*, both Jewish and heathen, assigns the work to Moses. The conviction of the Jewish people was uniform and unquestioning from the first. Throughout the O.T., the fact is taken for granted as indisputable. See *Josh.* 1.7, 8, 8.31, 34, 23.6; 1 *K.* 2.3; 2 *K.* 11.12 ("the Testimony": see reff. R.V.), 14.6, 23.25; 1 *Ch.* 22.12, 13; 2 *Ch.* 25.4, 33.8; *Ezra* 3.2-6, 6.18; *Neh.* 1.7, 8, and 8. Heathen testimonies naturally follow the Jewish, which are accepted without question by Tacitus, Juvenal, and Strabo; also by Longinus, Porphyry, and the Emperor Julian.

Mohammed explicitly recognises the inspiration of Moses and the Divine origin of the Jewish Law.

2. This testimony is sustained by *the record itself*. The references in the Pentateuch to "a book," or to "the book" which was in course of preparation, are repeated and explicit. See *Ex.* 17.14, 24.3-7; *Num.* 33.2; *Deut.* 28.58, 61, 31.9-12, 24. It is noteworthy, however, that none of the books, excepting Deuteronomy, directly claims Mosaic authorship.

3. The remaining *O.T. books*, especially the Prophets, abound in references, more or less explicit, to these Five Books. The laws, the histories, the very phraseology of the Pentateuch, were evidently in the minds of the sacred writers, as familiar and authoritative. The evidence is *cumulative*. A few coincidences might conceivably be accidental; many, taken separately, would be of little force; but, combined, they are irresistible. From Prophets of the Northern Kingdom, the following references may be given: HOSEA 1.10 (*Gen.* 22.17), 4.10 (*Lev.* 26.26), 4.13 (*Deut.* 12.2), 5.6 (*Ex.* 10.9), 8.12, a remarkable passage, which may be rendered (as R.V. marg.), "I wrote for him the ten thousand things of My law, but," etc., 11.1 (*Ex.* 4.22), 11.3 (*Deut.* 1.31), 11.8 (*Deut.* 29.22, 23), 12.3 (*Gen.* 25.26, 32.24-28), 12.5 (*Ex.* 3.15), 13.6 (*Deut.* 8.11-14). AMOS 2.2 (*Num.* 21.28), 2.7 (*Ex.* 23.6, etc.), 4.4 (*Num.* 28.3) 9.13 (*Lev.* 26.5). From Prophets of the Southern Kingdom: JOEL 2.2 (*Ex.* 10.14), 2.23, 26, 27 (*Lev.* 26.4, 5, 11-13). ISAIAH 11.9 (*Num.* 14.21), 12.2 (*Ex.* 15.2), and JEREMIAH 4.23 (*Gen.* 1.2), 41.10 (*Deut.* 31.6-8), 44.2 (*Deut.* 32.15, 33.5, 26), 52.12 (*Ex.* 12.33, 39, 14.19), 58.14 (*Deut.* 32.13).

See also MICAH 5.7 and HABAKKUK 3.19 (*Deut.* 32.8, 13); MICAH 6.5 (*Num.* 22.5); ZEPHANIAH 3.13 (*Lev.* 26.5, 6). That JEREMIAH also abounds in references to Deuteronomy is admitted by all.

Our Lord and his apostles consistently assume and refer to the Mosaic origin of the Pentateuch. It is impossible to read such passages as *John* 1.17, 5.45-47, 7.19-23 without feeling that the whole weight of N.T. authority is on the "traditional" side. We cannot here discuss the arguments against the force of our Lord's testimony.

5. The *contents as a whole are consistent with Mosaic authorship*. (1) The books were written by a Hebrew speaking the language and cherishing the sentiments of his nation. (2) They were written by a Hebrew acquainted with Egypt and Arabia, their customs and learning. But Egyptian learning was carefully concealed from foreigners. The priests alone, and the royal family, who were reckoned as priests, had access to it (see *Herodotus*, ii. 3, 164, 168, etc.). To this class, therefore, the writer must have belonged. (3) There is, moreover, an exact correspondence between the narrative and the institutions, showing that both had one author. The laws are not given in the form of statutes, but are mixed with narrative, and are inserted as the exigencies requiring them arose. They are often briefly sketched, and afterwards repeated at greater length, with such modifications as were demanded by altered circumstances. Compare *Ex.* 21.27 and *Deut.* 15.12-17; *Num.* 4.24-33 and 7.1-9; *Lev.* 17.3, 4, and *Deut.* 12.5, 6, 21; *Ex.* 22.26 and *Deut.* 24.6, 10-15.

6. The case of Deuteronomy is special. It is probable that it was "the book" that Hilkiah the high-priest discovered in the Temple during the repairs under King Josiah (2 *K.* 22.10; 2 *Ch.* 34.14). Hence it has been concluded by some critics that Hilkiah himself prepared the book; while others, shrinking from this imputation of literary forgery, have on various grounds referred the book to the time of Manasseh, or the early days of Isaiah. This view has been supported by the alleged differences in some important respects between the Deuteronomic and the Levitical legislation; but these might naturally arise from the circumstances in which the great Lawgiver uttered his final charge to Israel. The desert-wandering was over, and the instructions now given were adapted to the new life on which the people were entering. The following facts are of use in determining the question:—

(1) The references to Egypt in Deuteronomy are such as would be made by one conversant with the life of that country, and newly escaped from its bondage.

(2) The language of the book corresponds with that of the rest of the Pentateuch, rather than with that of other O.T. books.

(3) The references already given prove that Deuteronomy was known to the Prophets of the Northern and the Southern Kingdoms.

(4) The whole tone of the book is inconsistent with the later date assigned to it. Had its object been to bring down the provisions of the Law to the later times of the monarchy, there are omissions and insertions alike inconceivable. Among the omissions may be mentioned that of the Service of Song in the House of Jehovah; among the insertions, the decree for the utter extermination of the Canaanites. Had the book been written several generations after the disappearance of these tribes, such injunctions would have been, says Professor Green of Princeton, "as utterly out of date as a law in New Jersey at the present time offering a bounty for killing wolves, or a royal proclamation in Great Britain ordering the expulsion of the Danes."

(5) There is, at the same time, nothing in the Mosaic origin of the books inconsistent with the view that they were *reduced to writing* in Canaan, after the conquest.

The Mosaic origin of the Five Books implies their *essential unity*. Whatever the remoter or later sources of this or that part of the annals, the divinely inspired historian and lawgiver of the Hebrew people fused them into one.

7. But (1) the unity asserted does not in any

way exclude *the employment of pre-existing documents*. Inspiration does not supersede the ordinary methods of the historian; and every historian has recourse to his authorities. Vitringa long ago (1707) remarked that Moses may have had before him "documents of various kinds, coming down from the times of the Patriarchs, and preserved among the Israelites, which he collected, digested, and amplified where deficient." Such records, albeit in strange and varied forms, are now known to have been preserved by different nations — Egyptian, Assyrian, Babylonian; and Moses could not have been ignorant of them.

Again (2) the Mosaic authorship does not preclude the notion of *editorial care in succeeding ages*. We are not to suppose that we have in our hands the Five Books, without alteration or addition, as they were written in the wilderness. Changes are not indeed to be arbitrarily assumed; but the work of later hands appears upon the very surface. Thus, where we are told (*Gen.* 13.7) "the Canaanite was then in the land," we infer that when that sentence was written the Canaanites had been dispossessed. In *Gen.* 36.31, "These are the kings that reigned, . . . before there reigned any king over the children of Israel," is plainly a later addition to the early text. This is found again in 1 *Ch.* 1.43, 44. In *Ex.* 16.35 that "the children of Israel did eat manna forty years, until they came unto the borders of the land of Canaan," is a remark most probably added after their entrance into Palestine. See also *Lev.* 18.28. In like manner, modern names of places are found in the text: Dan, *Gen.* 14.14; *Deut.* 34.1 (see *Josh.* 19.47; *Judg.* 18.27, 29); Hebron, *Gen.* 13.18, 23.2 (see *Josh.* 14.15; *Judg.* 1.10); and perhaps Hormah, *Num.* 14.45 (see 21.1-3; *Judg.* 1.17). Editorial parentheses may also have been introduced into *Gen.* 13.3, 14.2, 8; *Deut.* 3.9, 4.48. It is quite possible that such alterations, with others, were made by Ezra when he issued "the Book of the Law" after the Captivity; but however this may have been, the isolated phrases cannot be suffered to weigh against the abundant evidence for the earlier origin of the book that contains them. That the last chapter of Deuteronomy was added after the death of Moses is, of course, unquestionable. On the whole, we may safely recognise in the Pentateuch a pre-Mosaic, a Mosaic, and a post-Mosaic element, the second of these being supreme.

8. It is necessary to state briefly the modern critical hypothesis. About the middle of the eighteenth century, Jean Astruc, Professor of Medicine at Paris, and Court Physician to Louis XIV., made the various use of the Divine names in Genesis and the first six chapters in Exodus the ground of "conjectures" as to the "original documents of which Moses apparently availed himself." Thus in *Gen.* 1.1–2.3 the name *Elohim*, "God," is uniformly employed; in 2.4–3 it is *Jehovah Elohim* (a double appellation, it may be remarked, nowhere else occurring in the Pentateuch, excepting *Ex.* 9.30). In chap. 5 it is *Elohim* only, excepting in ver. 29, where a quotation is made. In chaps. 6–9 *Elohim* and *Jehovah* are used indiscriminately everywhere, and in 11.1-9, 12, 13, *Jehovah* only. In chap. 14 a new name is introduced, *El-Elyôn* (God Most High), and is used throughout the chapter. Such variations furnished a hint for distinguishing the documents employed. In the view of Astruc, these were mainly two —"Elohist" and "Jehovist," with a few unclassed and subordinate sections. The clue was followed up by others, and a vast literature has grown up around the subject. The Mosaic authorship, which Astruc, Eichhorn, and their immediate followers regarded as unquestionable, is now denied by the critics, while the hypothesis of various documents has been extended from Genesis and Exodus to the other books of the Pentateuch, and latterly to Joshua.

It may be convenient here to give the latest proposed arrangement of the legislation. It can hardly be regarded, even by its supporters, as final, in view of the many preceding schemes which have had their day and ceased to be. The scheme is as follows:—

1. The two so-called Books of the Covenant (*Ex.* 20–23 and 34.10, 14-26), wrought together from the original sources, J E (Jehovist and Elohist), which existed before the prophetic writings.

2. Deuteronomy (D).

3. The Priestly Code (P or P C), which, besides a brief prefatory history, contains the injunctions (*Ex.* 25–31.17, 35–40; *Lev.* 1–27; *Num.* 1–10.28, 15, 18, 19, 25.6–31, 33–36) (only the longer sections are enumerated: Möller). R stands for editor (redactor) of the whole.

The first of these "is a brief code dating from an early period, and designed to regulate the life of a community living under simple conditions and devoting itself chiefly to agriculture."

The second "is without doubt the Book of the Law, which was found in the Temple in the eighteenth year of King Josiah (621 B.C.), and which formed the prime factor in his great reformation" (2 *K.* 22.8–23.25).

"The last appears to have grown up during the Exile, and to have attained its present form probably in the days of Ezra, about the middle of the fifth century B.C." (*Contentio Veritatis*, essay by C. F. Burney, M.A., 1902).

Pentecost.—The fiftieth day from the second day of the Passover (16th Nisan). The Hebrews call this solemn festival the Feast of Weeks, because it was kept seven weeks after the Passover. The offerings consisted of the first-fruits of the wheat-harvest, which was then completed; seven lambs of that year, one calf, and two rams for a burnt-offering; two lambs for a peace-offering; and a goat for a sin-offering (*Ex.* 34.22; *Lev.* 23.15, 16; *Num.* 28.26 ff.; *Deut.* 16.9, 10). The feast was instituted to oblige the Israelites to repair to the Tabernacle or Temple (*Ex.* 34.22); to acknow-

ledge the absolute dominion of the Lord by the freewill offering of first-fruits (*Ex.* 23.16); and to commemorate and give thanks to God for the Law given upon Sinai on the fiftieth day after their coming out of Egypt. At first the freewill nature of the offering was observed; but gradually as the Law hardened it became imperative, and the amount and nature of the offerings a fixed quantity (*Lev.* 23.15, 21), determined only by the wealth of the individual. It became, indeed, a species of taxation.

It was on the Feast of Pentecost that the Holy Ghost descended in the miraculous manner related in *Acts* 2.1-4. [FEAST OF TABERNACLES, HARVEST.]

Modern Jews celebrate the Pentecost for two days. They deck the synagogues and their own houses with flowers; they listen to an oration in praise of the law, and read appointed lessons from the Pentateuch.

Penu'el.—*Face of God*: 1. The same as Peniel (*Gen.* 32.31; *Judg.* 8.8-17). 2. Father of Gedor of Judah (1 *Ch.* 4.4). 3. A Benjamite (1 *Ch.* 8.25).

Peor.—*Opening*: 1. One of a group of mountains which includes Nebo and Pisgah. Peor is in Moab, and is the place to which Balak conducted Balaam, to curse the Israelites (*Num.* 23.28). Its exact position is unknown. 2. The Moabite god (*Num.* 25.18, 31.16; *Josh.* 22.17). In these passages the word is a contraction of Baal-Peor.

Perazim.—[BAAL-PERAZIM.]

Perdition.—A term signifying the utter loss of future happiness, and applied by our Lord to Judas (*John* 17.12). The same meaning applies to the "son of perdition" in 2 *Thess.* 2.3. [MAN OF SIN.]

Pe'res.—From a root meaning "break in two." The plural is found in *Dan.* 5.25, **U** (*and*) **pharsin** *'pharsin half-minahs* or divisions. The singular comes in 5.28, to suggest the name of the Persians, whose empire was to supersede that of Babylon. [MENE.]

Pe'resh.—The son of Machir of Manasseh (1 *Ch.* 7.16).

Pe'rez.—*Breaking through*: a family of importance in Judah, members of which took leading parts in the national life of the Jews (1 *Ch.* 27.3; *Neh.* 11.4-6). The same as Pharez, which see.

Pe'rez-uz'za, Pe'rez-uz'zah.—*Breach upon Uzzah*: the name given by David to the threshing-floor where Uzzah was slain (2 *Sam.* 6.8; 1 *Ch.* 13.11). [UZZAH.]

Perfect, Perfection.—The words, especially the former, occur many times in both the O.T. and N.T. They are applied sometimes to things, *e.g.* the law of the Lord, occasionally to God (*Matt.* 5.48), but most often to man. In the O.T. the attribute is ascribed to particular men or denied to others; in the N.T. to be perfect is generally a matter of aim and exhortation. What is exactly meant by perfection?

1. *Present Meaning.*—The *Century Dictionary* defines perfection as "absolute freedom from defect, blemish, weakness, or liability to err or fail," a definition which implies absolute perfection. Latham's *Johnson* defines somewhat differently, "complete, finished, neither defective nor redundant." The latter is probably the better definition, having regard to the derivation of the word, which comes from the Latin, and means "thoroughly done," "completed." At any rate, it helps us to see what the word implies when it is accurately used. It implies that the thing to which it is applied is of its kind and according to its character complete; it possesses the qualities that it ought to possess, it has none of the defects which it ought not to have. The moss rose-bud is perfect of its kind, *i.e.* as a bud; the application of the word to it does not deny that presently it may reach a more perfect development in the flower. Perfection is always relative to the nature and character of that to which it is applied. Only as applied to God is it absolute, because God alone is absolute.

2. *Bible Usage.*—The O.T. word for perfect is *tāmîm*. It seems to have originally meant that which is closed or finished off, and thus to come very near to the English word. It is applied to the victim of sacrifice, and then means without blemish (*Ex.* 12.5); it is applied to man, and then means upright, men of integrity (*Gen.* 6.9, 17.1; *Ps.* 119.1). It is applied to the way, the word, the law of God in its largest and fullest sense. The N.T. word is *teleios*, the root idea of which is, "*telos*," the end. That which is perfect is that which reaches the end for which it was intended, that fulfils its destiny. And so we see the Bible use of the word is identical with the accurate modern use. It is relative; it varies in meaning with that to which it is applied. Absolute perfection belongs to God alone, and is demanded of none of His creatures. But in their limited relationship men and things may have the word applied to them.

3. *Perfection and the Christian Character.*—There are certain passages in the N.T. in which the word is applied to the disciple of Christ, of which the most notable is *Matt.* 5.48, "Ye shall be perfect as your heavenly Father is perfect." The tense is future, but it is quite obvious our Lord means it as a command. The Christian is to fulfil his duty as God fulfils His; he is, as man, to be like Him in conduct, character, and life. It is not a command that is impossible, "a counsel of perfection," but a practical aim and motive for life. The Sermon on the Mount suggests the method. Whole-hearted love to God; the manifestation of that same love to their fellowmen; the cultivation in their own character of the holiness for which love is but a shorter name; these are the things by which man becomes perfect, fulfils his end. The verse under discussion is a summary of the teaching of the whole sermon. Indeed, all teaching, all

Scripture is given "that the man of God may be complete, furnished completely unto every good work" (2 *Tim.* 3.17, R.V.). The atoning work of Christ was carried out to make it possible for man to live the life which leads to perfection. The Holy Spirit is man's ever-present helper; and one day, in His day, it shall be accomplished, when the Christian Church will fulfil its destiny, "till we all come unto the perfect man" (*Eph.* 4.13).

"That ye may stand perfect and complete" (*Col.* 4.12). It is not so yet. Occasionally unguarded language has been used by Christian teachers, and has led men to claim this perfectness in this life. It is clearly contrary to the teaching of the N.T. St. Paul says definitely, "Not that I have already obtained, or am already made perfect" (*Phil.* 3.12, R.V.), and the whole teaching of *Rom.* 7 clearly indicates that the battle with sin ends only with life. The goal is before us; it is a matter of strenuous aim and urgent prayer on our side, of the Holy Spirit working on the Divine side, and at last it will be reached. There is no place for presumption, and certainly none for despair.

Note (1), that there are some uses of the word in the N.T. which are clearly modified by the context, as is the case in the O.T. The word may mean mature, full grown, *e.g. Phil.* 3.15, and the cognate word used of sin in *Jas.* 1.15, "The sin, when it is full grown, bringeth forth death," where in St. James' picturesque phrase lust is represented as the parent of sin, and grown-up sin as the parent of death. And (2), both in the O.T. and N.T. other words than those already noted are translated by the same English equivalent, but the idea behind these words is very much the same as that behind the two words most frequently used.

(For further study see Bishop Moule's *Thoughts on Christian Sanctity*, and W. S. Bruce, *The Formation of Christian Character.*)

Perfumes.—The use of perfumes was common among the Hebrews and other Orientals before it was known to the Greeks and Romans. Moses speaks of the art of the perfumer in Egypt, and gives the composition of two perfumes: one to be offered on the golden altar, the other to be used for anointing the high-priest and his sons, the tabernacle, and the sacred vessels (*Ex.* 30.23, 25, 34 ff.). Perfumes were also used in embalming, being composed of myrrh, aloes, and other strong and astringent drugs, to prevent infection and corruption. Many perfumes also were used on the person (*Esth.* 2.12). The spouse in the Song commends the perfume of her lover (*Song* 3.6), and is complimented in like terms. He names particularly spikenard, cinnamon, myrrh, and aloes. This proves that both men and women used these scents, a practice just as common to-day in those countries, where the heat of the sun and the absence of water almost compel the use of strong-smelling and deodorising scents (*Esth.* 2.12; *Dan.* 10.3). Perfumes were prepared in the forms of liquids, pomades, powders; also in concentrated form for dilution. It should be observed that among Orientals the sense of smell is much more keenly developed than among Europeans. It is said that Arabs will often pass apples round at a feast, not to be eaten, but for their scent to be enjoyed by each guest.

Per'ga.—A city of Pamphylia; the first place in Asia Minor visited by Paul on his first missionary tour (*Acts* 13.13); now known as Eski-Kalesi. It is of very ancient foundation, and was celebrated for the worship of Artemis (Diana), whose temple stood on a hill outside the town. It was built near the river Cestius, 60 miles from the sea. Paul preached at the place on his return (*Acts* 14.25). [PAMPHYLIA.]

Per'gamos, Pergamum.—A city of Mysia, now Bergama; seat of one of the seven Churches of Asia, to whom the Apocalyptic letters were addressed (*Rev.* 2.12-17). Its position was close to the river Caicus (now Bakyr-tchai), 20 miles from its mouth. It is celebrated by the fact that parchment was first perfected here. It also had a library of 200,000 volumes, which afterwards were taken to Alexandria. Legend gives Pergamos a sacred character as the birthplace of Zeus. Under the Attalic kings Pergamos became a city of temples, colleges, and royal residences, and took rank as the first city in Asia. One of its chief features was a temple of Æsculapius, who was represented by the figure of a serpent, from the fact that the medical practice of the time included charms and incantations among its agencies. "The throne of Satan" was there (*Rev.* 2.13), probably indicating the fact that Pergamos was at that time the official capital of the Province of Asia, and the oldest and chief centre of the worship of Cæsar.

There were a number of Jews in the city, who farmed the tolls and held land, and were only excluded from public office by their unwillingness to take part in heathen religious ceremonial. The charge against the Church at Pergamos (*Rev.* 2.14) that some of them were of the school of Balaam, shows that these had become connected in some way with the Aphrodite worship, which was a feature of the town, Balaam having caused the Israelites to sin in like manner.

Peri'da.—*Separation*: a member of Solomon's household whose descendants came back with Zerubbabel (*Neh.* 7.57). In *Ezra* 2.55 the name is spelled Peruda.

Perizzites.—*Villagers*: a pre-Israelitish tribe in possession of the hill country of Judæa. Their country was occupied after Judah and Simeon had defeated them by the Ephraimites (*Gen.* 13.7; *Judg.* 1.4, 5; *Neh.* 9.8).

Persecute, Persecution.—Literally and formally the equivalent of to pursue and pursuit. Thus in *Neh.* 9.11, the A.V. rendering, "their persecutors," becomes in the R.V. "their pursuers." Persecution early befell the Christian Church. Our Lord had foretold it

in the Sermon on the Mount (*Matt.* 5.10-12), and in His charge to the Twelve (*Matt.* 10.17, 18). After our Lord's death persecution again and again attended the preaching of the Gospel. It varied in form from the acts of a ruler (as Herod), and regular legal proceedings, to outbreaks of mob violence. After Peter's address (*Acts* 3) the priests and the Sadducees seized the two apostles. The ministry of Stephen led to charges against him (*Acts* 6.11), to his own martyrdom (*Acts* 7.58), and to a "great persecution" of the Church at Jerusalem (*Acts* 8.1). Herod took up the work (*Acts* 12.1), and Jews vied with Gentiles in resisting the progress of the infant Church. If Gentiles persecuted at Philippi and Ephesus (*Acts* 16 and 19), Jews were the agressors at Pisidian Antioch (*Acts* 13), Iconium and Lystra (*Acts* 14), Thessalonica (*Acts* 17), Corinth (*Acts* 18). The charges against Paul led to his appeal to Rome (*Acts* 25.11), where he was executed. He himself wrote of persecution that should befall others as it had befallen him (2 *Tim.* 3.11, 12). Peter comforts his readers in the face of "fiery trial" (1 *Pet.* 4.12-19). John in the Revelation (2.10, 13, etc.) speaks of persecution existing or to come. The Emperor Nero set on foot a great persecution in the year 64. The tortures of the Christians at last reached a point which, according to the Roman historian Tacitus, won for them sympathy (*Ann.* 15.24). From this time, until early in the fourth century, one great persecution succeeded another. In modern history, the persecution of Protestants by the Church of Rome resulted in a greater loss of life than all the persecutions of Paganism. Mission Churches have also suffered the severest persecution, as in the case of the first Roman Catholic converts in Japan, and, in still more recent times, the persecutions in Madagascar, Uganda, and China. The Roman Church has never disavowed its principle that what it deems heresy should be put down by force. It seeks to defend its position by reference to the Law of Moses (as in *Deut.* 13). But there the punishment is for going after "other gods" —*i.e.* for idolatry. The true Christian position is stated by Paul in 2 *Cor.* 10.4.

Persia, Persian.—In its widest extent the empire of Persia extended from Thrace and Egypt on the west to the Indus on the east, from the Black Sea, the Caucasus, the Caspian Sea, and the Oxus and Jaxartes on the north to Arabia, the Persian Gulf, and the Indian Ocean on the south. The chief cities were Babylon (conquered by Cyrus in 539 B.C.), Susa, Ecbatana in Media (2 *Ch.* 36.20-23 ; *Esth.* 1.3, 14, 18, 10.2 ; *Ezek.* 27.10, 38.5 ; *Dan.* 8.20, 10.1, 13, 20, 11.2). The original Persia was a comparatively small tract of country on the Persian Gulf, still known as Fars, or Farsistan. It was bounded on the north by Media, on the west by Elam, on the east by Carmania. It was principally desert, subject to stormy winds, but in the higher regions away from the coast contained some fertile valleys. Vines, oranges, and lemons are produced abundantly in this region, which is famous for its wines of Shiraz. The northern parts are again arid stretches of desert. There are but two references to Persia proper, as contrasted with the empire, in Scripture (*Ezek.* 27.10, 38.5), and there perhaps Pathros should be read.

The Persians belonged to the Aryan race, and spoke an Aryan or Indo-European language. The physical type of the countrymen of Darius and Xerxes, like that of their modern descendants, was Aryan in all its traits. Travellers still speak of the fair-complexioned, blue-eyed populations met with in the Persian highlands, though the mass of the people belong to the "long-headed" brunette type, with black hair and eyes; even in the same family some members may be of the blonde and others of the brunette type. The Persians were at the outset a Median tribe, who had established themselves on the shores of the Persian Gulf. They had pushed farther south than the rest of their kinsmen, and established themselves in the rear of Elam, on the eastern shore of the Persian Gulf. They were then still, it would seem, in the Stone Age, according to the testimony of graves that have been opened. But intercourse with the civilised kingdom of Assyria soon introduced them to the use of bronze and iron, and even to the glazed pottery of Nineveh. From the very earliest times Persia has been noted for its fruit and vegetable productions. Most of the fruit trees of the temperate and sub-tropical climes grow well, and the care of them forms a staple industry of the people. Rice, wheat, barley, maize, peas and beans are easily grown, the first named forming the staple food of great numbers of the people. All garden vegetables are cultivated and greatly esteemed. The Persians are good gardeners, and very fond of flowers, especially roses, which excel in size, beauty, and fragrance, those of most other countries. The Persians were not great traders, but they brought the arts of husbandry to a great state of perfection.

The government of ancient Persia was monarchical, and the crown hereditary. The power of the kings was absolute, and they regarded the people as slaves. The titles by which they were named, "the great king," and "the king of kings," show in what reverence they were held by their subjects, who indeed looked upon their rulers as more than mortal, or at least as vicegerents of the Deity, and paid them the compliment of prostration. In addition to the king there were seven state counsellors, always men of high birth (*Ezra* 7.12 ff.). This council did not interfere with the king's ruling; it existed but to advise.

The king as judge was assisted by several "royal judges," chosen by himself, who administered justice at stated times in the various provinces of the empire. Ordinary judges, who were numerous, were selected from proved men over fifty years of age. The governors of the

provinces were called satraps, appointed by the king himself. These had no authority except through the king, who could appoint, punish, or reward them. For the speedy despatch of public business the provinces were connected with the capital by regular posts established upon a plan devised by Cyrus. These posts travelled day and night by means of carefully placed relays (*Esth.* 8.10).

The Persians held an ancient belief in one supreme God, but they also worshipped the sun, moon, stars. Their priests were the Magi, who under the Assyrians and Medes had done much to obtain power over king and people. When the Persians triumphed, this priestly caste lost much of its influence, and was persecuted by the monarchs. Cyrus adopted this policy, and effected great changes in the systems of the Magi. His revolution was completed by Zoroaster, whose system was most striking, considering it was but the product of human reason. "God," he taught, "existed from all eternity, and was like infinity of time and space. There were two principles in the universe, good and evil; the one was named Ormuzd, the presiding agent of all good; and the other Ahriman, the lord of evil. Each had the power of creation, and hence we find good and evil in all things. Light was the type of the good, darkness of the evil spirit." Hence the disciple of Zoroaster turns to the fire on the altar, and to the sun as the noblest of all lights. Zoroaster professed that his book contained everything necessary for the Persians to know, whether in religion, politics, literature, science, morality, or physics. There is a remarkable verse in Isaiah (45.7), supposed to contain a reference to the Magian religion, which prevailed in Persia in the time of Cyrus:—"I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things." In this passage the Lord rebukes the worship of senseless substances, and draws attention to Himself as the author of them all, therefore greater. The religion of the Persians permitted polygamy and incest. Their manner of disposing of the dead was a religious act. The body was exposed on a high tower, and wild beasts and birds were permitted to devour it. This was a custom hateful to the people at large, who abandoned it as soon as opportunity arose; it lingers, however, among the Parsees, who expose their dead to the elements in "Towers of Silence."

The Bible references to Persia are as follows: 2 *Ch.* 36.20-23; *Ezra* 1.1, 2, 8, 3.7, 4.3, 5, 7, 24, 6.14, 7.1, 9.9; *Neh.* 12.22; *Esth.* 1.3, 14, 18, 19, 10.2; *Ezek.* 27.10, 38.5; *Dan.* 5.28, 6.8, 15, 28, 8.20, 10.1, 13, 20, 11.2.

Per'sis.—A disciple at Rome to whom Paul sent a salutation, commending her for the good work she had done with diligence and care (*Rom.* 16.12).

Peru'da.—[PERIDA.]

Pestilence.—The term pestilence, or plague, is used by the Hebrews generally for all contagious complaints, or epidemic diseases. The prophets usually connect together sword, pestilence, and famine as three of the most grievous inflictions upon a disobedient people (2 *Sam.* 24.12; also *Ex.* 5.3, 9.15; *Lev.* 26.25; *Matt.* 24.7; *Lk.* 21.11). [PLAGUE.]

Pestle.—A heavy instrument of wood used to pound grain into meal in a mortar. In the houses of the wealthy both mortar and pestle were of metal (*Num.* 11.8; *Prov.* 27.22). [MORTAR, MILL.]

Peter, Simon.—The apostle, son of John (*John* 1.42, R.V.) or Jonah (*Matt.* 16.17), was a fisherman of Bethsaida in Galilee (*Matt.* 4.18 reff.). The temperament ascribed to the Galileans is apparent in the energy, independence, and outspoken frankness of Peter. His speech also was characteristic of his upbringing (*Mk.* 14.70; *Acts* 2.7). Apparently he was married before his call to follow our Lord, for the healing of his mother-in-law is recorded (*Matt.* 8.14 reff.), and he may have taken his wife with him on his missionary journeys (1 *Cor.* 9.5); but the "Marcus my son" of 1 *Pet.* 5.13 was, no doubt, John Mark, the title "son" being often applied to disciples.

When Christ was at Bethany, beyond Jordan (*John* 1.28, R.V.), Andrew, Simon's brother, brought him to Jesus (*John* 1.40, 41). To him our Lord then gave the name Cephas (*John* 1.42). As a disciple of Jesus, Peter was with his Master at Cana (*John* 2.1-11), and possibly accompanied Him on the Judæan tour (*John* 2.12, 4.4), returning afterwards to his ordinary occupation (*John* 4.43). Then came the call to definite ministry (*Matt.* 4.18-22; *Mk.* 1.16-20; *Lk.* 5.1-11), followed by Peter's inclusion in the number of the Twelve Apostles (*Matt.* 10.2-4; *Mk.* 3.13-19; *Lk.* 6.12-19). Henceforth Peter is, in the gospel narratives, the most conspicuous of the Twelve. He witnessed the raising of Jairus' daughter (*Mk.* 5.37; *Lk.* 8.51); walked on the water to meet our Lord (*Matt.* 14.28-31); confessed Christ as "the Christ, the son of the living God," and was blessed by Him (*Matt.* 16.13-20; *Mk.* 8.27-30; *Lk.* 9.18-21); was rebuked by Christ for deprecating the sufferings our Lord foresaw for Himself (*Matt.* 16.22, 23); was a witness of the Transfiguration (*Matt.* 17.1-4; *Mk.* 9.2-6; *Lk.* 9.28-32; 2 *Pet.* 1.17, 18); found the tribute money in the fish's mouth (*Matt.* 17.24-27); inquired of our Lord as to the practice of forgiveness (*Matt.* 18.21); received assurance as to the future glory of those who had "left all and followed" Christ (*Matt.* 19.27-30; *Mk.* 10.28-31; *Lk.* 18.28-30); joined in asking as to the time of the sorrows foretold for Jerusalem (*Mk.* 13.1-4); and was sent with John to make ready the Passover (*Lk.* 22.8). At the Last Supper Peter at first shrank from permitting our Lord to wash his feet (*John* 13.6-9); he prompted John to ask our Lord the name of His betrayer (*John* 13.24); declared his own unalterable fidelity to Christ, and was warned of his approaching fall (*Matt.*

26.33-35; *Mk.* 14.29-31; *Lk.* 22.31-34; *John* 13.36-38). He accompanied his Master to Gethsemane (*Matt.* 26.36-46; *Mk.* 14.33-42; *Lk.* 22.40-46). On the arrival of the band sent to apprehend our Lord, he resisted, and cut off the ear of Malchus (*John* 18.10, 26). Peter followed his Master as He was led away; was brought by John into the high-priest's palace (*John* 18.16); and during the trial thrice denied his Master, but repented (*Matt.* 26.69-75; *Mk.* 14.66-72; *Lk.* 22.55-62; *John* 18.17, 18, 25-27).

After the crucifixion, Peter, with John, visited the sepulchre (*Lk.* 24.12; *John* 20.2-6), and Peter received from the risen Christ a message which implied a renewal of trust (*Mk.* 16.7). The risen Christ appeared when he was alone (*Lk.* 24.34; 1 *Cor.* 15.5); and with other disciples " at the sea of Tiberias," when Peter was questioned and recommissioned by his Lord (*John* 21.1-23; 2 *Pet.* 1.14). He was present with the Church at its gathering after the Ascension (*Acts* 1.13), and suggested the appointment of an apostle in the place of Judas (*Acts* 1.15-25). It was Peter who explained the manifestations on the Day of Pentecost (*Acts* 2.14-40). His healing of the lame man at the Beautiful Gate of the Temple led to his address to the people and his arrest (*Acts* 3, 4.1-22). Peter dealt with Ananias and Sapphira (*Acts* 5.1-11); and, miracles being wrought by the apostles, they were imprisoned, scourged, and released (*Acts* 5.12-42).

Soon afterwards, Peter and John, as representing the apostles, were sent to confirm the converts at Samaria (*Acts* 8.14), where Peter and John, finding baptized Christians who had not received the Holy Ghost, laid their hands upon them. SIMON MAGUS brought a denunciation upon himself by proposing to Peter that the apostles should sell him the power of giving the Holy Ghost by the laying on of hands (*Acts* 8). Three years later occurred the first recorded meeting of Peter and Paul (*Acts* 9.26; *Gal.* 1.17, 18). Then two miracles of healing [ÆNEAS, DORCAS] were wrought while Peter was on a general tour among the Churches in South Palestine. A vision led to the conversion of Cornelius, and to the removal of doubts from Peter's mind as to the possibility of the heathen becoming Christians without first becoming Jews (*Acts* 10). The household of Cornelius received the Holy Ghost, and were baptized by Peter, who thus gave offence to his countrymen (*Acts* 11.2). His defence convinced them that " God hath also to the Gentiles granted repentance unto life" (*Acts* 11.18). Peter's imprisonment by Herod Agrippa I., and miraculous release, followed. James the son of Zebedee had already been executed (*Acts* 12.2). [JAMES.] Later we find him at Jerusalem six years afterwards discussing with the other apostles the question of circumcision. But he did not preside at the conference; nor did he pronounce its decisions (*Acts* 15). It was at Antioch not long afterwards, or, as some think, before the council, that the memorable collision between Peter and Paul took place (*Gal.* 2.11-14). Peter appeared to waver on the question of the equality of the Gentiles. Paul denounced Peter's conduct, but the older submitted to the younger apostle, remaining his friend to the end (2 *Pet.* 3.15).

Of the latter part of Peter's life nothing certain is known. On leaving Antioch it is supposed that he returned to Jerusalem, and remained there for some years. Very early tradition says that he afterwards went to Rome, and was crucified there, head downwards, according to the prediction of the Lord (*John* 21.18, 19). Another account has it that he died in Babylonia. All that is really certain is, that he was put to death during one of the persecutions of Nero's reign, in perhaps 67 A.D. The divergence in these traditions is due to the different opinions held as to the meaning of Babylon in his First Epistle (1 *Pet.* 5.13; see the next article).

Peter, First Epistle of.—This epistle is numbered amongst the writings the *authenticity* of which was unquestioned in the Early Church. The internal evidence also points to the authorship of Peter. Its *date* is generally assigned to the period between 64 and 67 A.D. The *place* of its origin has been a matter of some dispute. It is given as " Babylon " (5.13). That Babylon is actually meant implies, however, conditions for which there is no sufficient evidence. It is more generally held that " Babylon " is here used, as in the Revelation, for Rome. Until the time of Calvin no other view was entertained. Peter's connexion with Rome has, however, been the subject of much controversy, due, in part, to the extravagant claims made by the Roman Church. By some, especially by Roman Catholic historians, it is alleged that Peter was for twenty-five years in Rome, and that he was bishop of the Church there. By others it is denied that he was ever at Rome at all. Others held that the apostle may have gone to Rome a short time before his death, in the brief interval between the date of Paul's Second Epistle to Timothy and his martyrdom. The last, considering the weight of traditional testimony, seems to be the most probable opinion. The epistle is *addressed to* " the elect who are sojourners of the Dispersion " (R.V.) in the provinces of Asia Minor, though it also includes references to Gentile converts within their Churches (1.14, 4.3).

The *contents* of the epistle may be divided into two parts, exclusive of the salutation (1.1, 2), introduction (3-12), and conclusion (5.13, 14).

I. General exhortations to love and holiness (1.13–2.10). In this portion of the epistle it is especially shown how the distinctions and privileges of the ancient Church are not lost, but reproduced in a higher form, and conferred upon all believers. They are a *chosen generation*, and their election is in Christ (1.2); they have

a *land of promise*, incorruptible and unfading, as their "inheritance" (1.4); they are a people *for God's own possession* (2.9); the *Temple* remains, a spiritual house, with Christ the corner-stone (2.4, 5); they have an *Altar* and a *Sacrifice*, the precious blood of Christ (1.18, 19); while they themselves are a *holy* and *royal Priesthood* (2.5, 9); and the *Prophets* themselves wrote and spoke for the Christian Church.

II. Particular exhortations on specific duties (2.11–5.12). While the epistle has thus a practical design, it is as evangelical as if it had been chiefly doctrinal. It points everywhere to Christ; to His atonement, foretold by prophets, contemplated by angels appointed before the foundation of the world; to His resurrection, ascension, and gift of the Spirit; His example as a suffering Saviour, and the awful solemnities of the last judgment. Like Paul, he urges the doctrines of the gospel as the great motives to holiness and patience; like him he descends to the enforcement of every relative duty, while giving the most exalted view of our privileges as believers in Christ.

Peter's honourable notice of Paul (2 *Pet.* 3.15), who had publicly reproved him, and recorded that reproof in his Epistle to the Galatians, to whom Peter himself was now writing (*Gal.* 2.11; 1 *Pet.* 1.1; 2 *Pet.* 3.1), is a manifestation of true humility. He illustrates in this way his own precept (1 *Pet.* 5.5), and had clearly not forgotten the lessons of the last days of our Lord. His explicit reference to Christ as the true corner-stone of the Church (2.4-7) may contain an allusion to the name which had been conferred upon him, and by anticipation to refute the inference drawn from it that *Peter* is the foundation.

Some *characteristics* of the epistle are its emphasis on hope founded on the Resurrection (1.3, 6, 7, 9, 11, 13, etc.); the duty of patience under suffering and trial (1.6, 7, 2.19-21, 3.13-18, 4.12, 13, 19); and the use of the term *grace* for the whole Christian revelation (1.10, 13, 3.7, 4.10, 5.12). The title "chief Shepherd" (5.4) applied to our Lord is peculiar to this epistle.

Peter, Second Epistle of.—This epistle was not generally accepted as canonical by the Early Church. Eusebius places it amongst the disputed books. But the *authorship* is definitely claimed for Peter in the book itself (1.1, 3.2). The author writes as an old man nearing his end (1.14), who had already addressed a prior letter to the same readers (3.1). The language of the epistle, especially in the first chapter, as compared with that of the speeches of Peter in the Acts, and with that of the First Epistle, is in agreement with this claim. The *date* of the book may be placed near the end of the apostle's life (1.14). If we accept the traditional belief that he died in Rome, we may place the date not later than 70 A.D. or earlier than 64. The *contents* of the epistle may be summarised thus: The apostle, after his address and salutation, exhorts his readers to perseverance in truth amidst prevailing error and practical infidelity. The best preservative is, he tells them, progressive piety (1.3-11); decisive evidence of the truth of Scripture doctrine being given also by irrefragable testimony and fulfilled prophecy (1.16-21). He warns false teachers, and those who were beginning to yield to their seductions, of their guilt and danger (2.1-22); and assures them that the second coming of the Lord, though delayed, through long-suffering, is as certain as the fact of the Deluge (3.1-3). He then bids Christians be diligent and holy (3.14-18). Appealing to Paul's teaching, in confirmation of his views, he marks how men had wrested his teaching so as to make it countenance most pernicious practices, an evil to be remedied not by neglecting those Scriptures, but by increased teachableness and humility (3.5, 16).

Certain marked correspondences between this epistle and the epistle of Jude (cf., *e.g.*, 2.4 and *Jude* 6; 2.6 and *Jude* 7; 2.11 and *Jude* 9; 2.17 and *Jude* 12) suggest a relation between the two. [JUDE, EPISTLE OF.]

"Knowledge" is the keynote of the epistle. But it is more interesting to note, as identifying the authorship of this and the First Epistle, the recurrence of the words "holy," "conversation" (*i.e.* manner of life), and the remarkable term "virtue" applied to God (1 *Pet.* 2.9, "praises" A.V.; "excellencies" R.V.; 2 *Pet.* 1.3). There are other striking duplications of terms in the two epistles. What have been called the "retrospective allusions" in the language of the epistle should be noted as quite in accord with the simple, outspoken character of Peter. Thus he uses the expression "to catch with a bait"; of "beguiling" (2.14) (literally, "laying a bait for"); "they allure (set a bait) through the lusts of the flesh" (2.18).

Pethahi'ah.—*Jehovah has opened*: 1. A priest (1 *Ch.* 24.16). 2. A Levite who had married a foreign wife (*Ezra* 10.23), who regulated the service after Ezra had read the Book of the Law to the people (*Neh.* 9.5). 3. A son of Meshezabeel of Judah, employed by Darius, the king of Persia, to report to him matters affecting the returned exiles (*Neh.* 11.24).

Pe'thor.—(?) *Interpretation of dreams*: a town of Mesopotamia and the residence of Balaam. The Assyrian name was Pitru, on the west bank of the Upper Euphrates (*Num.* 22.5; *Deut.* 23.4).

Pethu'el.—Father of the prophet Joel (*Joel* 1.1).

Peul'thai (R.V. **Peull'ethai**).—A Levite (1 *Ch.* 26.5).

Pha'lec.—*Division* (*Lk.* 3.35). [PELEG.]

Phalti.—*Jehovah delivers*: a Benjamite, to whom Saul gave his daughter Michal, who was David's wife (1 *Sam.* 25.44). In 2 *Sam.* 3.15 he is called Phaltiel, and then disappears after restoring Michal.

Phalti'el.—(2 *Sam.* 3.15). [PHALTI.]

Phanu'el.—*Face of God*: the same word as Penuel. Father of Anna the prophetess (*Lk.* 2.36).

Pharaoh.—*The Great House*: originally of the palace, afterwards of the king himself. The title of the monarch of Egypt. With the exceptions of Pharaoh-nechoh (2 *K.* 23.29)—whose march eastward to Carchemish was resisted by Josiah—and Pharaoh-hophra—who tempted Zedekiah to resist Nebuchadnezzar (*Jer.* 44.30)—no Pharaoh of Scripture can be identified with certainty. When Abraham (*Gen.* 12.15 ff.) went to Egypt, Amenemhet III. of the 12th dynasty was, according to some authorities, Pharaoh. He was the first king that took measures to provide a regular water-supply to prevent the terrible famines, which were frequent. He built the huge reservoir called Lake Mœris, and distributed the water by a splendid series of dykes and canals. So well was the work conceived and executed that modern engineers say that it would be well worth repairing the works and restoring the lake. Joseph's Pharaoh (*Gen.* 37.28 ff.) was one of the early Hyksos or shepherd kings. We have many particulars of this ruler, but not his name. He reigned somewhere about 1700 B.C. His sudden advancement of Joseph to a place next himself shows his absolute power, which he exercised on behalf of his favourite minister and his family. The oppression did not begin in Joseph's lifetime; but by a Pharaoh belonging to a dynasty that "knew not Joseph" (*Ex.* 1.8). The Pharaohs of the oppression (19th dynasty) were Egyptians, who had driven out the shepherd kings and returned to power. The Pharaoh who died while Moses was in Midian is thought to have been Rameses II.

Both tradition and the monuments prove that Rameses II. set the foreigners in his land hard and difficult tasks, and this fact he inscribed in each of his buildings, boasting that not a single native Egyptian was employed on the work. He also set up a brick-field of his own. By employing the labour of captives he was enabled to sell his bricks below the market price (Wilkinson, *Ancient Egyptians*, i. p. 343). All of Rameses II.'s bricks were impressed with his own stamp. Some of these may be seen in the British Museum.

The persecution begun by Rameses II. was continued with increased vigour by Meneptah, who made the Israelites' lives so hard to bear that their groans mounted up to the throne of God. Not much is known of this Pharaoh of the EXODUS. What is shown of him in Scripture reveals him as superstitious, and vacillating in purpose. His vacillation cost him his army, drowned in the Red Sea. His mummy has been discovered, and is exhibited in the Cairo Museum of Egyptian Antiquities. The account in Exodus does not say that he was drowned with his army (though see *Ps.* 136.15).

Both Solomon's and David's enemy the Edomite King Hadad, had married daughters of a Pharaoh of the 21st dynasty (1 *K.* 3.1, 11.18-20). Towards the end of the 20th dynasty the high-priests of Amen, the god of Thebes, gained great power, and succeeded in overthrowing the power of the Rameses family in Upper Egypt. At the same time a line of Tanite kings ruled in Lower Egypt. There were then two, some think three, rulers in Egypt at the same time until the Bubasites of the 22nd dynasty, of whom Shishak of the Bible was the first, combined the two crowns in his own. Shishak began to reign about the twenty-fifth year of Solomon (990 B.C.). Hadad was received with favour at the Egyptian court. He was given the Pharaoh's daughter in marriage and a secure place to dwell in (1 *K.* 11.18-20). [HADAD, TAHPENES.]

The Pharaoh of Solomon's time led an expedition into Palestine, seized Gezer, and gave it to his daughter, Solomon's wife (1 *K.* 9.16). Solomon's kingdom was still of small extent, as, according to this account, it did not include even the whole of Palestine. [PALESTINE.] This alliance was a disastrous one for the Hebrews, for it brought them into friendly relations with idolaters, a fact which subsequently led to the captivities and final dispersion.

During Rehoboam's reign Shishak brought an army against him (2 *Ch.* 12.2-4). On a wall at Thebes is a list of the towns captured by this king—Bethhoron, Ajalon, Megiddo, Edom, and "Judah-melek," which Dr. Birch (*Hist. of Egypt*, p. 157) considers to be the royal city of Judah, *i.e.* Jerusalem. But as some cities in the northern kingdom of Israel are also mentioned, it is clear that he did not attack Judah only.

Pharaoh-necho and Pharaoh-hophra are the only other Pharaohs mentioned in the Bible. The first met Josiah, king of Judah, in battle at Megiddo. He was afterwards so severely beaten, however, by Nebuchadnezzar II. that he remained for the rest of his life in his own land (2 *K.* 24.7). Pharaoh-necho is the first Pharaoh mentioned in the Bible who bears a proper name.

The second, Pharaoh-hophra, helped Jehoiakim and Zedekiah to rebel against Nebuchadnezzar. The result was disastrous to all the allies (*Jer.* 27.5-8; *Ezek.* 17.11-18). Hophra came to the throne about 590 B.C., and ruled nineteen years. Ezekiel describes Hophra as a great crocodile lying in his rivers, and boasting they were his own (*Ezek.* 29.3). But Ezekiel prophesied disaster, as did Jeremiah, who, with other Jews, had taken refuge in Egypt (*Jer.* 44.30, 46.25, 26). The prophecies were fulfilled to the letter. His palace at Memphis was excavated by Prof. Petrie in the winter of 1908–9. It covered two acres, and in parts was fifty feet high.

Pharaoh's Daughter (*Ex.* 2.5).—Two other daughters of Pharaohs were married to Bible characters. [PHARAOH.]

Phares.—*Breach*: the same as Pharez and Perez (which see) (*Matt.* 1.3; *Lk.* 3.33).

Pharez (R.V. Perez).—Son of Judah and Tamar, his daughter-in-law (*Gen.* 38). Pharez obtained the right of primogeniture over his brother and founded a numerous family, the fertility of which is alluded to in Ruth (4.12). From him sprang two new chief houses, Hezronites and Hamulites. From Hezron came the House of David, and eventually our Lord Jesus Christ. In David's time the house of Pharez was particularly distinguished (2 *Sam.* 23.8; cf. 1 *Ch.* 11.11 with 27.2, 3), the royal family itself being at the head. The family was still numerous after the Captivity, for of the sons of Perez, or Pharez, alone 468 were living at Jerusalem, Zerubbabel himself being included (*Neh.* 11.4-6). In all the important affairs of the nation, and in times of national crisis, the descendants of Pharez are prominent, the Books of Chronicles and Nehemiah being full of references to individuals among them. [PHARES.]

Pharisees.—*Separated*: the most important of the Jewish schools of thought which sprang up after the spirit of prophecy had ceased, about a century and a half before the birth of the Saviour. They received their name because they separated themselves from all other Jews, aiming at more than ordinary sanctity and strictness in religion; but their separation consisted chiefly in certain distinctions respecting food and religious ceremonies. This was too often but outward show (*Matt.* 23.25-28), though as a whole they did not lack sincerity, but rather depth of religion. The party soon obtained great reputation and power with the people, and it was a proverbial saying, that if but two persons entered heaven, one of them would be a Pharisee. They alone survived after the destruction of the Jewish state, and stamped their doctrines on all later Judaism. The Talmudic literature is solely Pharisaic.

Their principal *doctrines* were as follows: the oral law, which they supposed God delivered to Moses by an angel on Mount Sinai, and was preserved and developed by traditional teaching, was of equal authority with the written law. By observing both these laws, a man might not only obtain justification with God, but might perform meritorious works of supererogation. Fasting, almsgiving, ablutions, and confessions, were a sufficient atonement for sin. Thoughts and desires were not sinful, unless carried into action. They believed in predestination, acknowledged the immortality of the soul, future rewards and punishments, the existence of good and evil angels, and the resurrection of the body. [RESURRECTION.]

The state of future felicity in which some of the Pharisees believed was very gross. They imagined that men in the next world were to eat, drink, and enjoy the pleasures of love, each being reunited to his former wife. Hence the shrewd question of the Sadducees, who believed in no resurrection, when they asked whose wife the woman would be who had had seven husbands.

In their dress, the Pharisees affected many peculiarities. Their phylacteries (pieces of parchment with texts written on them, and worn on the forehead or on the arm) were made broader than other people's (*Deut.* 6.8); they enlarged the borders of their garments (*Matt.* 23.5); the fringes (*Num.* 15.38, 39) were made larger; and they adopted peculiar dress and headgear when performing a vow.

Phar'par.—*Swift*: a river flowing southwards from Hermon past Damascus (2 *K.* 5.12); either the stream Awaj, or perhaps the Taura.

Phar'zites.—Descendants of Pharez (Perez) (*Num.* 26.20).

Phe'be (R.V. Phœ'be).—*Shining*: a Christian woman mentioned in Epistle to Romans (16.1, 2). Perhaps officially a deaconess of her Church, that of Cenchreæ, who was going to Rome, for what reason we know not. Her wealth and independent state enabled her to be particularly useful to the young Church and its ministers. [DEACONESS, PAUL.]

Pheni'ce, Phœnix.—*Country of palm trees*: 1. A town and harbour on the south-east coast of Crete (*Acts* 27.12). It was the haven towards which Paul was sailing when he was wrecked. 2. (*Acts* 11.19, 15.3). The same as Phœnicia (which see).

Phenicia (Phœnicia), Phenice.—*Country of palm trees*: the country between the west base of Lebanon and the Mediterranean. It varied in extent from time to time. Its farthest limits were Aradus and Antaradus on the north, and Dor, below Carmel, on the south. At no time was it more than 20 miles broad. It was the scene of the labours of the first Christian Evangelists (*Acts* 11.19, 15.3, 21.2). The name Phœnicia was given it by the Greeks, and the palm tree can be seen as an emblem on the coins of Tyre and Sidon, the chief cities of the district. The native name was Canaan (low-land), to distinguish it from the adjoining highland Aram, the Hebrew name of Syria. [PHŒNICIANS, TYRE, SIDON.]

Phi'chol, Phi'col.—Chief captain of Abimelech (*Gen.* 21.22, 32, 26.26).

Philadelphia.—*Brotherly love*: a city of Lydia, the seat of one of the seven Churches of Asia to whom the Apocalyptic letters were addressed (*Rev.* 1.2, 3.7). It is now known as Allah Sheher (*city of God*), and has a considerable population, including many Christians.

The city was founded by Attalus Philadelphus (138 B.C.) as a market and storehouse for the wine produced in the surrounding district, which is described as being wonderfully fertile, though subject to earthquake shocks. In Roman times it was of some importance, but attached to the jurisdiction of Sardis. It lay on the direct route between Smyrna and the highlands of Central Asia Minor, and the Church there appears to have used its opportunities for spreading the gospel.

Philemon.—A Christian of Colossæ to whom Paul wrote on behalf of his slave Onesimus (*Col.* 4.9). His wife was Apphia, and his son

Archippus. From the narrative it is evident that Philemon was a man of substance, and hospitable, and grateful to Paul as his spiritual father. He was full of good works and faith (*Philem.*).

Philemon, Epistle to.—The purpose of the epistle is clearly shown. Onesimus, an absconded slave of Philemon, had succeeded in getting to Rome, and while there had been brought under the power of the gospel through the preaching of Paul. The apostle appreciated his character, and would gladly have retained him in his own service, had he not thought it better the runaway should return to his master. Onesimus was sent with Tychicus to Colossæ (60, 61 or 62, 63 A.D.) with a special commendation in the words of this letter, which intimates in a delicate manner the duty of a Christian master towards a slave who had now become a "beloved brother" (10, 17). The letter is a model of courtesy and freedom in the intercourse of Christian friendship.

Phile'tus.—*Beloved*: one who, with Hymenæus, was condemned by Paul for teaching that "the resurrection is past already," and so destroying the faith of some (2 *Tim.* 2.17, 18).

Philip.—*Lover of horses*: 1. The apostle, a native or resident of Bethsaida, the city of Andrew and Peter, called by our Lord early in His ministry (*John* 1.43, 44). Philip in turn brought in Nathanael, who, like himself, may have dwelt much on the O.T. promises of a Messiah (*John* 1.45). He was one of the twelve apostles (*Matt.* 10.3; *Mk.* 3.18; *Lk.* 6.14; *Acts* 1.13), and was questioned by our Lord at the miracle of feeding the 5000 (*John* 6.5-7). With Andrew he brought to Jesus towards the close of our Lord's life "certain Greeks," who desired to see Him (*John* 12.20-22); and at the Last Supper he addressed to our Lord the plea, "Show us the Father, and it sufficeth us" (*John* 14.8). Philip is found amongst the apostles assembled in the upper room after the Ascension, but is not subsequently named in the N.T.

2. The second of the seven deacons (*Acts* 6.5). He perhaps belonged to Cæsarea in Palestine, where afterwards he and his daughters lived (*Acts* 21.8, 9). After the stoning of Stephen, Philip preached at Sebaste or Samaria, where he worked several miracles, and converted many. He baptized them; but when the apostles at Jerusalem heard that Samaria had received the word of God, they sent Peter and John, who came and prayed that the Holy Ghost might come upon them. It was while Philip was here that an angel commanded him to take the road from Jerusalem to old Gaza. He obeyed, and met with and baptized an Ethiopian eunuch in the service of Queen Candace. Philip continued his work at Azotus (Ashdod), and made his way along the coast to Cæsarea (*Acts* 8). Nothing more is known of him for about twenty years, when Paul and his companions took shelter in his house where he lived with his four daughters, who all had the gift of prophecy. He was still known as "one of the seven," and as "the Evangelist" (*Acts* 21.8). 3. Son of Herod the Great (*Matt.* 14.3). [HEROD.] 4. Another son of Herod the Great, who was tetrarch of Iturea (*Lk.* 3.1).

Philippi.—*Belonging to Philip*: a city of Macedonia, originally Crenides, which was renamed by Philip, king of Macedonia, and father of Alexander the Great, who rebuilt and beautified it (about 350 B.C.). The ancient Philippi, which was 9 miles from the coast, is no more than ruins, but its old port of Neapolis is now known as Kavalla. Between Philippi and the sea was a range of steep hills, up and down which passed the ancient paved road, constructed for the traffic to and from the mines of the interior. It was at Philippi that Paul first preached the gospel in Europe in the course of his second missionary tour, when Lydia and the jailer were converted (*Acts* 16.12-40; 1 *Thess.* 2.2). The apostle twice revisited the place (*Acts* 20.1-6), strengthening the Church there, which was under the care of Luke for many years. The Christians at Philippi were always full of gratitude for the faith they had received through Paul. They assisted him on several occasions (*Phil.* 4.16); sent him money while in Achaia; and being informed that he was a prisoner at Rome, they sent a gift to him by Epaphroditus, 61, 62 A.D. (*Phil.* 2.25-30, 4.10-20).

Philippians, Epistle to the.—The *authorship* of this epistle was by the unvarying voice of the Early Christian Church ascribed to Paul. There is direct testimony from the second century (Polycarp, Irenæus, and Clement of Alexandria) onwards. The *date* and *place of writing* may be inferred with some confidence. It was evidently prepared at Rome, probably during the earlier part of Paul's first captivity in that city, or say 61 or 62 A.D. (1.12-14, 25, 27, 2.23, 24, 4.22). It was written when Epaphroditus was sent with assistance from his grateful disciples at Philippi. Epaphroditus was taken ill at Rome, and the Philippians were so distressed that Paul was induced to send him back sooner than he had intended (2.24-30).

The *contents* of the epistle may be divided into three parts—

1. After an introduction, Paul expresses his gratitude to God for the Philippians whose conduct had been so exemplary (1.1-11). He reassures them regarding his imprisonment. If Christ be preached and magnified, whether it be by Paul's labours or by his martyrdom, he himself is more than content (1.12-30). He encourages the Philippians to be strong and united (2.1-11), and promises to send Timothy (2.12-24), as he is sending Epaphroditus (2.25-30).

2. The writer bids the Philippians be on their guard against Judaising teachers, and to strive after perfection, as he himself was doing; contrasting with this the conduct of false professors (3.2–4.1).

3. He administers admonitions to individual members of the Church; followed by exhortation to holy joy, moderation, prayer, and thanksgiving; and to the study of all praiseworthy qualities (4.2-9). The epistle concludes with grateful thanks and the benediction (4.10-23).

A connexion between this epistle and those to the Ephesians and Colossians is traceable in certain *ideas* (such as the view of the Church as a city or commonwealth, cf. *Phil.* 3.20 with *Eph.* 2.12, 19), *phrases* (as "preach Christ," *Phil.* 1.16, 18 and *Col.* 1.28), and *words* (as "lowliness of mind"—in Greek one word, *Eph.* 4.2; *Phil.* 2.3; *Col.* 3.12).

Philistia.—Palestine (*Ps.* 60.8, 87.4, 108.9). [PALESTINE, PHILISTINES.]

Philistim.—The same as Philistines (*Gen.* 10.14).

Philistines.—Meaning unknown, possibly *immigrants*: the Philistines inhabited the lowlands of Judah along the sea from Joppa to the desert of Gaza. The district had five divisions, each with its chief town—Ashdod or Azotus, Gaza, Askelon, Gath, and Ekron, the last two being inland. These five principalities formed a confederacy of which Ashdod was chief (1 *Sam.* 6.17), for it was here that the Ark was brought (1 *Sam.* 5.1). The date of their settlement in Canaan is very uncertain, but they supplanted the Avvim, having come from Caphtor (which see) (*Deut.* 2.23; *Jer.* 47.4; *Amos* 9.7).

The Israelites, on their entry into the country, soon came into conflict with the Philistines, who stubbornly resisted the invaders, and indeed compelled a portion of the tribe of Dan to migrate to the neighbourhood of Mount Hermon (*Judg.* 18). The power of the Philistines increased throughout the rule of the Judges and Saul, until, after the death of the latter, David united the tribes and signally defeated them. [SAMSON.]

The upper part of the territory of the Philistines was claimed by Ephraim (1 *K.* 15.27, 16.15), who could not, however, drive the inhabitants out. Philistia was at no time ever part of the Kingdom of Israel (2 *K.* 1.3, 8.2); but, on the contrary, its people continued to harass the Israelites by fierce forage, seizing the inhabitants and selling them into slavery (1 *Sam.* 10.5, 13.3, 17, 14.21, 23.1, 28.1, 29.11, 31.1-12). This condition of things lasted until Tiglath-pileser (734 B.C.) overran the whole country, incidentally subduing the Philistines as far as Gaza. A few years afterwards they revolted against Sargon (*Isai.* 20) and Sennacherib. Hezekiah was involved by receiving into his care the king of Ekron, who had before been friendly to Assyria. Hezekiah had re-established the hold over Philistia that Solomon had acquired (2 *K.* 18.8). In this action he was assisted by the Egyptians, who seized the lower parts of the country (*Isai.* 19.18). But Sennacherib on his way against the Egyptians took Ashkelon. Other Philistine cities submitted to the Assyrians, and were given portions of Hezekiah's country. For a long time the Assyrians held Ashdod, until the Egyptians, under Psammetichus I., finally reduced it (*Jer.* 25.20). Neco (Necho), the next Egyptian monarch, on his return from the battle of Megiddo [MEGIDDO] captured Gaza. Once again the Philistines fell between the struggle of two great powers, Egypt and Chaldea, Nebuchadnezzar sweeping the country, slaying and taking captive almost the whole of the population (*Jer.* 47). The old hatred that the Philistines bore to the Jews was exhibited during the Captivity (*Ezek.* 25.15-17). From the time of the return, however, the history of the Philistines is absorbed in the struggles of the neighbouring kingdoms.

Beyond the fact that the Philistines seem to have been a Semitic race, and so kindred to the Jews, scarcely anything is known about them. They were idolaters; wore charms against disaster; carried their idols to battle with them (2 *Sam.* 5.21); and had priests and diviners (1 *Sam.* 6.2).

Philol'ogus.—*Friend of learning*: a Christian at Rome whom Paul greeted together with Julia (*Rom.* 16.15). It was a common slave-name, and the holder may have been connected with the Imperial household.

Philosopher, Philosophy.—The former (*Acts* 17.18 only) is used of Stoics and Epicureans (which see), *i.e.* Greek thinkers, representative of what is still called philosophy. The latter (*Col.* 2.8 only) does not refer to Greek philosophy, but rather to that special system of thought and practice taught by the false teachers among the Colossians, whatever it was. Perhaps it dealt chiefly with rules of conduct and ceremonial observance.

Phin'ehas.—Probably an Egyptian word meaning *the negro*: 1. Son of Eleazar, son of Aaron (*Ex.* 6.25). Whilst young, Phinehas displayed great zeal in suppressing the licentious idolatry that was spreading among his people (*Num.* 25.7 ff.). For his action on this occasion he was promised that the priesthood should remain in his family for ever (*Num.* 25.10-13). He was present when the Midianites were routed (*Num.* 31.6), and, a long while afterwards, he headed an important deputation sent to admonish the trans-Jordanic tribes against the erection of an altar (*Josh.* 22.13-32). At the division of the land his share was a hill on the Ephraim range (Gibeath-Pinhas). On Eleazar's death, Phinehas became high-priest, and as such gave the oracle to his people in the matter of Gibeah (*Judg.* 20.28). [ORACLE.] His reputed tomb is pointed out at Awertah, 4 miles south-east of Nablous, and tradition has it that the hill on which Awertah is built is the original "Hill of Phinehas."

2. A younger son of Eli and a judge of Israel (1 *Sam.* 1.3, 2.34). This Phinehas belonged to the family of Ithamar. He was killed with his brother at the capture of the Ark by the Philistines. 3. A priest or Levite whose son, Eleazar, returned with Ezra (*Ezra* 8.33).

Phleg'on. — *Zealous, burning*: a Roman Christian greeted by Paul (*Rom.* 16.14).

Phœbe.—[PHEBE.]

Phœnicia.—[PHENICIA.]

Phœnicians.—The Phœnicians were traders, and settled a colony at Carthage, which became a serious obstacle to Rome in its conquering progress. Their language was Semitic, and closely allied to Hebrew, and Aramaic, the common speech of Palestine in the time of Christ, and to Arabic. Greek and Roman writers are agreed that letters were first communicated to the Greeks by the Phœnicians. Indeed, it was the ancient belief that they invented the alphabet, a statement that remains to be proved. In the time of Solomon the Jews and Phœnicians together carried on the foreign trade of the country (1 *K.* 10.22). A closer union of the two peoples was prevented by the disastrous revolt of the ten tribes, though an attempt was made by Ahaziah to restore the trade formerly carried on in conjunction with the Phœnicians in the Red Sea (1 *K.* 22.48, 49). The friendly covenant was not renewed, and subsequently the Phœnicians made great profits by buying captive Hebrews and selling them again.

The religion of the Phœnicians was a polytheism, in which the forces of Nature and the male and female principles of reproduction had their place. The sun, moon, and planets were worshipped as intelligent powers, controlling human destinies. Among their gods were Baal, Ashtaroth, and, as it seems, Asherah, deities which had an evil influence on the Hebrews, chiefly because they were worshipped by a people of a higher culture than themselves. The worship of Baal by the Phœnicians was accompanied by the horrible sacrifice of sons by fire [MOLOCH] (*Jer.* 19.5).

Phœnix.—[PHENICE.]

Phrygia.—An inland district of Asia Minor (*Acts* 2.10, 16.6, 18.23). At one time it included nearly the whole of Asia Minor, but was afterwards divided into Phrygia Major in the south and Phrygia Minor in the north-west. The greater part of it was in the Roman Province of Asia, and it is probable that whenever Phrygia is mentioned in the N.T. the part that was in "Asia" is always intended, though some scholars think that *Acts* 16.6 refers to part in the Province of Galatia. Towns of Phrygia named in the N.T. are Laodicea, Hierapolis, and Colossæ. The country lies high above the sea, and shows considerable diversity of soil and climate. Jews have resorted thither from early times for purposes of trade, and in the time of the apostles were pretty numerous.

Phu'rah (R.V. **Purah**).—Gideon's servant (*Judg.* 7.10, 11).

Phut, Put.—The third of the sons of Ham (*Gen.* 10.6; 1 *Ch.* 1.8). He peopled Lybia. His descendants in the time of the prophets (*Ezek.* 27.10) hired themselves as mercenaries to Tyre. [LYBIA, TYRE.] Nahum (3.9) and Jeremiah (46.9) mention the Phut as mercenary soldiers. In *Isai.* 66.19 it is misspelt Pul.

Phu'vah.—A son of Issachar (*Gen.* 46.13). Pua (*Num.* 26.23) and Puah (1 *Ch.* 7.1) are other forms of the same name. In *Judg.* 10.1 he is said to be the father of Tola, elsewhere his brother. [PUAH.]

Phygel'lus (R.V. **Phygelus**).—(?) *Fugitive*: one who deserted Paul in Asia, or perhaps in Rome during his last imprisonment (2 *Tim.* 1.15). [HERMOGENES.]

Phylactery.—*Amulet* or *charm*: certain verses from the Law were written in very small Hebrew characters upon four pieces of parchment, and these were placed in a square leather case with four divisions. The little parchments were folded and packed tightly in the cells with the hairs of clean animals. The box was then placed on three thicknesses of leather, to form the base which rests upon the forehead, and these pieces were stitched to the box with twelve stitches, to represent the twelve tribes, three in each side. Instead of thread, fine sinews from the foot of a clean animal were used. Leathern thongs were attached to the frontlet to fasten it upon the forehead.

In the arm phylactery the box is not divided into sections, but inside it is placed one piece of parchment, containing the appointed verses of Scripture, written in four columns. This is tied upon the left arm near the heart.

Phylacteries are worn by every pious male Jew of the age of thirteen and upwards on every week-day in the year during morning prayer, and used to be worn (as it seems) throughout the day. They are not worn on Sabbaths and holy days, for these are enough "signs" in themselves. Our Lord condemned the ostentatious wearing of phylacteries by the Pharisees (*Matt.* 23.5). The custom appears to be as old as the third or even the fourth century B.C.

Besides the phylacteries worn on the person there is another called "mezuzah" (doorpost), which is fixed to the right-hand post of every doorway in a Jewish house. The pious Jew touches this whenever he passes it, and, kissing his two fingers, repeats in Hebrew, "The Lord shall preserve thy going out and thy coming in" (*Ps.* 121.8).

The verses invariably placed within the phylacteries are *Ex.* 13.1-16; *Deut.* 6.4-9, 13-21. The raised figure on the outside of the case is the Hebrew letter Shin, the initial letter for Shaddai (Almighty).

The explanation of this custom is found in *Ex.* 13.9; *Deut.* 6.6-8, where Moses tells the people that they should show reverence to and obey God's commands, adding, "And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes." The direction was, of course, intended to be obeyed spiritually.

Physician.—Physicians are mentioned not only in the Egyptian inscriptions, but also in the Code of Khammurabi, the contemporary of Abraham. Later, Alexandria became the storehouse of the medical learning of the world. But

it was the Greeks who made a science of the art. Specialisation was as much practised then as now, and Herodotus says that every part of the body was studied by a distinct practitioner. Midwifery was a separate occupation, and in Egypt, at least, was in the hands of women (*Ex.* 1.15). The Egyptian physicians had salaries from the public treasuries, and treated always according to formula. When science failed magic was called in.

The ceremonial law, and their horror of "uncleanness," prevented, with a few exceptions, the Jews from practising surgery, but as physicians many of them were skilled and in request among neighbouring nations. What medical skill the Hebrews had was doubtless first obtained from the Egyptians. Moses had all the learning of the Egyptians, doubtless including medicine, and this knowledge had perhaps much to do with the suggestion of sanitary laws.

Under the Law, God Himself was the physician. Hence allusions to God's "healing mercy" (*Ex.* 15.26; *Ps.* 103.3; *Jer.* 17.14, 30.17). Any one might practise medicine (*Ex.* 21.19; 2 *K.* 8.29), but only the priest could pronounce upon the cure (2 *Ch.* 16.12; *Jer.* 8.22). What is remarkable about the Hebrew healing arts, is the absence of sorcery, charms, and spells, so common among all other peoples. This in itself was enough to elevate the standard of Jewish medical art above the Egyptian. Ecclesiasticus shows familiarity with the healing art (10.10, 38.1-15), and Jewish tradition ascribes to Solomon a "volume of cures." The large number of Jews scattered over the Roman Empire, and established in Rome itself, led to many of them taking to the arts of healing, so that even among the heathen they had great reputation. Luke's medical knowledge must have been from a Greek source—perhaps from Tarsus. Greek schools of medicine were well known at that time, and were attended by students from distant parts. [MEDICINE.]

Pi-beseth, or Bubastis.—*The house of Ubasti*, who was an Egyptian goddess. It is the modern *Tel Basta*, about 30 miles north-east from Cairo (*Ezek.* 30.17).

Picture.—Framed pictures as we have them were unknown to the ancients, but sculptured pictures in low relief, or fresco paintings in clear tone, on the walls of temples and royal palaces, were numerous (*Ezek.* 23.14). In Egypt, mummy cases were adorned with coloured portraits of the dead, and elaborate inscriptions covered all available space. The "pictures of silver" (*Prov.* 25.11) were carved ornaments of fruit and foliage. [POMEGRANATES.]

Piece of Silver.—(1 *Sam.* 2.36). In this passage the reference is clearly to wages for services rendered. In *Lk.* 15.8, 9 the pieces of silver on the woman's head-dress, one of which she had lost [HEAD-DRESS], were small Greek silver coins, equivalent in value to the Roman denarius. [PENNY.] The thirty pieces of silver for which our Lord was betrayed (*Matt.* 26.15, 27.3, 5, 6, 9) were most likely shekels. [SHEKEL, JUDAS.] Though shekels were not current coin in our Lord's time, yet there was an equivalent in the stater or tetradrachm (2s. 8d.). [MONEY.]

Pigeon.—[DOVE.]

Pi-hahi'roth.—The site of an Israelite encampment on the Red Sea, and the end of the third march from Rameses (*Ex.* 14.2, 9; *Num.* 33.7, 8); possibly the same as "Pikerehet, not far from Pithom, at the foot of the present Djebel Mariam" (Naville). The first part of the word is the definite article, and is omitted in *Num.* 33.8. [EXODUS.]

Pilate, Pontius.—Procurator, or governor, of Judæa, under the Roman Emperor Tiberius, 26–36 A.D. His birthplace is unknown. History gives him an unfavourable character as an official; but it is urged by some that his complicity in the crucifixion of our Lord may have led to an exaggerated statement of his defects. It would appear that Pilate was of impetuous temper, an unjust judge, and ready to sell justice for gold. In public and private he excelled in cruelty (cf. *Lk.* 13.1), and during the whole ten years of his government he was the chief occasion of continual troubles and revolts. Pilate made some attempts to deliver our Lord because he knew the cause of the hostility to Him (*Matt.* 27.18), and because his wife had been troubled by a dream. He was at the time anxious to preserve the public peace, and so tried to appease the Jews by scourging Jesus (*Matt.* 27.26; *John* 19.1), whilst offering to release Him on the day of the Passover. Lastly, to save himself, he sent Jesus to Herod, hoping he would pronounce judgment (*Lk.* 23.7, 8). All these expedients proving futile, and fearing he might offend both Jews and the Emperor (*John* 19.12-15), Pilate delivered Jesus to death, first publicly washing his hands, to show his own innocence of the crime (*Matt.* 27.23, 24). That Pilate repented the action he felt it necessary to take is seen by the inscription he placed over the crucified victim (*John* 19.19). Pilate's last act recorded in the N.T. was the placing a guard over the tomb where the body of Jesus lay (*Matt.* 27.65).

Pilate had disturbed Judæa for ten years, when he was at length deposed by Vitellius, the proconsul of Syria, 36 A.D., and sent to Rome, to give an account of his conduct to the Emperor. While on his way to Rome, Tiberius died, but his successor, Caligula, banished Pilate to Vienne in Gaul, where he was reduced to such extremity that he laid violent hands upon himself. There is a beautiful legend in the Acts of Pilate (Gospel of Nicodemus) that so long as Pilate had upon him the robe without seam which had belonged to our Lord, Cæsar's wrath melted into tenderness, and he could not condemn him.

Pil'dash.—Son of Nahor and nephew of Abraham (*Gen.* 22.22).

Pil'eha (R.V. Pilha).—A chief or family who signed the covenant with Nehemiah (*Neh.* 10.24).

Pillar.—In very early times rough upright stones were used for votive and monumental purposes, sacrifices being often made near them. We see this in Jacob's pillars (*Gen.* 28.18, 31.45, 51, 52, 35.14), in the pillars set up by Moses on Sinai (*Ex.* 24.4), the twenty-four stones at Jordan, and that in Shechem (*Josh.* 4.8, 9, 24.26, 27). Such pillars often became the scene of idolatrous worship. Pillars were also set up as landmarks and waymarks (1 *Sam.* 20.19). [EZEL.]

The term also occurs in a metaphorical sense. Thus we have a pillar of cloud, of fire, of smoke, etc. (*Ex.* 13.21; *Judg.* 20.40). Job speaks of the pillars of heaven and of the earth (9.6, 26.11), as though the heavens and the earth were an edifice raised by the hand of the Creator. Paul speaks of the Christian Church as a pillar or column, on which the truth of the gospel is inscribed (1 *Tim.* 3.15). In 2 *Sam.* (18.18) we find Absalom erecting one in the valley of Jehoshaphat to himself, that his name might not be forgotten. So the believer shall have a place of permanence and usefulness in the Divine temple, with the name of God and His city inscribed upon him (*Rev.* 3.12).

Pillar, Plain of the.—(*Judg.* 9.6). More correctly "Oak of the Pillar." It was a tree near Shechem, where Abimelech was crowned.

Pillar of Salt.—[SALT, LOT'S WIFE.]

Pilled.—Equivalent to peeled (*Gen.* 30.37).

Pillow.—1. [BOLSTER.] 2. In 1 *Sam.* 19.13 perhaps a quilt or a mosquito-net. 3. In *Ezek.* 13.18 perhaps bands placed on the joints of the hands of those who came to consult the diviners. 4. In *Mk.* 4.38 the wooden head-rest at the stern of the boat, or possibly a rower's cushion. [HOUSE.]

Pilot.—[SAILING.]

Pil'tai.—*Delivered by Jehovah*: head of the priestly house of Moadiah (*Neh.* 12.17).

Pine Tree.—In *Isai.* 41.19, 60.13 this is probably an elm. In *Neh.* 8.15 it is an olive or a wild olive.

Pinnacle of the Temple.—The pinnacle in *Matt.* 4.5 is sometimes thought to have been the gallery, or parapet, on the top of the buttresses which surrounded the roof of the Temple, or else the top of the Royal Portico on the edge of the Temple area near the ravine. More probably it was the extreme corner of the "winglike" porch which led into the sanctuary.

Pi'non.—Founder of a tribe of Edomites (*Gen.* 36.41; 1 *Ch.* 1.52). The seat of the family was between Petra and Zoar, a copper-mining district. [PUNON.]

Pipe, Piper.—The Hebrew word is derived from a root meaning to bore or perforate, and is well translated "pipe," an old English word for flute. It is one of the oldest musical instruments, and the pipe of the Hebrews differed little from that of the Egyptians and Greeks. It was used at all festive occasions in public and in private life (*Isai.* 5.12; *Lk.* 7.32), at banquets, at weddings, and at certain religious services and public processions (1 *Sam.* 10.5; 1 *K.* 1.40; *Isai.* 30.29); as also at funerals (*Matt.* 9.23), and on occasions of public mourning (*Jer.* 48.36).

Pi'ram.—A king of the Amorites who was slain by Joshua (*Josh.* 10.3). [JARMUTH.]

Pira'thon.—(?) *Height*: the home of Abdon the judge, and of Benaiah, one of David's guard (*Judg.* 12.13, 15; 2 *Sam.* 23.30; 1 *Ch.* 11.31, 27.14). Perhaps the modern Farata, 6 miles south-west of Nablus.

Pis'gah.—(?) *Cleft*: a ridge in the mountainous regions of Abarim, in the land of Moab (*Num.* 21.20; *Deut.* 4.49). It was here that Balak brought Balaam to curse the Israelites (*Num.* 23.14), and from this height that Moses viewed the Promised Land (*Deut.* 3.27, 34.1). [NEBO.]

Pishon.—[PISON.]

Pisid'ia.—A mountainous district of Asia Minor, surrounded by Lycaonia on north and east, Pamphylia on the south, and the province of Asia on the north and west. In Paul's time it formed part of the province of Galatia, where Paul preached (*Acts* 13.14, 14.24; cf. 2 *Tim.* 3.11). [PAUL.]

Pi'son (R.V. **Pishon**).—One of the four great rivers that watered Paradise (*Gen.* 2.11). [EDEN.]

Pis'pah.—A man of Asher (1 *Ch.* 7.38).

Pit.—A word used often in Holy Scripture with varying significance.

Gen. 14.10.—Slime-pits. The bituminous lake which covers the lower part of the Jordan valley. [SLIME.]

Gen. 37.20.—A dry well, bottle-shaped, into which Joseph was cast by his brethren. [WELLS.]

Ex. 21.33.—Storehouse for grain, sometimes excavated in the living rock. [CORN.]

Num. 16.30; *Job* 17.16.—Sheol, or Hades. The "bars of the pit" are the bars of the gates of Sheol. [HELL.] See also *Job* 33.18 ff.; *Ps.* 9.15, etc.

Ps. 7.15.—An allusion to the method of catching wild beasts by digging pits and lightly covering them with branches or soil. [HUNTING.]

Rev. 9.1, 2.—"The bottomless pit." Literally "the pit of the abyss," the abode of evil spirits. See also *Lk.* 8.31, where "the deep" has the same meaning. [HELL.]

Pitch. — Bitumen and vegetable resins. Eruptions of bitumen are frequent along the shores of the Dead Sea, which has been called "Lake of Asphaltites." It was used largely in building, and quantities of it, dry and hard, have been found amongst the larger ruins, as at Babylon (*Gen.* 6.14; *Ex.* 2.3; *Isai.* 34.9).

Pitcher.—(*Gen.* 24.14 ff.). An earthenware vessel with two handles was generally used to raise water from wells. [RACHEL.] Full or empty it was carried on the head, giving the bearer a graceful upright bearing. [POTTERY, BOTTLE.]

Pi'thom.—*House of* (*the god*) *Atum*: an Egyptian treasure city (*Ex.* 1.11) in Goshen, east of the Nile, near the present Ismailia. The "treasure" was most probably corn, or other

stores; not likely of precious metals or jewels. It was built by the enslaved Israelites under Rameses II. The Romans built Heroopolis on the edge of its site. It was rediscovered by Naville at *Tel-el-Mashkuta*. [GOSHEN.]

Pi'thon.—*Harmless*: grandson of Jonathan, son of Saul (1 *Ch.* 8.35, 9.41).

Plague.—A deadly contagious disease, very prevalent over the East from time immemorial, and the most dreaded scourge of Egypt and Syria. The term is used metaphorically to express a special visitation or punishment for wrong-doing (*Ex.* 9.14; *Lev.* 26.21; 1 *K.* 8.37; see also the next article); also to denote calamity (*Mk.* 5.29, 34; *Lk.* 7.21).

Several Hebrew words are translated "plague," which is used to denote various malignant diseases, as well as moral and physical evils. In modern speech the plague is the "bubo-plague," which can be traced back certainly as far as the third century B.C., and probably existed in Egypt even in the time of the Exodus, and perhaps was one of the ten plagues that afflicted Pharaoh and his people.

"The leading characteristics of true or bubo-plague may be briefly stated as a highly contagious, malignant fever, attended by sudden and extreme prostration of all the powers, a leaden, sunken look of the eyes, erysipelatous inflammation of the skin, buboes, carbuncles, and petechial patches, with diarrhœa" (*Diseases of the Bible*, p. 61). Some of these symptoms are plainly seen in the plague on the Philistines in 1 *Sam.* 5 and 6, where notice also the mention of mice (or rats), for the connexion of these with plague is now well known. It has also been suggested that the curtains of the Ark might have carried the infection by fleas, and given it to the men of Bethshemesh when they looked into the Ark (1 *Sam.* 6.19).

The plague that followed the eating of the quails was evidently ptomaine poisoning (*Num.* 11.31 ff.). The sudden advent of vast numbers might well cause the flesh to be more or less putrid when eaten. The nature of the plague that in a short time carried off 14,700 of the people (*Num.* 16.41-50) is uncertain, but the account of its miraculous stoppage is remarkable, as foreshadowing modern ideas about isolation and fumigation.

Plagues, The Ten.—The design of these awful visitations was to make Pharaoh know and confess that the God of the Hebrews was supreme, even over the power of the greatest nation, as Egypt then was (*Ex.* 9.16; 1 *Sam.* 4.8, etc.); to execute judgment upon the Egyptians for their cruelty, and their gross idolatry. They were in most, if not in all, cases unusual examples of natural calamities.

1. *Turning the Nile into Blood.*—The Egyptians paid divine honours to the Nile, and revered it as the first of their gods. They declared him to be the rival of heaven, since he watered the land without the aid of clouds and rain. The turning of their sacred river into blood for seven days was a calamity that caused consternation and dismay (*Ex.* 7.14 ff.). It is said that sometimes a red fungus grows over the Nile which looks like blood; but it does not injure the water.

2. *The Plague of Frogs.*—In the plague of frogs the sacred river itself was made an active instrument of punishment, together with another of their gods. The frog was a sacred animal, consecrated to the sun, and considered an emblem of divine inspiration in its inflations. The sudden removal of the plague was as strong a proof of God's power as its infliction (*Ex.* 8.1 ff.). [FROGS.]

3. *Lice.*—The plague of lice was peculiarly offensive to a people so scrupulously neat and cleanly as the Egyptians. The priests, especially, shaved their whole bodies every third day, that no vermin might be found upon them while they served their gods. This plague reflected on the magicians themselves, because from the minuteness of the objects they could not produce them by sleight-of-hand, and they were forced to confess the "finger of God" (*Ex.* 8.19) in the miracle.

4. *Flies.*—The three first plagues were borne by Egyptian and Israelite alike, but in the fourth God specially separated His people from their oppressors (*Ex.* 8.20-23). This miracle would be in part against the sacred beetles worshipped in Egypt.

5. *Murrain of Cattle.*—A fifth plague broke out on the morrow, according to Divine threatening (*Ex.* 9.1 ff.). Again a distinction is made between the Egyptians and their captives. The cattle of the former are all destroyed, that of the Israelites escaping. This miracle was directly from the hand of God without the intervention of Aaron, though Moses was sent to Pharaoh with the usual warning.

6. *Boils and Blains.*—(*Ex.* 9.8 ff.).—The sixth plague marked an increasing severity in God's dealings with the obdurate and false-hearted monarch. A new feature also was that Moses appeared personally as the executor of the Divine commands. As, in the presence of Pharaoh, he threw ashes into the air, a plague of boils fell on the people. It was a significant act. The scattering of the ashes would remind the Egyptians of their custom in the sacrifice of human victims, and another of their deities, the air, was made to disseminate the disease.

7. *The Hail.*—In the tremendous plague of hail, the united elements of air, water, and fire were employed. Evidently there had been some interval between this plague and No. 6, for the Egyptians had had time to procure more cattle from the land of Goshen, where the Israelites dwelt. Also it is evident that the Egyptians had by this time a wholesome dread of the God of Israel, and took timely shelter from the terrible lightning and hail of ice that rained upon the land (*Ex.* 9.20).

8. *The Locusts.*—This plague attacked the vegetable kingdom. It was a more terrible punishment than the others, because the people's food was almost entirely vegetable. This time

Pharaoh's advisers urged him to comply with the demand of God's messengers, pointing out that the country had already suffered as much as it could bear (*Ex.* 10.7). Pharaoh yielded so far that he permitted men to go (10.7-11), but even this concession was made with a bad grace, and he "drives" Moses and Aaron out of his presence. So once more Moses stretched out his hand at the command of God, and the land was covered with locusts, which destroyed all such vegetation as had escaped the hail. Again the monarch promised to let the Israelites go, and again refused to keep his word when the plague was removed. The word "coast" in this narrative is an old English word for district.

9. *Three Days of Darkness.*—The plague of darkness would show the powerlessness of the God of the Sun whom the Egyptians worshipped. The ninth plague came upon the Egyptians without warning, bringing darkness, gross and palpable, over the land for three days (10.21 ff.). But the Israelites had light in their dwellings. Pharaoh now consented that all the people shall go, leaving their cattle behind. The offer was rejected by Moses, who announces the last and most dreadful plague, the destruction of all the first-born of Egypt (10.24–11.8). He departs in anger from the presence of Pharaoh, whose heart is still hardened (11.9, 10). This visitation is connected by many with the sirocco, or Chasmin, a hot, scorching wind from the desert of Sahara, sometimes accompanied with dense darkness, owing to the atmosphere being filled with fine sand. The sirocco did not extend to the district of Goshen, being miraculously withheld or turned aside. [DARKNESS.]

10. *Death of the First-born.*—This was the last and decisive plague (*Ex.* 11.1 ff.). It was also the one most plainly inflicted by direct Divine interposition, not only not bearing any resemblance to any natural phenomenon, but occurring without the intervention of any known agency. Even the childless were smitten, in the destruction of the first-born of the beasts. The Israelites were protected from the destroying angel by obeying the special commands of God.

Plaister, Plaster.—In Deuteronomy (27.2) the uneven surface of the stones was to be smoothed over with a cement, capable of resisting the action of the air in a dry climate, and then engraved or painted with the words of the Law. Such plaster inscriptions are found among the antiquities of Egypt. In Leviticus (14.43) the plastering of a house that had been infected with a fungus was an act of sanitation. The plaister of Isaiah (38.21) was a poultice of figs, to draw out the matter from the boil. [MORTAR.]

Plane.—[CARPENTER, TOOLS.]

Planets.—(2 *K.* 23.5). In this passage the Hebrew word means "the resting-places" of the sun, *i.e.* the twelve signs of the zodiac.

Plat.—Plot, *i.e.*, of ground (2 *K.* 9.26).

Pledge.—A security given for the performance of a contract (*Deut.* 24.10-13). So Judah gave pledges to Tamar (*Gen.* 38.17). Under the Jewish law the taking of pledges was regulated: the millstone was not to be taken in pledge (*Deut.* 24.6), nor was a person taking a pledge to enter a house to fetch it (the sacredness given to the poor man's home strikingly illustrates the refined and humane spirit of these laws), nor to detain necessary raiment after sunset, nor was a widow's raiment to be taken in pledge (*Deut.* 24.17). In Job (22.6) some are reproached because they have taken their brother's pledge, and in Job (24.3, 9) because they have taken the widow's ox. It has generally been the case in all countries that the legislature has enacted laws to protect the poor debtor from the oppressive creditor. House and land, or even sons and daughters, could be given in pledge (*Neh.* 5.5), in which case they became slaves to the creditor. Sometimes the law about keeping the Sabbath was evaded by the purchaser giving a pledge instead of money (*Ex.* 22.26; *Prov.* 20.16; *Amos* 2.8). In 1 *Sam.* 17.18 "take their pledge" means "bring back a token of their welfare." [SLAVERY.]

Pleiades.—A group of stars, seven of which are larger than the others, in the neck or near the shoulder of Taurus (the bull) (*Job* 9.9, 38.31; *Amos* 5.8).

Plough.—The Syrian plough, used in all the regions around, was a very simple contrivance, and so light that a man might carry it in one hand. Sometimes, indeed, it was nothing more than the branch of a tree, cut below the bifurcation, and used without wheels. With such an imperfect machine it was impossible to do more than scratch the surface of the ground. Even the ploughs furnished with shares and coulters were, and are still, very light, compelling the ploughman to lean his whole weight on it to produce any effect (*Lk.* 9.62). Sometimes the end of the shaft was shod with iron, which is of such a shape that the prophecies of *Isai.* 2.4 and *Joel* 3.10 can easily be fulfilled. Ploughs were generally drawn by asses and cows, seldom by oxen; sometimes one or more of a kind being used, the yoking together of beasts of unequal size and step produced too jerky a motion for an operation requiring regularity, besides being cruel to the beasts themselves (*Deut.* 22.10).

Ploughshare.—[PLOUGH.]

Plower, Plowman.—[HUSBANDMAN.]

Plumbline, Plummet.—The use of this was well known to the Hebrews, the English translation representing three words in the original. The first of these (*'anaq*) in *Amos* 7.7, 8 suggests a weight of metal; while the second (*eben bᵉdil*) in *Zech.* 4.10 points to this being made of tin. The third (*mishqoleth*, or *mishqeleth*), in 2 *K.* 21.13; *Isai.* 28.17, is a more general term for a weight.

Poche'reth of Zebaim (R.V. **Pochereth-hazzebaim**).—*Binder of gazelles*: a servant of Solomon. His descendants returned with Zerubbabel (*Ezra* 2.57; *Neh.* 7.59).

Poetry of the Hebrews, The.—I. *Its Form.*—It is probable that in the very earliest times,

when history and doctrine, and even rules for ritual and conduct, began to be handed down, poetry became used as a ready means for making an impression upon the memory. But it is even more probable that such poetry was in the most rudimentary form, rhyme and metre belonging to a later stage of its history. If this be so, Hebrew poetry, as regards its form, represents an early period of poetical expression. For, as far as we are able to determine the character of the poetry of the Bible, metre seems to have been absent from it, save in one well-marked instance, and rhyme to have been used very rarely. In one instance, as has been said, metre can be clearly traced, namely, in the wailing songs used by women at funerals, and in poems of the same character. Such, for example, are the words put into the mouths of the mourning women in *Jer.* 9.18-20, and the lamentation of *Amos* 5.1, sqq., and the elaborate example of *Lam.* 1–4. In this metre, a verse is in two parts, the proportion of which is as 3 to 2, with a sharp cæsura between them, "giving rise to a peculiar limping rhythm, in which the second member, as it were, dies away and expires." It is called the *Kinah* or Lamentation metre.

Numerous attempts have been made to trace other metres, but so far with little success. The authors of the various theories of Biblical metres are compelled to make innumerable changes in the Massoretic text, in order to produce consecutive examples which fit their system. They urge in favour of their attempts that we must expect difficulties in recognising metres, when there is so often doubt about the exact vocalisation of the Hebrew consonants, and when the nature of the musical melodies to which the words were set is quite unknown to us. But the non-specialist in such studies can only reply that there are limits to the alteration of the traditional text, and that discoverers of Hebrew metres can hardly claim that they have made any disciples to their several systems.

Wherein, then, is Hebrew poetry to be distinguished by its form? The answer is, by its Rhythm. A piece of Hebrew prose may be very charming, as is, for example, the English prose of Ruskin; but it lacks a rhythm which is distinctive of poetry. In Hebrew poetry the rhythm has a balance not merely of form, but also of meaning. This is technically called *parallelism*, and in all introductions to the Book of Psalms, the various kinds of parallelism are given at length. It is sufficient here to say that it is evident that the second half of a verse can either agree with the statement of the first (*Ps.* 19.1), or can show the opposite side of truth (*Ps.* 1.6), and again that such parallelisms can be double (*Ps.* 103.11, 12). The technical names of these varieties of parallelism are of no importance; the facts represented by the names are.

There are also some "minor embellishments" in Hebrew poetry which should be mentioned. Some poets, particularly, as it would seem, those of later ages, liked to begin each line of a poem with a fresh letter of the alphabet (e.g. *Ps.* 25), and in one case (*Ps.* 119) each of the stanzas begins with the same letter, until all the twenty-two letters of the Hebrew alphabet are exhausted. Modern Hebrew poets are very fond of making the lines of poems begin or end with the letters of their own name, or of the name of a famous person connected with their poem. But there is no certain, or even probable, example of this in the O.T.

Other marks of poetry are archaistic terms and figures of speech, but these need no explanation, for such are employed by poets of all ages and countries.

II. *Its Character.* — The more important poems in the O.T. are Lamech's Song of the Sword (*Gen.* 4.23, 24), Miriam's song on crossing the Red Sea (*Ex.* 15), the well song (*Num.* 21.17, 18), Moses' Song in *Deut.* 32, Deborah's Song (*Judg.* 5), the extracts from the Book of Jasher, *Josh.* 10.12, 13 (the battle of Gibeon under Joshua), and 2 *Sam.* 1.19-27 (David's lamentation over Saul and Jonathan), David's Song (2 *Sam.* 22), poems contained in the Book of Isaiah (*e.g.* 5.1-7, 26), Psalms, Proverbs, Job, the Song of Songs, Lamentations. Besides these, many prophecies approach the poetic form, but are not poems, in the strict sense of the word. It will be observed that none of the poems is purely secular, although naturally there must have been many secular songs among the Hebrews (cf. *Isai.* 23.15, 24.9). Part of a vintage song is given in the Talmud. Even Lamech's is the song of a typical heathen boasting of his sword, of the material against the spiritual. The Song of Songs, though properly a collection of odes sung during the marriage week, is hardly an exception, because, as the collection stands, it was probably understood from the very first to signify the relation of God to Israel.

Thus all that survives deals, more or less directly, with the communion of the individual soul with God, or with the close relation in which the nation stands to God. In not a few of the poems it is difficult to decide which of these two subjects is described, for the language may fairly be applied to either. Even the "I" of the writer may represent the soul of the nation addressing itself to God. [PSALMS.] But, even if many commentators were right in making this identification, as often as they do, there would still remain enough passages to indicate a very advanced sense of the personal relationship between the Psalmist himself and God. The deep spiritual experience of these poets is very remarkable. Hence it is that the Psalms have been transferred in their entirety to the worship of Christians, who find in them the expression of that fellowship with God to which their own souls would fain attain.

III. *The Poetry of the N.T.* — This can hardly be altogether omitted under the title of the poetry of the Hebrews, for all the writers

of the N.T. were Jews, save St. Luke, and he, curiously enough, is the one who has preserved for us the greater part of the poems. This poetry of the N.T. represents two stages. First, that of devout Jews at the time when Christ was born. The *Magnificat* (*Lk.* 1.46-55), the *Benedictus* (*Lk.* 1.68-79), the *Nunc Dimittis* (*Lk.* 2.29-32) were doubtless originally Hebrew or Aramaic poems, and are marked by the form and character of Hebrew poetry, the chief difference from the Psalms lying in their subject —that the Messiah is at hand, yea, has come. Secondly, we might have expected that the realisation of peace and joy through the Gospel, together with the outpouring of the Holy Spirit, would soon cause the formation of Christian hymns. This seems in fact to have been the case, for we find fragments of such hymns quoted by St. Paul to illustrate his own words in *Eph.* 5.14, and 1 *Tim.* 3.16. These are only fragments, but they illustrate both the ethical and the doctrinal side of the revelation of Christ, and also two of the great functions of sacred poetry, viz. to help the memory to preserve truths, and to awaken the soul to such close communion with God that it may receive the full light which He is willing to impart.

Poison.—The Bible mentions the poison of asps (*Job* 20.16), serpents (*Deut.* 32.24), and dragons (*Deut.* 32.33). [GALL, HEMLOCK.] Evil conduct and language are likened to poison or venom, hurtful and deadly to men's souls and bodies (*Deut.* 32.33; *Ps.* 58.4; *Rom.* 3.13; *Jas.* 3.8). The destructive judgments of God are also compared to poison (*Job* 6.4, 20.16). Poisoned arrows have been used from very ancient times, and Job (6.4) seems to refer to this custom. Poisoning in any form was not a vice of the Jews, though their herbalists were skilled chemists, and must have been familiar with many poisonous substances. [ASP, ADDER, DEATH.]

Poll.—The head, especially the back of the head (*Num.* 1.2, 18, 20, 3.47; 1 *Ch.* 23.3, 24). To poll is to cut the hair (2 *Sam.* 14.26). In the visions of Ezekiel the godly priests would poll, or cut short, the hair of their heads, but not shave them, as both a mark of manliness and an avoidance of the customs of heathen priesthood (*Ezek.* 44.20). [HAIR.]

Pollux.—In heathen mythology, the twin brother of Castor. The vessel which carried Paul to Rome had the sign (figurehead) of Castor and Pollux (*Acts* 28.11).

Polygamy.—Polygamy was a recognised institution amongst the Hebrews; but "from the beginning," as our Lord reminded His hearers, "it was not so" (*Matt.* 19.8). Polygamy early appeared amongst the family of Cain (*Gen.* 4.23); it was the custom with the Patriarchs (*Gen.* 16.3, 25.1, 29.29, 30), though, as in the case of Abraham and Jacob, reasons are assigned; it existed amongst the Judges (*Judg.* 8.30); in the case of David there is indirectly express sanction (2 *Sam.* 12.8); and amongst the kings (2 *Sam.* 5.13), though there were restrictions on royal license (*Deut.* 17.17), and, as in the case of Solomon, evil results are traced to the influence of the many wives (1 *K.* 11.4). The existence of polygamy was closely related to that of domestic slavery; and the rights of the woman sold into slavery by her father, and married by her master or his son, were defined (*Ex.* 21.7-11). In the N.T. monogamy has become the rule, though polygamy is not expressly repudiated. In the mission-field the policy adopted in dealing with polygamy varies. By some missions a polygamist is not admitted to baptism—he must put away all his wives save one. By others a polygamist is baptized, but must not take more wives; nor must a Christian with one wife take another. The wife of a polygamist is sometimes admitted even when the husband is not.

Pomegranate.—A low, bush-like tree common in Palestine and the East generally. Its branches are very thick and bushy, some being armed with sharp thorns. The leaves are spear-shaped, the flowers red. The fruit, consisting of a hard rind enclosing red grains of pulp-covered seeds, ripens in October, and has a considerable quantity of sweetish-acid juice, very refreshing in a hot climate, though rather thin to northern palates. The high estimation in which the pomegranate was held by the Jews may be inferred by its being one of the fruits brought by the spies from Eshcol (*Num.* 13.23, 20.5), and by its being specified by them as one of the greatest luxuries they had left behind in Egypt. To Moses the fruit was one of the chief recommendations of the Promised Land (*Deut.* 8.8). Its form, also, was so admired, and so clear a figure of fruitfulness, that it was much used in ornamentation, being honoured with a place at the bottom of the high-priest's robe (*Ex.* 28.33), and was chosen by Solomon as the principal ornament of his Temple. The rind is used for tanning Morocco leather, and also medicinally.

Pommel.—Projections from the capitals of pillars (2 *Ch.* 4.12, 13). The same word is translated "bowls" in 1 *K* 7.41.

Pontius Pilate.—[PILATE.]

Pontus.—*Country by the sea*: the north-east district of Asia Minor, bordering on the Black Sea. It is bounded on the south by Cappadocia; on the east by Colchis; by Paphlagonia and Galatia on the west. It was formerly part of Cappadocia, when this was a satrapy of Persia. In 480 B.C. it contributed 100 ships to the fleet of Xerxes. Nearly four hundred years later, Mithridates the Great extended its borders, and assisted the Greeks against the Scythians, his influence reaching to the Danube. Within a few years, however, he lost the greater part of his territory, and Pontus became a Roman province about 64 B.C. In the latter part of Paul's time the north-east part was made into the province of Bithynia and Pontus, while the rest of it was included in the huge province of Galatia.

It was the residence of Jews present at

Jerusalem on the great day of Pentecost, of Aquila, and of Christians addressed by Peter (*Acts* 2.9, 18.2; 1 *Pet.* 1.1).

Poor.—[Poverty.]

Poplar.—In the two passages where this word occurs (*Gen.* 30.37; *Hos.* 4.13) the original is from a root signifying "to be white." The white poplar, so plentiful in our own country, is also common in Palestine, and fulfils the conditions of the two passages of Scripture where it occurs. It was planted for its shade, and its wood was used for making household utensils. Peeled rods of poplar were put by Jacob before Laban's ring-streaked sheep (*Gen.* 30.37).

Po'ratha.—*Given by lot*, or *fate*: one of Haman's ten sons killed in Shushan by the Jews (*Esth.* 9.8). [Haman.]

Porch.—Five different words have been translated "porch." In 1 Kings (6.3, 7.6 ff.), Ezekiel (8.16), etc., read, arch or colonnade; in Judges (3.23), a verandah; in Mark (14.68), a passage or corridor uniting an outer court with the house door; in Matthew (26.71), the passage or gateway from the street; in John (5.2, 10.23), Acts (3.11, 5.12), a portico or cloister.

Porcius Festus.—[Festus.]

Porter.—In every case where this word is used it signifies a doorkeeper (2 *Sam.* 18.26; 1 *Ch.* 16.42; *Ezra* 2.42; *John* 10.3). The porters of the Temple were a distinct class, and were on duty day and night, having regular reliefs. They also had the care of the treasure and offerings. They were a semi-military body, "the soldiers of the Lord," guarding His house, to the several entrances and courts of which they were appointed by lot, serving in turn ("courses") (1 *Ch.* 26.1, 13, 19; 2 *Ch.* 8.14, 35.15). It was their duty to keep order, prevent unlawful entrance of unclean or excommunicated persons. There were twenty-four in number on duty always, under a superior officer, who made the rounds at irregular intervals.

Possession.—[Devil, Possessed of a.]

Posts.—Messengers or couriers (2 *Ch.* 30.6; *Esth.* 3.13,15, 8.10, 14; *Job* 9.25; *Jer.* 51.31). The establishment of regular posts, with relays of runners on foot or on horseback, is generally ascribed to the Persians. The speed with which messages could be sent on is almost incredible, the postmen having authority to press into their service men, animals, or indeed anything that could help them on their way (cf. *Matt.* 5.41). Sometimes messages were passed on by the voices of men stationed on eminences at some distance apart.

Pot.—The Hebrews had many forms of pots. Besides the pot or ordinary vessel used for boiling (*Judg.* 6.19), we meet with the *sir*, a vessel or pan chiefly employed in cooking flesh (*Ex.* 16.3). This was a large open vessel, also used for washing (*Ps.* 60.8). Another word rendered "pot" was the *cheres*, which was used for stewing or baking (*Ezek.* 4.9). The *dud* was another cooking vessel (1 *Sam.* 2.14). The pots of *Jer.* 35.5 should be described as bowls. The water-pots of stone (*John* 2.6) at Cana were amphoræ, holding about twenty gallons each. These large jars were often made of earthenware or metal, as well as of stone, pointed or rounded at the bottom, and supported by specially constructed stands. The *saph* (*Ex.* 12.22) was used to contain the blood with which the doorposts were sprinkled; the *kiyyor* (*Ex.* 30.18) was a washing-pot; but this and the *saph* were both terms to designate vessels employed in religious ritual. [Bowl, Pan, Pottery.]

Poti'phar.—*The gift of Ra* (*the noonday sun*): Pharaoh's chief executioner, or butcher, who bought Joseph from the travelling merchants (*Gen.* 37.36, 39.1). From his position he probably had charge of the prison, and lived in official quarters within it. His private property consisted of land, the charge of which was given to Joseph (*Gen.* 39.4-6). The movements of Egyptian women of all classes was that of absolute freedom, and there was therefore full opportunity for Joseph's temptation. That Potiphar did not slay his servant on the spot seems to show that he valued him highly, and that he had some suspicion of the genuineness of the charge brought against him. [Joseph.]

Potiphe'rah.—*He whom Ra gave*: a priest of On, and father of Asenath, the wife of Joseph (*Gen.* 41.45, 50, 46.20). [On.]

Potsherd.—A piece of broken pottery (*Job* 2.8). Such pieces were largely used in Egypt as cheap and handy writing materials, and these *ostraca* have supplied much information with regard to the everyday language and customs of the times when they were inscribed.

Pottage.—*Something prepared in a pot*: a dish of red lentils (*Gen.* 25.29-34) which Jacob gave to Esau in return for the birthright. This food, when cooking, has a very appetising odour.

Potter.—Though the art of pottery is one of the most ancient of all industries, yet it is hardly mentioned among the Hebrews until the times of Saul and David (2 *Sam.* 17.28; 1 *Ch.* 4.23). In the early or nomadic stages of their life the needs of the Israelites were few, and earthenware utensils would be very simple, especially as every animal they killed gave them a skin to make into a receptacle for water, milk, or wine. The prophets, however, make frequent mention of the potter and his art (*Isai.* 29.16, 30.14, 41.25, 64.8; *Jer.* 18.2-6, 19.1-11).

Potter's Clay.—(*Isai.* 29.16). Potter's clay was a comparatively rare substance, especially in Palestine, and valued accordingly. Its preparation entailed much laborious kneading and treading under water, to get it perfectly smooth and free from impurities (*Isai.* 41.25). Then, in its soft state, it was absolutely obedient to the will and hand of the potter, who could make it into whatever form he liked; or break it down and make it up again into some other shape (*Isai.* 64.8; *Jer.* 18.4).

Potter's Field.—It is thought that this place received its name from the land connected with pottery established at Jerusalem (*Isai.* 30.14), or perhaps from the potter's house of *Jer.* 18.2. It was this piece of ground that was bought

with the betrayal money which Judas returned to the Sanhedrin, who converted it into a burial-ground for stranger Jews (*Matt.* 27.7, 10).

Potter's Wheel.—In Eastern lands this is of either wood or stone, turned sometimes by hand or the foot, and sometimes by an assistant.

Pound.—[WEIGHTS AND MEASURES, MONEY.]

Poverty.—The Jewish law was mindful of the poor. They had the right of gleaning in the cornfields, in the vineyards, and olive-orchards (*Lev.* 19.9, 10; *Deut.* 24.19, 21; *Ruth* 2.2). In the sabbatical year the poor were entitled to a share in the crops (*Ex.* 23.11; *Lev.* 25.6); and if they had parted with land or personal freedom, these were to be restored in the year of Jubilee (*Lev.* 25.25 ff.; *Deut.* 15.12 ff.). In addition, they were protected from usury (*Lev.* 25.35, 37; *Deut.* 15.7, 8, 24.10-13), received a portion of the tithes (*Deut.* 26.12, 13), and were to be considered in other ways also (*Lev.* 19.13; *Deut.* 16.11, 14). [ALMS, LOANS, TITHES.]

Powder.—In *Deut.* 28.24 a storm of dust instead of rain. In *Song of Sol.* 3.6 "powders of the merchant" are perfumes.

Power on her Head.—(1 *Cor.* 11.10). A veil or covering, such as ensures respect for an Eastern woman passing through the streets. Here perhaps the apostle means that both men and angels would be shocked at seeing a woman unveiled at Divine worship.

Prætorium.—The residence of the Roman Governor at Jerusalem, formerly the palace of Herod the Great (*Mk.* 15.16); and at Cæsarea, where it had also been Herod's palace (*Acts* 23.35). In *Phil.* 1.13 the same Greek word is translated "prætorian guard," *i.e.* the guard whose duty it was to take care of the Emperor.

Prayer.—Christian prayer is based on the conviction that a Heavenly Father, Whose providential care is over us (*Matt.* 6.26, 30, 10.29, 30), Who is "very pitiful, and of tender mercy" (*Jas.* 5.11), will hear and answer the petitions of His children in such a way and at such a time as He may deem best. Prayer, then, can be made in all confidence (*Phil.* 4.6), though God "knoweth what things" we "have need of" before we ask Him (*Matt.* 6.8, 32). His answer may be delayed (*Lk.* 11.5-10); it may be needful that prayer should be importunate (*Lk.* 18.1-8) and repeated, as in the case of our Lord (*Matt.* 26.44); and the answer may not be of the nature asked for (2 *Cor.* 12.7-9); but the believer can lay all over-anxiety aside, resting in the peace of God (*Phil.* 4.6, 7). Apart from prayer associated with worship, or prayer at stated periods (*Ps.* 55.17; *Dan.* 6.10), prayer was made where and as occasion required it—within the "great fish" (*Jon.* 2.1); on mountains (1 *K.* 18.42; *Matt.* 14.23); on the housetop (*Acts* 10.9); in an inner chamber (*Matt.* 6.6); in prison (*Acts* 16.25); on the seashore (*Acts* 21.5). The Temple was pre-eminently a "house of prayer" (*Lk.* 18.10), and those who could not join in its worship turned towards it in their prayers (1 *K.* 8.38; 2 *Ch.* 6.34; *Dan.* 6.10). Various *attitudes in prayer* are noted both in the O.T. and in the N.T.—*Standing* (1 *Sam.* 1.26; *Mk.* 11.25); *kneeling* (*Dan.* 6.10; *Lk.* 22.41); *bowing the head and bowing to the ground* (*Ex.* 12.27, 34.8); *prostrate* (*Num.* 16.22; *Matt.* 26.39). In standing or kneeling in prayer the hands were spread out (*Ezra* 9.5), or raised (*Ps.* 28.2; cf. 1 *Tim.* 2.8). Manifestations of contrition and distress sometimes accompanied prayer (*Ezra* 9.5; *Lk.* 18.13). *Intercessory prayer* (*Jas.* 5.16-18) is enjoined both in O.T. and N.T. (*Num.* 6.23; *Job* 42.8; *Isai.* 62.6, 7; *Matt.* 5.44; 1 *Tim.* 2.1). *Examples* of intercessory prayer are seen in the case of Moses (*Ex.* 32.31, 32), David (2 *Sam.* 24.17; 1 *Ch.* 29.18), Stephen (*Acts* 7.60), Paul (*Rom.* 1.9). *Requests* for intercessory prayer may be found in *Ex.* 8.8; *Num.* 21.7; 1 *K.* 13.6; *Acts* 8.24; *Rom.* 15.30-32; and *answers to* intercessory prayer in *Ex.* 8.12, 13; *Num.* 21.8, 9; 1 *K.* 13.6; *Acts* 12.5-8; and cf. 2 *Cor.* 12.8.

Our Lord's own example as to prayer is decisive. He indicated the foundation on which belief in prayer rests—the providential care of an all-wise Father in Heaven (*Matt* 7.7-11); He taught His disciples how to pray, and how not to pray (*Matt.* 6.5-15; *Lk.* 11.1-13); He assured them of the certainty of God's answer to right prayer (*Matt.* 7.7, 18.19, 21.22; *John* 15.7, 16.23, 24); He associated prayer with the life of obedience (*Mk.* 14.38; *Lk.* 21.36); He encouraged persistence and importunity in prayer (*Lk.* 11.5-8, 18.1-7); He sought privacy for prayer (*Matt.* 14.23, 26.36-46; *Mk.* 1.35; *Lk.* 5.16); He used intercessory prayer in the supplication known as His High Priestly Prayer (*John* 17); He prayed during the agony of the Cross (*Matt.* 27.46; *Mk.* 15.34; *Lk.* 23.34, 46). Prayer in the *name of Christ* is authorised by our Lord Himself (*John* 14.13, 14, 15.16), and by St. Paul (*Eph.* 5.20; *Col.* 3.17). The *Holy Spirit* also "maketh intercession for us" (*Rom.* 8.26).

Precious Stones.—See under separate titles, JACINTH, RUBY, etc.

Predestination.—The English word "predestinate" in the A.V. is rendered "foreordain" in the R.V. Both express the Greek word *proorizo* (cf. our *horizon*), which means, defining or delimiting beforehand (*Acts* 4.28; *Rom.* 8.29, 30; 1 *Cor.* 2.7; *Eph.* 1.5, 11). It is thus concerned with God's purpose and plan. It will help us to understand the meaning of the Divine purpose when applied to spiritual religion, if, first of all, we consider it on a very much wider scale. God's eternal purpose is not confined to Christianity, or even to religion; it is involved in the very constitution of the universe. His purpose may be said to embrace everything and everybody. This is really what we mean by Divine providence. Such a purpose of God has been seen again and again in the course of history. Why was Israel chosen out of the nations to be God's witness to the world? Why do we find such frequent

instances of younger sons being chosen, instead of elder sons? Why are Englishmen higher in the scale of nations than Kaffirs? Why has civilisation been in existence in the West for centuries, while it has not yet affected many of the nations of the East? How is it that individuals differ in bodily strength, mental power and moral capacity? With every consideration of what are regarded as secondary forces and influences, including man's freedom, these difficulties are not explicable, apart from God's inscrutable and eternal purpose. The primary cause must rest in the will of God. History constantly shows the over-ruling providence of God working by certain plans for His own Divine purpose. We must not be surprised, therefore, if we find something in Christianity answering to this great fact in nature and history. The problem is just as acute when associated with external and temporal blessing as it is when associated with spiritual things, for the underlying cause, God's eternal purpose, is the same in both cases.

When we look at the narrower idea of God's predestination, or foreordination, in regard to religion, we are still face to face with Divine purpose; and at this point the doctrine of predestination may be said to be associated with that of election; the only difference is that election refers to the act of choice, and predestination to the purpose or aim of that choice. In the great passage *Eph.* 1.4-14, the blessings of the Gospel are associated with (*a*) the eternal purpose of the Father (vers.4-6*a*), (*b*) the historical revelation of the Son (vers. 6*b*-12), and (*c*) the personal gift of the Holy Spirit (vers. 13.14). Predestination is connected with the first of these. The Christians referred to in the epistle were the subjects of God's love and predestinating purpose, which manifested itself in due course in the work of Christ, and then became applied personally in individual lives by the Holy Spirit. Scripture teaches first of all God's predestination, in the sense of His general purpose to provide salvation. This, in the O.T., is seen in the form of Israel's election to national, temporal and spiritual privileges. But in the N.T. election it is associated with spiritual realities, whether they are present opportunities and possessions, or future prospects and certainties. Yet all the while the N.T. is equally insistent on the human response to this Divine attitude, and on the human responsibility to hear, accept and obey, in order to enjoy these blessings. There is thus a clear emphasis on the two great factors, Divine sovereignty and human responsibility, with no attempt whatever to reconcile these two apparently opposite, but really complementary, factors of the universe. God's purpose is to save man from sin by the provision of Christ and of grace in Him. This purpose is shown in God taking the initial step in providing salvation, and then offering and bestowing it. Yet Scripture is equally clear that Divine grace works through men's willingness to receive it, and teaches that a man cannot be saved unless he does receive it. These two sides thus definitely taught, and never reconciled, must be held fast, without any attempt at full explanation; for, with our present limited faculties, reconciliation is obviously impossible. The two sides are like parallel lines which never meet, but are equally and absolutely necessary. We must be careful to hold all that Scripture teaches, and also to hold it in the way Scripture presents it to us. Predestination is always associated (1) with union with Christ (*Eph.* 1.4); (2) with God's foreknowledge (1 *Pet.* 1.2); (3) with God's purpose of service for others (*Eph.* 2.10); and (4) with His Divine requirement of holiness (*Rom.* 8.28-30; *Eph.* 1.4; 2 *Thess.* 2.13). When the doctrine is kept in close association with these aspects of truth, and emphasis is constantly placed on its spiritual reality, and not merely on its intellectual aspect, there will be no practical difficulty. When we begin the Christian life through simple faith in Christ, we soon realise something of the Divine purpose concerning us, and are able to enter more deeply into God's provision and plans, as the Spirit of God works in our hearts.

Connected with this doctrine is the great question whether believers can fall away from grace, and be lost for ever. This problem should not be faced precisely in this way. It is no question of abstract possibility. The real problem is not, *can* they, but *will* they, fall away, that is, will those who have tasted the sweetness and satisfaction of Divine grace leave Him whose presence provides it? From the first moment of our Christian life we are surrounded by God's protecting and preserving grace, and with all the safeguards of these privileges. The real question should be faced on moral and spiritual grounds, and when so considered it will lead to the assurance that the believer will not depart from so gracious and wonderful a spiritual atmosphere and home. It is for this reason that the two sides of Divine truth are always balanced in Scripture. The phrase, "Final Perseverance" emphasises the human side; and is balanced by the phrase, "Final Preservation," which emphasises the Divine side; and in almost every passage in which this subject is dealt with, these two sides are kept clearly before us (*John* 6.44, 45, 10.27, 28; *Eph.* 1.4, 5; 2 *Tim.* 2.19). We must therefore hold fast to both aspects of truth, and refuse to speculate or attempt reconciliation. If a believer reaches heaven, it will only be by the predestinating love and sovereign grace of God; and yet love and grace always work through means. Inasmuch as no one is able to read his own name in the Book of Life, and thereby to become assured of final salvation as an individual, the only possible attitude is one of strong faith and confident hope, founded on the written Word of God and on witness of the Holy Spirit in the heart. Kept humble by the grace of God, and inspired by the great

and precious promises, the believer rests on the faithfulness of God for everlasting salvation.

Preparation.—"The day of the preparation" (*Matt.* 27.62), the day before the Sabbath; in *John* 19.14 "the preparation of the passover," the day before the Sabbath which occurred during the Passover festival of eight days.

Presbytery.—In 1 *Tim.* 4.14, Paul bids Timothy "neglect not the gift that is in thee, which was given thee . . . with the laying on of the hands of the presbytery." In 2 *Tim.* 1.6, he speaks of "the gift of God which is in thee by the putting on of my hands." "Presbytery" was the body of presbyters (cf. *Acts* 13.1-3). [BISHOP, CHURCH.]

President.—Head or chief (*Dan.* 6.2, 3, 4, 6, 7 only).

Press.—The press for making wine or oil (*Isai.* 16.10), or the vat in which the liquid was collected (*Hag.* 2.16).

Pricks.—(*Acts* 9.5, 26.14). [GOAD.]

Priest.—The English word "priest" is ambiguous, and has to do duty for two quite different words in Hebrew, Greek, and Latin. It is used to translate both *kôhên* (Hebrew), *hiereus* (Greek), and *sacerdos* (Latin), and also *zâqên* (Hebrew), *presbuteros* (Greek), and *presbyter* (Latin). It is the contraction of the Latin word *presbyter* (prester, priest). But in the O.T. and N.T. the English word "priest" is always used for the former series of words, and never for the latter.

Before considering the various Bible aspects of priesthood, it is necessary to discover what are the essential characteristics of priesthood. What did the priest do, as a priest, which no one else could do under any circumstances? The most accurate definition of a priest is found in Heb. 5.1. The priest was "appointed for men in things pertaining to God." That is, he presented things, gifts and sacrifices *from man to God*: and as such, his work was the opposite of that of the prophet, which is to represent *God to man*. Thus the fundamental idea of a priest is that of a mediator between man and God. The priest comes between man and God, just as the prophet comes between God and man. If the priest ever did any other work, he did it, not as a priest, but only as performing the functions of other men. This Godward act of priesthood is always emphasised in Scripture; *Ex.* 28.1; *Ezek.* 44.16; *Heb.* 7.25. In patriarchal times the head of the family or tribe acted as priest, representing his family before God. Such were Noah, Abraham, Isaac, and Jacob. At the time of the Exodus there were Israelites who possessed this right of priesthood, and were exercising it; but it became necessary to appoint a special order to undertake the duties, and so the tribe of Levi was selected for this purpose. Out of this tribe came the Aaronic priests, who henceforth were the mediators between man and God, and representatives of the people in all worship. All the sons of Aaron were priests, unless debarred by some legal disqualification. This arrangement continued in the Southern kingdom all through the history, and the action of Jeroboam, in appointing his own priesthood, bears testimony to the essential need of mediation. Priesthood thus witnessed to the sinfulness of man, to the holiness of God, and to the need of certain conditions of approach to God. Man must draw near to God by an offering, and be near to God for intercession. At the return from captivity, Ezra reconstructed the Levitical arrangements, and this continued in substance until the destruction of Jerusalem in A.D. 70.

In the N.T. the few passages in the Gospels where the word "priest" occurs refer solely to the Jewish priesthood. And in relation to Christianity the singular term "priest" is never applied to any one but our Lord. While priestly functions connected with sacrifice and intercession are frequently found in the N.T. associated with Christ (*Matt.* 20.28; *Rom.* 8.34; *Rev.* 1.5), it is only in Hebrews that these functions are attributed to Him as Priest. Christ's priesthood is the keynote of Hebrews, and it is used to show the difference between spiritual immaturity and maturity. Those who know Christ as Saviour have an elementary knowledge of Him as Redeemer; but those who know Him as Priest are regarded as more mature in knowledge and experience. Redemption is mainly negative, implying deliverance from sin; but priesthood is wholly positive, involving access and nearness to God. The Hebrew Christians knew Christ as Redeemer, but they were to know Him also as Priest, with the opportunity of free, courageous access to God at all times. This priesthood of Christ is associated with that of Melchizedek, a mysterious priesthood mentioned in *Gen.* 14, and hinted at ages afterwards in *Ps.* 110. The argument of Hebrews is that the very mention in that Psalm of another priesthood, not Aaron's, was a proof that something superior to the Aaronic priesthood was necessary. Melchizedek's priesthood is used to illustrate the Divine Person of the priest, while his *work* is illustrated from the Aaronic priesthood, since there was no actual priestly work connected in *Gen.* 14 with Melchizedek. The priesthood of Christ is regarded as abiding and eternal, never delegated to any one else (*Heb.* 7.24). And this character of the priesthood is due to the fact that our Lord's sacrifice is superior to the sacrifices of the O.T., because it is complete, spiritual and efficacious for redemption (*Heb.* 9.12-14, 10.11-14). Thus the priesthood of Christ teaches the great truth that Christianity is "the religion of access"; and can be summed up in the exhortation, "Draw near."

In Christ all believers are regarded as priests, and the Christian minister, as distinct from the layman, is never spoken of in the N.T. as a priest. He is a presbyter or elder, an entirely different word and idea. Even the priesthood of believers is never associated with

individual Christians, but only with believers in their corporate capacity; "a holy priesthood" (1 *Pet.* 2.5). The fundamental truth concerning priesthood in the N.T. is that Christianity *is*, not *has*, a priesthood.

Prince.—The word is used of the head or chief person of the family (*Gen.* 17.20, 23.6), or of the tribe (*Gen.* 25.16); of the princes of the synagogue, or assembly (*Num.* 16.2); of the princes of the children of Reuben, of Judah, etc. (*Num.* 1.16, 34.18 ff.), and of others. It is also applied to the sovereign of a country and his principal officers (*Gen.* 12.15). Jesus Christ is the "Prince of the kings of the earth," because in His person He surpasses, and bestows authority as He sees fit (*Rev.* 1.5). He is the "Prince of life," because supreme over life and the Giver of it (*Acts* 3.15); and He is the "Prince of peace," because under His rule is perfect peace (*Isai.* 9.6). The "prince of this world" is the Devil, who boasts of having all the kingdoms of the world at his disposal (*John* 12.31, 14.30, 16.11).

Pris'ca, Priscil'la.—A Christian Jewess whom Paul first met at Ephesus (*Acts* 18.2, 18, 26; 1 *Cor.* 16.19). She was the wife of Aquila, whom she helped in the instruction of Apollos. She afterwards went back to Rome (*Rom.* 16.3), and later again to Ephesus (2 *Tim.* 4.19). From the way in which her name is mentioned before her husband's, it has been thought that she was of better birth. It has also been suggested that she, with the help of her husband, wrote the Epistle to the Hebrews, because chap. 11 refers so often to women; but, in view of the fact that in the Greek of 11.32 the participle translated "tell" is in the *masculine* singular, this seems to be a very improbable theory. [AQUILA.]

Prison.—Imprisonment, as a punishment, though early in use among the Egyptians (*Gen.* 39, 40.3, 42.17), was not directed by Jewish law, though the accused was kept in prison until his trial (*Lev.* 24.12; *Num.* 15.34). During the period of the conquest and settlement, indeed, until the time of Saul, there is no indication that the Hebrews had prisons. Then the prison was part of the royal palace (1 *K.* 22.27). This was complying with the custom of the surrounding nations (2 *K.* 25.27; *Neh.* 3.25; *Jer.* 32.2). There was another form of prison, in which a private individual kept a house for the safe custody of the accused, being answerable only for their persons (*Jer.* 37.15). In these the prisoners were maintained at their own cost, faring accordingly. In the time of Christ each palace or fortress had its prison, generally dungeons (*Lk.* 3.20; *Acts* 12.4-10). The Sanhedrin also had its prison (*Acts* 5.18-23, 8.3). In all prisons, fetters and stocks were used as extra safeguards, the Romans even chaining the prisoners to soldiers. Generally, as in Paul's case, friends had access to prisoners (*Matt.* 11.2, 25.36, 39; *Acts* 24.23). In addition to the recognised prisons, any convenient place would be used as a place of confinement (*Gen.* 37.24; *Jer.* 38.6-11).

Metaphorically, a low and afflicted condition is a prison (*Eccles.* 4.14); as is also the state in which God keeps Satan (*Rev.* 20.7). The state of spiritual thraldom in which sinners are kept by Satan and their own evil deeds and desires (*Isai.* 42.7, 53.8). Hell is likened to a prison (1 *Pet.* 3.19). Captives, bondmen, etc., are called prisoners (*Job* 3.18; *Ps.* 69.33; *Isai.* 49.9).

Pro'chorus.—*Leader of the "dance"*: one of the seven deacons chosen to attend the poor (*Acts* 6.5). Nothing more that is certain is known of him.

Proconsul.—"Deputy" in A.V. The chief Roman official of such provinces as were governed directly by the Senate. The term is used of Sergius Paulus in Cyprus (*Acts* 13.7, 8, 12), and of Gallio in Achaia (*Acts* 18.12). The plural is found once used, as it seems, rhetorically by the "town-clerk" of Ephesus (*Acts* 19.38).

Procurator.—*Steward*: "Governor" in A.V. and R.V. The chief Roman official of such provinces as were governed directly by the Emperor. Such were Pilate, Felix, and Festus.

Prognosticators.—Used only once (*Isai.* 47.13). In this passage, "monthly prognosticators" are classed with astrologers, etc., as futile forecasters of the future. As a class their business would be that of making almanacs, in which events, supposed to be predicted by the stars, would be classed under the months of the year.

Prophecy and Prophets.—I. *The Meaning of the Words.*—Once in the Authorised Version "prophecy" represents the Hebrew word *Massa* (*Prov.* 30.1), which properly means "oracle" [BURDEN], and once "prophet" represents the Hebrew word *chōzeh* (*Isai.* 30.10), which properly means "seer," and refers to the prophet as one who sees visions. But always elsewhere in the O.T. "prophecy" stands for *nebu'a*, and "prophet" for *nabi* The original meaning of this root (NB') is not certain. It is generally understood to be connected with a root that is more similar when rendered in English signs (NB') than it is in reality, for the last consonant of this other root is a hard guttural, often pronounced like "ng." This root (NB') means to bubble up, and *nabi*, therefore, is supposed to mean one who bubbles up with the Divine inspiration or message. It is, however, more probable that *nabi* is rather to be connected with an Assyrian and Arabian root, meaning to utter, proclaim, utter as a message. In this case the *nabi* is regarded as the commissioned speaker. This suits *Ex.* 7.1, where we read: "The Lord said unto Moses, See, I have made thee a god to Pharaoh: and Aaron thy brother shall be thy prophet." Hence it is probable that "prophet" as used in the Bible generally means one who speaks as the accredited messenger of Almighty God. It will be observed that nothing in the term implies telling beforehand. A prophet may, or may not, do this, according to the message that God gives him. So the Greek word *prŏphētēs* (the original, of course, of our English word), found in the Septuagint version of the O.T.,

and in the N.T., means " he who speaks forth." The abstract substantives *nebu'a* and *propheteia* (" prophecy ") have a corresponding meaning.

II. *The State of the Prophets when receiving their message.*—It is most important that we should form a right conception as to this, so far as we are able to penetrate into the secrets of the intercourse of man with God. The heathen conception of prophecy was that a prophet should be absolutely passive, that the more unconscious he was, the better he was fitted to receive the Divine message. This notion still prevails largely in the East, where an idiot is regarded as being specially near to God, and the utterances of him or a madman are reverenced as inspired (compare the story of the poor girl in *Acts* 16.16, sqq.). Dervishes will work themselves into a frenzy, in order that when they are prostrate in mind and body they may receive communications from God. Something of this kind is to be seen in the history of the Israelites. The sacred dance of the prophets of Baal, in which they lashed themselves to fury, cutting themselves with knives, that they might receive a visible sign of Divine approval (1 *K.* 18.26–28), was typical; and it is probable that the false prophets of later times took similar measures to make themselves give forth ecstatic utterances. But the heathen idea of prophecy is most clearly seen in Balaam. His will and his very thoughts are overcome by the Divine afflatus, and he pours forth God's message in spite of himself (*Num.* 22–24).

In the time of Samuel we see the beginning of a better system. He gathered into communities those who seemed to have gifts of prophecy, disciplining them, training them by music, and, as it would seem, study of history and religion, that so they might be the better fitted to receive God's words (1 *Sam.* 10.10–13, 19.18–20). One can understand that music may quiet the mind (1 *Sam.* 16.14–23), and prepare it for communications from God (2 *K.* 3.15). Whether these were written down by the prophet or not probably depended upon the particular function which each utterance was intended to perform. But in any case we must assume that many such were written before those which have come down to our own time as the works of the writing prophets, of whom Amos is probably the earliest.

These works, it should be observed, are the very opposite of merely ecstatic utterances. They are written with great choice of language, revealing the previous life and interests and occupations of the prophet, and represent in various degrees the culture and the circumstances of the time in which each was written. The prophecies of an Amos, a Micah, an Isaiah, a Jeremiah, are removed from those of Balaam as far in spiritual vision as in conscious thought and deliberate study. Prophets had learned that God could use every power they possessed, and make it an instrument for declaring His truth.

But, in fact, if we would form the highest conception of the state of the Prophet when receiving Divine communications, we must find it in the Lord Jesus Christ. He had continual intercourse with His Father, handing on to men what He heard and saw (*John* 8.26–40, 15.15, 17.8), and with Him there was no ecstasy, but open, clear relation of mind to mind, every power alert, receptive and active. In proportion as the prophets attained to this standard were they able to receive and transmit the Divine message in its perfection.

III. *The Function of the Prophets.*—We cannot learn either from the words translated " prophecy " or " prophets," or from the state in which the prophets received their messages, the kind of messages that they received. Their function, that is to say, is to be learned only by a study of what they actually said and did.

1. Some forms of their activity appear to us to be hardly worthy of the prophetical office. Samuel describes to Saul the discovery of his father's asses (1 *Sam.* 10.2). Ahijah, though blind with age, recognises the wife of Jeroboam, and foretells the fatal issue of the illness of her son Abijah (1 *K.* 14.1–13). Elisha performs miracles that to some seem trivial. Yet even in these cases we can see a connexion between the events and the furtherance of the cause of God.

2. Examining their words more broadly, and taking into consideration the work of the prophets as a whole, we observe that one of their most important functions was the interpretation of past or present facts. As they studied events in the presence of God He showed these to them in His light, and thus they came to understand them in their true bearing and significance. Hence the prophets became not merely historians (such as the writer of the Books of Kings), but sometimes active political as well as religious leaders. Among these may be placed not only Isaiah and Jeremiah, but also Elisha, when he sent one of the sons of the prophets to anoint Jehu, and thus effect the destruction of the Baal-worshipping dynasty of Omri (2 *K.* 9).

Again, their perception of the meaning of past or present events enabled the prophets to see the issues of personal and national lines of conduct, and to enunciate principles which had a much wider and more far-reaching tendency than they could possibly have supposed. So that when the same kinds of forces are at work in ages and places very far distant from those contemplated by the prophets themselves, their words of warning or comfort find a fulfilment, not, perhaps, only once or twice, but again and again. It is to this power, inherent in a truly inspired outlook, to which reference seems to be made in 2 *Pet.* 1.20, " no prophecy of scripture is of private interpretation," *i.e.* its meaning and reference are not to be limited to any one event or occasion.

Again, it will be noticed that the special sphere of their predictions, as well as of their teachings, generally is conditioned by the fact

that they considered everything with reference to God. To predict an event which had (if such were possible) no relation to the cause of God would be out of keeping with their thoughts and spiritual preparation. Rather, as they thought over the position of righteousness in its warfare with sin, God's past actions told them that He was on the side of righteousness, and ordered affairs accordingly. Hence the prophets were assured that righteousness was to triumph, and further, as they bore in mind the effect of personal influence, it was an easy step to expect the coming of a Person who should be a great leader in righteousness, practising it perfectly Himself, and winning others to it. The doctrine of a personal Messiah was closely connected with the expectation of the final triumph of good over evil. But which was the earlier, the hope of the Messiah or that of the triumph of good, it is impossible to say.

IV. *The Value of the Prophecies.*—1. To the generation in which each prophet lived. This has already been partly indicated. For it is impossible that the presence of men living in such close touch with God as the prophets lived, and the utterance of their words of warning or encouragement, should not have enabled many of their contemporaries to learn the way of God more perfectly. There was, it is true, much ritual of religious observance apart from prophecy, and there were many religious laws affecting the social life which in no way owed their existence to prophets usually so-called (even the Higher Critics would grant this much), but the spiritual and higher moral teaching of O.T. times appears to have rested chiefly with the prophets. The priests were concerned with ritual, or at best with liturgical prayers and sacred song. In the prophets there is a wider outlook, and a fuller realisation of God in daily life, private and national. Perhaps if we are to sum up in one word the effect of the teachings of the prophets upon their contemporaries—whether persons or nations—it is that of hope, that, in spite of the past, stained by sin, and the present, threatened by punishment, yet above all and through all God is working His purpose out in mercy and blessing. No non-Jewish or pre-Christian religion can show a body of teaching marked by such an expectation. In it no doubt lies one of the great secrets of the reason for the unique success of the religion of Israel.

2. But if the contemporaries of the prophets gained, or were in a position to gain, much from them, we ought to gain more. For we are now able to trace the effect of their teaching and predictions, and see the eternal truth on which they relied. In particular, of course, we can appreciate at an approximately true value their statements about the great Person through whom they expected deliverance should come.

It is not proposed in this article to enumerate the various prophecies of Christ. The majority are well known. It is sufficient to say that though the prophets probably did not grasp the full meaning of their own words, they were expecting One who was to be ideally perfect, as King to rule, Prophet to teach, and Priest to reconcile; who was to be Man, yet more than man, even God Himself; who was to suffer, even to death, and yet to reign for ever in glory.

It must have been impossible to reconcile these various utterances before Christ came. But His birth, life, death, resurrection, ascension, fitted in with them all, and we praise God who gave such insight unto His servants as to make them capable of receiving and transmitting statements of great principles which found their uniting point when the Saviour came.

V. *Prophecy and Prophets in the N.T.*—There had been a pause. God had not spoken by men for three hundred years. But now John, the son of Zacharias, surnamed the Baptist, appeared, "a prophet," and "more than a prophet" (*Matt.* 11.9), revealing to the thronging multitudes the will of God for them, and telling them that the time was at hand when the predictions of the coming of the Deliverer were to be fulfilled. And then He came, the ideal Prophet, who more than satisfied the words of Moses (*Deut.* 18.18; *Acts* 3.22), and revealed in deed and word the mind of His Father who was in heaven.

It is no wonder that the prophetical activity did not cease with the Lord Jesus, but rather began in a fresh way when the Holy Spirit was poured out by Him at Pentecost. Then the words of Joel received part of their fulfilment, "your sons and your daughters shall prophesy" (*Joel* 2.28; *Acts* 2.17), and believers were accustomed once more to hear prophets addressing them in the name of the Lord. Among these are mentioned: Agabus and other prophets from Jerusalem (*Acts* 11.27, 28, 21.10), prophets at Antioch (*Acts* 13.1), Judas and Silas (*Acts* 15.32), the four daughters of Philip the Evangelist (*Acts* 21.9). St. Paul also refers to Christian prophets in 1 *Cor.* 12.28 f., 14.29,32,37; *Eph.* 3.5, 4.11, from which passages we learn that they took a prominent part in Christian meetings for worship, and were sometimes inclined to think that they could not restrain the impetus to speak. There was, that is to say, a tendency to fall back into the heathen conception of a prophet mentioned in § II. The Book of the Revelation also refers frequently to Christian prophets, whom the writer reckons as his brethren (*Rev.* 22.9; see also 10.7, 11.10–18, 16.6, 18.20–24, 22.6). There is much on the subject in the *Didaché*, or *Teaching of the Apostles*, dating from about 100 A.D., in which they are spoken of as travelling from place to place, without, as it seems, much discipline, and in some cases discrediting their profession by allowing unworthy motives to influence their words. In the middle of the second century the heresy of Montanus, who laid too much stress on the freedom of Christian prophecy in contrast to the more settled government, and perhaps the increasing worldliness of the

Church, led to excesses on the part of so-called prophets, and prophecy as such ceased to have any recognition as a present force among Christians.

Prophets, False.—Both in O.T. and N.T. times there were those who claimed to speak in the name of God, and yet had no authority or message from Him. Isaiah denounces "the prophet that teacheth lies" (*Isai.* 9.15); Jeremiah complained that "the prophets prophesy falsely" (*Jer.* 5.31), and described their misleading counsels (*Jer.* 14.13-15). See also *Hos.* 9.8; *Mic.* 3.5; *Zeph.* 3.4; *Zech.* 13.3. Our Lord warned His disciples against false prophets (*Matt.* 7.15, 24.24). The prophets of 1 *K.* 22.6 may have been prophets attached to Baal-worship (cf. 1 *K.* 18.40), or of the groves (1 *K.* 18.19), or of the calf-worship of Rehoboam. They were the ministers, not of Jehovah-worship, but of paganism.

Propitiation.—Propitiation is something that causes or enables some one to pardon an offence or to act mercifully towards the offender. Our Lord is twice called by St. John (1 *John* 2.2, 4.10) "the propitiation for our sins"; whilst St. Paul (using another word) speaks of "the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation" (*Rom.* 3.24, 25). Thus the propitiation required by the justice of God is supplied in Christ Jesus by the mercy of God. The word used in *Rom.* 3.25 signifies a "place or instrument of propitiation," and in *Heb.* 9.5 is rendered "mercy-seat" (R.V. margin, "Gr. the propitiatory"). In the LXX it is commonly used of the lid of gold above the ark. [MERCY-SEAT.]

Proselyte.—*A stranger, a foreigner*: the name given by the Jews to those not Jews by birth who came to live in their country, and be under the protection of Jehovah, or who embraced their religion in other lands. In the N.T. they are sometimes called proselytes, and sometimes "Gentiles, fearing God" (*Acts* 2.10, 10.2, 22, 13.16, 43).

The later Jews distinguished two kinds of proselytes: *Proselytes of the Gate*, who dwelt in the Holy Land, or even out of it; who, without circumcision, or any ceremony of the Law, feared and worshipped God, observing the rules imposed on Noah. These rules of Noah were—(1) to abstain from idolatry; (2) from blasphemy; (3) from murder; (4) from adultery; and (5) from theft; (6) to appoint just and upright judges; (7) not to eat the flesh of any animal cut off while it was alive. The privileges of proselytes of the gate were, that through holiness they might have hope of eternal life; and they might dwell in Palestine and share in its prosperity. *Proselytes of justice or righteousness* were those converted to Judaism, after a careful examination, who were circumcised, and observed the whole law of Moses. They were admitted to all the prerogatives of the Israelites. After circumcision, they were baptized by immersion, receiving a new birth, so that those who were before their parents were no longer regarded as such, and those who before were slaves now became free.

According to Josephus, proselytes were made after the restoration, to recruit the exhausted nation, which, later, compelled, at the point of the sword, Idumæans, Ituræans, and many cities in Eastern Palestine to embrace Judaism. Another large body of proselytes became such through self-interest, rather than from piety.

Proverbs.—A name given by the Hebrews to moral sentences, maxims, pithy comparisons, or summings-up of sayings, and enigmas. Solomon called those men wise who studied proverbs (*Prov.* 1.6). The word in its simplest meaning stands for illustrations of life and truth drawn from material things (*Prov.* 10.15, 22.1).

Proverbs, The Book of.—This book is an example of the Hebrew literature dealing with Wisdom, or, as we should say, philosophy. To the same class belong Ecclesiastes, Job (though this is in some respects unique), and certain of the Psalms; also the apocryphal books of the Wisdom of Solomon and Ecclesiasticus. These books are clearly distinguished from the prophetic literature of Israel. They are practical rather than speculative; they express the philosophy of reflective minds rather than the express messages of Jehovah. There is no "Thus saith the Lord" in their dealing with human experience and the problems of existence. Their outlook is wider than that of the Jewish race; they are human, cosmopolitan, rather than national. They deal with all sides of human life. But the Divine Spirit that prompted them made their thoughts subservient to the highest purposes. They often uttered, like the prophets, truths deeper than they knew, and words which awaited the interpretation of time.

The word proverb, as applied to the contents of the Book of Proverbs, must be taken in a comprehensive sense, including the introductory discourse (chaps. 1–9) and a parable or allegory (24.30-34). In form, the proverbs are mostly presented in couplets, arranged according to the various methods of parallelism characteristic of Hebrew poetry.

The *authorship* of the book was early ascribed to Solomon. The introduction is prefaced by the words, "The proverbs of Solomon the son of David, king of Israel" (1.1); the section beginning with 10.1 has the title, "The proverbs of Solomon"; and that opening with 25.1 begins, "These are also the proverbs of Solomon, which the men of Hezekiah, king of Judah, copied out." But other sections are ascribed to different sources: "The words of the wise" (22.17); "Sayings of the wise" (24.23); "The words of Agur, the son of Jakeh" (30.1); "The words of king Lemuel" (31.1). It may be, therefore, that the main collection (10.1–22.16) and the section 25–29, with the introduction, were the work of Solomon himself—a part only of the "three thousand proverbs" ascribed to him in 1 *K.* 4.32—and that other collections

were added. The time of Hezekiah has been suggested as the *date* of the last addition. Most scholars, however, think that 10.1–22.16 is the oldest part of the book, and is not earlier than the reign of Jehoshaphat, and that the book was not completed until after the Exile.

The *contents* may be divided into five parts: 1. A connected discourse on the value and attainment of true wisdom (1–9). 2. Proverbs, strictly so called, expressed in couplet form, with much force and simplicity (10–22.16). Headed, "The Proverbs of Solomon." 3. Renewed admonitions on the study of wisdom, as in part 1 (22.17–24). Headed, "The Words of the Wise." 4. Proverbs of Solomon, selected by "the men of Hezekiah" (25–29). 5. The wise instructions of Agur, the son of Jakeh, to his pupils Ithiel and Ucal, and lessons taught to King Lemuel by his mother (30, 31). The proverbs of chap. 30 are chiefly enigmatical, and chap. 31, vers. 10-31, an alphabetical acrostic, gives a picture of female excellence adapted to that age and country. Though most of Solomon's rules are based chiefly on considerations of prudence, strictly religious motives are either presupposed or expressly enjoined. The descriptions of Wisdom in 1.20-33, 8, and 9.1-6 apply emphatically to the wisdom of God, revealed and embodied in His Son, and to the Son Himself, as the eternal Word. Cf. chap. 8 with *John* 1.1, 14.10. Pre-intimations of immortality are also given in 4.18, 12.28, 14.32, 15.24. The nature and consequences of sin are implied in the very terms which describe holiness (1.20 with 9.3, 14); and that holiness is a Divine gift is plainly implied in 1.23.

Psalms, The.—No part of Holy Scripture has been the subject of more inquiry and more comment than the Psalms. From the letter of Athanasius on the Interpretation of the Psalms, the Homilies of Chrysostom on the Psalms, and the *Enarrationes in Psalmos* of Augustine, down through the works of learned Jews in the Middle Ages—such as Aben Ezra and David Kimchi; of great Reformers—such as Luther and Calvin; to those of modern scholars like Delitzsch, Perowne, and Kirkpatrick, there has been a stream of comment and of criticism. This interest witnesses to the almost unique position of the book as an aid to devotion. The eulogium of Hooker (*Eccles. Pol.* bk. v. § 37) is amply justified: "Heroical magnanimity, exquisite justice, grave moderation, exact wisdom, repentance unfeigned, unwearied patience, the mysteries of God, the sufferings of Christ, the terrors of wrath, the comforts of grace, the works of Providence over this world, and the promised joys of that world which is to come; all good necessarily to be either known, or done, or had, this one celestial fountain yieldeth. Let there be any grief or disaster incident into the soul of man, any wound or sickness named, for which there is not in this treasure-book a present comfortable remedy at all times ready to be found."

The *title* of the collection is given as "the book of Psalms" in *Lk.* 20.42; *Acts* 1.20, and "the Psalms" simply in *Lk.* 24.44. The Hebrew title (*tehillim*) means "praises"; the English, taken from the LXX, denotes odes adapted to music. In individual Psalms, the title generally employed is *mizmor*, "a song with musical accompaniment" (fifty-seven times). *Shir*, "song" or "ode," is prefixed to 45, 46; and in combination with *mizmor* to 30, 48; as well as with *hamma'aloth*, "the steps," to 120–134 ("Songs of Degrees"). To five Psalms (17, 86, 90, 102, 142) the word *tephillah*, "prayer," is prefixed; and the same word, in the plural, is used in the postscript to 72.

The *arrangement* in five books, followed by the R.V., is that of the Hebrew and the LXX. The division is as follows:—

1. *Ps.* 1–41.—With four exceptions (1, 2, 10, 33), of Psalms attributed by their titles to David. This book is marked by the use of the name Jehovah (Lord), the Covenant God.

2. *Ps.* 42–72.—Psalms of "the sons of Korah," 42–47, of "David," 51–65, 68–70; possibly a compilation for the Tabernacle and Temple services. The name Elohim (God) predominates in one Psalm (53), being altered from Jehovah (14).

3. *Ps.* 73–89.—Psalms of "Asaph," 73–83, and "Korah," 84–89, mostly supplemental to the Second Book. Only one Psalm in this book (86) is attributed to David. The names of the Deity are here equally employed.

4. *Ps.* 90–106.—The first attributed to Moses, two to David (101, 103), the rest anonymous. Jehovah the prevailing Divine name.

5. *Ps.* 107–150.—Liturgic, including the Hallelujah Psalms and the Songs of Degrees; perhaps collected for the service of the second Temple. Jehovah is the predominant name.

The *authorship* of *Ps.* 110 is ascribed to David by our Lord (*Mk.* 12.36, 37; *Lk.* 20.42, 44); and so other passages in *Acts* 1.16, 2.25, 4.25; *Rom.* 4.6, 11.9; *Heb.* 4.7). To him Jewish tradition ascribed the greater part of the collection. That he was a poet is clear from other passages (2 *Sam.* 1.19-27, 3.33); *Ps.* 18 is quoted in 2 *Sam.* 22.2-51, and in 2 *Sam.* 23.1 David is called "the sweet psalmist of Israel"; he founded the services of the sanctuary (2 *Ch.* 29.27, 30); he was a musician himself, and careful of the development of religious music (1 *Sam.* 16.17, 18; *Amos* 6.5). But not all the Psalms are referred to David. In the Hebrew his name is prefixed to seventy-three, and in the LXX to twelve more. The name of *Asaph*, David's chief musician, or of his descendants, is connected with twelve—*Ps.* 50, 73–83. To the *Sons of Korah*, another family of choristers, eleven more are attributed or inscribed; to this family, Heman, the Ezrahite, and grandson of Samuel, belonged (*Ps.* 88; cf. 1 *Sam.* 8.2; 1 *Ch.* 6.33); and Ethan is named as the author of 89. *Solomon's* name is connected with *Ps.* 72 and 127; but probably he is rather the subject than the author of the former. *Moses* is reputed to be the author of *Ps.* 90, and the following

ten are ascribed to him by Jewish critics, but without good ground; see 97.8 and 99.6. The anonymous Psalms have been ascribed to various authors. The LXX mentions *Jeremiah* as the author of *Ps.* 137, and *Haggai* and *Zechariah* as the authors of *Ps.* 146, 147. Some of the Psalms were written after the Exile; and endeavours have been made to prove that some are as late as the oppression under Antiochus Epiphanes. It may, however, be affirmed with some certainty that the collection of Psalms was complete soon after the days of Malachi. The additions made from time to time were naturally associated with the older material, and known by the name of the chief author.

The Psalms have been classified in many ways. The following arrangement (from E. Bickersteth) may be useful for devotional purposes :—

1. *Didactic Psalms*: on the character of good and bad men, their happiness and misery, 1, 5, 7, 9–12, 14, 15, 17, 24, 25, 32, 34, 36, 37, 50, 52, 53, 58, 73, 75, 84, 91, 92, 94, 112, 119, 121, 125, 127, 128, 133; on the excellency of the Divine Law, 19, 119; on the vanity of human life, 39, 49, 90; on the duty of rulers, 82, 101; on humility, 131.

2. *Psalms of Praise and Adoration*: acknowledgments of God's goodness and mercy, and particularly of His care of good men, 23, 34, 36, 91, 100, 103, 107, 117, 121, 145, 146; acknowledgments of His power, glory, and attributes generally, 8, 19, 24, 29, 33, 47, 50, 65, 66, 76, 77, 93, 95–97, 99, 104, 111, 113–115, 134, 139, 147, 148, 150.

3. *Psalms of Thanksgiving*: for mercies to individuals, 9, 18, 22, 30, 34, 40, 75, 103, 108, 116, 118, 138, 144; for mercies to the Israelites generally, 46, 48, 65, 66, 68, 76, 81, 85, 98, 105, 124, 126, 129, 135, 136, 149.

4. *Devotional Psalms*: expressive of penitence, called, emphatically, the *Seven Penitential Psalms*, 6, 32, 38, 51, 102, 130, 143; expressive of trust under afflictions, 3, 16, 27, 31, 54, 56, 57, 61, 62, 71, 86; expressive of extreme dejection, though not without hope, 13, 22, 69, 77, 88, 143. Prayers in time of severe distress, 4, 5, 11, 28, 41, 55, 59, 64, 70, 109, 120, 140, 141, 143. Prayers when deprived of public worship, 42, 43, 63, 84. Prayers asking help in consideration of the uprightness of his cause, 7, 17, 26, 35. Prayers in time of affliction and persecution, 44, 60, 74, 79, 80, 83, 89, 94, 102, 129, 137. Prayers of intercession, 20, 67, 122, 132, 144.

5. *Psalms eminently prophetical*, 2, 16, 22, 40, 45, 68, 69, 72, 97, 110, 118, mostly Messianic.

6. *Historical Psalms*, 78, 105, 106.

N.T. quotations from and references to the Psalms are frequent. The following is a list of passages applied to our Lord and His work :—

Ps. 2, *Messianic Psalm*: predicting the conquests and sovereignty of the Divine Son, repeatedly quoted in the N.T., *Acts* 4.25, 13.33; *Heb.* 1.5, 5.5; *Rev.* 2.26, 27, 12.5—in the first of these passages attributed by the apostles to David. *Ps.* 16, the Resurrection of the Holy One, *Acts* 2.27 (Peter), 13.35 (Paul).

Ps. 8.5, 7, Man the lord of creation, an ideal realised only in Christ, *Heb.* 2.5-9.

Ps. 22.7, 8, 18, An innocent Sufferer, *Matt.* 27.35, 46.

Ps. 22.22, Testimony of the Saviour to His own work, *Heb.* 2.11.

Ps. 31.5, Jesus commends His departing spirit to God, *Lk.* 23.46.

Ps. 35.19, Hated without a cause, *John* 15.25.

Ps. 40.6, Incarnation, obedience, and sacrifice, *Heb.* 10.5-10.

Ps. 41.9, The traitor amid professed friends, *John* 13.18.

Ps. 45.6, *Messianic Psalm*: The Son's eternal throne, *Heb.* 1.8, 9.

Ps. 68.18, His Descent and Ascension, *Eph.* 4.8.

Ps. 69.9, Zeal for His Father's House, *John* 2.17.

Ps. 69.21-25, Christ and His enemies, *Matt.* 27.14, 48; *Rom.* 11.9, 10 (*Matt.* 23.37, 38).

Ps. 110, *Messianic Psalm*: attributed by Christ Himself to David, Christ the Conqueror, and Priestly King, *Matt.* 22.43, etc., *Acts* 2.34; 1 *Cor.* 15.25; *Heb.* 1.13, 5.6, 7.17.

Ps. 118.22, 23, The Stone which the builders rejected, *Matt.* 21.42, etc., *Eph.* 2.20.

Ps. 132.11, The Inheritor of David's throne, *Acts* 2.30.

[For the headings and musical directions attached to the Psalms (*e.g.* "Higgaion," "Michtam," "Alamoth"), see the articles under the respective titles.]

Psaltery.—A stringed instrument to accompany the voice (*Ps.* 33.2, 144.9). It was a species of lute, resembling the guitar, though triangular in form. The number of its strings varied from six to twelve. These were stretched over a tightly drawn skin fastened to the framework, and were played by the fingers, like the harp (2 *Sam.* 6.5; 1 *K.* 10.12).

Ptolema'is.—*City of Ptolemy* (*Acts* 21.7): a town on the coast between Carmel and Tyre. It was anciently called Accho (which see), and received its name of Ptolemais in Greek and Roman times. Paul called here on his way home from his third missionary journey. Afterwards the town was known as Acre. It is now Akka.

Puah.—1. A midwife in Egypt (*Ex.* 1.15; 1 *Chr.* 7.1). 2. Also Pua (*Numb.* 26.23; *Judg.* 10.1). [PHUVAH.]

Publican.—A revenue officer, employed in the collection of the taxes. Among the Romans there were two sorts of tax receivers: general receivers, who had deputies in each province, and were accountable to the Emperor for the revenues of the Empire. These had considerable weight in the government, and were generally members of great families; but the deputies, the under-farmers, the publicans of the lower orders, for their rapine and extortion were looked upon as so many thieves and pickpockets. The tax-gatherer's duties were much more comprehensive than with us, for he charged on every article of merchandise that was carried along the road. [MATTHEW.]

Theocritus being asked, "Which was the most cruel of all beasts?" replied, "Among the beasts of the wilderness, the bear and the lion; among the beasts of the city, the publican and the parasite." Among the Jews also the name and profession of a publican were odious. The Galileans, especially, submitted to them with the greatest impatience, even to the extent of considering the payment of tribute unlawful (cf. *Matt.* 22.17). Those of their own nation who became publicans they considered little better than heathen (*Matt.* 18.17). The publicans of the N.T. were looked upon as traitors and apostates, willing tools of the oppressor, and classed with the vilest characters (*Matt.* 9.11, 11.19, 18.17, 21.31, 32), their only friends being outcasts. It was no wonder, therefore, that the finger of scorn should be pointed at One Who could eat and drink with publicans (*Matt.* 9.11; *Lk.* 15.1, 19.2), with people whose very alms were refused for the Synagogue poor-box. One virtue at least they possessed. They were not hypocritical. The publican who cried, "God be merciful to me a sinner" (*Lk.* 18.13) showed that some of this despised class had been stirred by the preaching of John the Baptist (*Matt.* 21.32). The publican Matthew was appointed by our Lord one of the Twelve.

Pub'lius.—*Common*: the governor of Melita when Paul was shipwrecked there (*Acts* 28.7). Paul miraculously healed the father of Publius of a fever, and this becoming known, other sick were brought to him to be healed. [PAUL.] Melita was under the Roman prætor of Sicily, and Publius, as the chief landowner on the island, was probably made his local representative. He is said to have been made first bishop of the island, and to have suffered martyrdom.

Pudens.—*Shamefast*: Pudens is mentioned (with Claudia) by Paul as a Christian in Rome who greets Timothy (2 *Tim.* 4.21). Nothing whatever is known of him. But because the Roman poet, Martial, about 80 A.D., speaks of the marriage of Pudens and Claudia, and also says that a Claudia came from Britain, a fanciful theory has been framed identifying Martial's and St. Paul's names.

Pu'hites (R.V. **Puthites**). — Descendants of Caleb in Kirjath-jearim (1 *Ch.* 2.53).

Pul.—1. The Babylonian name for Tiglath-pileser III. (IV.), the king of Assyria (2 *K.* 15.19), who appeared against Menahem, king of Israel, who had neglected to pay him tribute as vassal. [ISRAEL.] Menahem was successful for awhile in his rebellion, and even extended his borders to what it had been under Solomon (1 *K.* 4.24). But Pul marched to Palestine, and Menahem only escaped destruction by paying a thousand talents of gold, collected by means of a poll-tax (1 *Ch.* 5.26). 2. [PHUT.]

Pulse.—Seeds which grow in pods, as beans, peas, lentils, etc. The Hebrews of old took parched peas with them when on a campaign (2 *Sam.* 17.28). The pulse on which "the four children" (*Dan.* 1.12, 16) throve for ten days is not to be taken literally as meaning seeds from pods only, but as including vegetable diet generally, including grain.

Punishment.—Capital punishment was carried out in various ways. Hanging (*Josh.* 8.29; 2 *Sam.* 21.12; *Esth.* 7.10); stoning, the usual method (*Ex.* 17.4; *Lk.* 20.6; *John* 10.31; *Acts* 14.5); by fire or burning (*Gen.* 38.24; *Lev.* 20.14, 21.9); the rack, or bastinado (*Heb.* 11.35); precipitation, or throwing persons headlong from a rock, sometimes with a stone tied round the neck (2 *Ch.* 25.12; *Lk.* 4.29); decapitation (*Gen.* 40.19; *Judg.* 9.5; 2 *K.* 10.7; *Matt.* 14.8); sawing asunder (*Heb.* 11.37), adopted from Persia; crucifixion. [CROSS.] Offences punished with death were numerous. Dishonouring a parent (*Ex.* 21.15-17); breaking the Sabbath (*Ex.* 31.14; *Num.* 15.35); blasphemy (*Lev.* 24.14, 16; 1 *K.* 21.10; *Matt.* 26.65, 66); adultery and unchastity (*Lev.* 20.10, 21.9; *Deut.* 22.21, 22, 25; *John* 8.5); incest, etc. (*Ex.* 22.19; *Lev.* 20.11, 14, 16); idolatry (*Lev.* 20.2; *Num.* 25.8; *Deut.* 13.6 ff., 17.2, 7; *Josh.* 22.20). The lighter punishments of the Jews were imposed on the principle of "an eye for an eye" (*Ex.* 21.24, 25). Amongst those noted are cutting off the hands and feet (*Judg.* 1.5-7; 2 *Sam.* 4.12); stripes, a common punishment, and scourging (*Deut.* 25.3; 2 *Cor.* 11.24; *Judg.* 8.16); stocks (*Jer.* 20.2).

Restitution and compensation were imposed for various offences, such as theft, burglary, firing ricks, losing a pledge, slandering (*Ex.* 21, 22; *Lev.* 24.18-21; *Deut.* 19.21, 22.18). Many of the Jewish punishments were borrowed from Egypt, where the power of life and death and imprisonment was vested in the monarch and certain high officials (*Gen.* 40.3, 22, 43.13).

Punishment, Future.—There is perhaps no subject as to which it is more necessary to keep strictly to the exact words and meaning of Holy Scripture, without attempting to draw any inferences beyond those which strict exegesis allows. We must proceed carefully to examine, first, the language, and then the teaching of Scripture, in order that we may be able to draw any conclusions which arise out of them.

I. *The Terms used.*—It is important to study the various words and phrases connected with future punishment. In the O.T. the word "Sheol" occurs 65 times, and is rendered in the A.V. by "Hell" 31 times, by "grave" 31, and by "pit" 3 times. In the R.V. the rendering "the grave" or "the pit" is found in the historical books, to show that the word does not signify "the place of burial." In the poetical books "Sheol" is usually found in the text, and "the grave" in the margin. It is quite clear from a careful study of all the passages, that Sheol is to be distinguished from the grave (*Gen.* 37.35; *Ps.* 16.10). In the N.T. "Hades" occurs 11 times, in 10 of which it is rendered "Hell," and once "grave." The R.V. has "Hades" for these 10 cases. The word means generally "the unseen place," and is equivalent to the O.T. Sheol, as a general term for the place in the next world for both

good and bad. The word "Tartarus" occurs in a verbal form once (2 *Pet.* 2.4), and is rendered in A.V. and R.V. by "Hell." The word "Gehenna" is always "Hell" in the A.V. and occurs 12 times. The R.V. adds a marginal note where it occurs, indicating the Greek word. In the O.T. the phrase merely signifies the name of a place, the Valley of Hinnom, near Jerusalem. In the N.T. wherever Gehenna occurs, it is used to imply the place of final punishment of the wicked. No indication is found there of its use as applied to the polluted valley of Hinnom. But if that valley was used as a place of refuse, which was always burning, we can readily see how appropriate was the symbolical application of the term by our Lord. The word "eternal" (Greek *aiōnios*), is rendered indiscriminately in the R.V. by "eternal" and "everlasting," though there does not seem to have been any intention to indicate a fundamental difference between the two words. In many passages the Greek must mean "endless"; but usage alone can settle the matter. It occurs 71 times in N.T.; 44 of eternal life, 3 times of God, 3 times of the blessings of the Gospel and our future glory, and 4 times of punishment and judgment. "Of the future it is nowhere used in the N.T. except of eternal life or punishment."

II. *The Teaching Given.*—The truth of the N.T. in regard to future punishment may be summed up along the following lines: (*a*) there will be a day of judgment (*Amos* 5.18-20; *Matt.* 16.27, 25.31; 2 *Cor.* 5.10); (*b*) every man will be rewarded according to his works (*Rom.* 2.16; *Rev.* 20.12); (*c*) the punishment of the wicked is certain (*Matt.* 13.36-43, 25.30; *Mk.* 9.43-48). (*d*) There will be degrees of punishment (*Matt.* 16.27; *Lk.* 12.47, 48); (*e*) the punishment of the wicked will be everlasting (*Matt.* 25.46; *Mk.* 9.48; *Rev.* 14.11); (*f*) there will be a resurrection of the unjust as well as of the just (*John* 5.29).

III. *Theories Advocated.*—There are three usual lines of interpretation of the N.T. teaching. (a) *Universalism.*—Some hold dogmatically, others only in hope, that there will be a universal restitution of all men. But the very grave warnings seem too strong for this to be the true interpretation (*Matt.* 5.22, 18.9; *Mk.* 9.45; *Lk.* 12.5; *Jas.* 3.6). (b) *Annihilation.*—This teaches that the wicked will be destroyed, and that only those who are in Christ will have eternal life. This interpretation is based on the thought of death as destruction; but the Greek word rendered "destroy" does not always denote annihilation (*Matt.* 27.20; *Lk.* 19.47). The root idea of death does not seem to be destruction, but separation (*Eph.* 2.1; 1 *Tim.* 5.6), just as the root idea of life is not mere existence, but union (*John* 15.4). As the soul is to survive death (*John* 5.28), it may perhaps be assumed to be able to survive anything. Immortality is taken for granted in the N.T., and if 1 *Tim.* 1.17 and 6.16 are pressed, they make God only immortal, and no one else in the universe. It hardly seems likely that the wicked will be raised only to be destroyed; nor does it seem just to deal with every degree of sin exactly in the same way—by annihilation. To expel sin by destroying the sinner, would almost appear like a confession of failure. Punishment is said to be "for ever" (*Rev.* 14.11), and the Divine Wrath is said to "abide on" the unbeliever (*John* 3.36). (c) *Everlasting Punishment.*—This view is certainly closest to the exegesis of Scripture. It has the advantage of connecting sin with its penalty, by showing that the doom of the sinner is self-chosen, and that punishment comes from within, not arbitrarily from without. Character tends to permanence, and this view of the future supports the well-known truth of the fixity and persistence of personal character. While judgment is God's strange work, in which He has no pleasure (*Isai.* 28.21; *Matt.* 25.41), everything we know tends to show that the principle of punishment is not exhausted in the idea of reformation. Human justice demands righteous retribution; the words of Christ and His disciples clearly indicate a feeling of deep horror at the fate of the wicked, and the power of will shows that any one can resist God's grace, and sin, in spite of everything God may do. Modern science with its emphasis on law, tends to support the principle of punishment for ever. The weak point of this theory seems to lie in its implication of the eternity of sin in the universe of God. Will God allow evil to go on for ever? Is sin never to be finally dispossessed? If God is to be "all in all," is the presence of sin compatible with this purpose? It will thus be seen that there are two lines of scriptural teaching. One starts from God, and tends in the direction of the final consummation of all things, when "God will be all in all." The other line starts from man, with his freedom of will, and tends towards the solemn possibilities of "an eternal sin" (*Mk.* 3.29 R.V.). Scripture does not seem to reconcile these apparently opposite positions. It is the old problem of Divine sovereignty and human freedom. Perhaps, if sin is not to last for ever, there may be found a solution by which those who have sinned will remain for ever as they are, not finally impenitent, but permanently bearing the consequences of their former sin. They will realise their loss, and will always recall what might have been, and yet will never be able to remove the incapacities of their former evil, even though they are no longer to go on sinning for ever. But punishment is not synonymous with "torment," as is sometimes alleged. We must wait for the next life before we can obtain any reconciliation of the two aspects of truth which are so manifestly set before us in Holy Scripture.

Pu'nites.—Descendants of Pua (*Num.* 26.23). [PHUVAH.]

Pun'on.—Site of Israelite encampment towards the close of the wandering (*Num.* 33.42, 43)

between Petra and Zoar. It was three days' journey from boundary of Moab, but the site has not been found.

Purah.—[PHURAH.]

Pur, Purim.—*Lot, lots*: a feast of the Jews, instituted to commemorate the lots cast by Haman, the enemy of the Jews (*Esth.* 3.7). These lots were cast in the first month of the year, and gave the thirteenth day of the twelfth month (Adar) of the same year for the execution of Haman's design to destroy all the Jews in Persia. The superstition of Haman in crediting these lots caused his own ruin and the preservation of the Jews, who thus had time to seek the aid of Esther. The Jews keep the festival on the fourteenth and fifteenth of Adar, as days of thanksgiving to God (*Esth.* 9.14).

It is said that there is a proverb that "The Temple may fall, but the Purim never," so powerfully did this deliverance affect the national imagination. [ESTHER, HAMAN, MORDECAI.]

Purgatory.—A supposed place of suffering, in which holy souls are cleansed and purified between death and judgment. The chief texts upon which Roman Catholics base belief in Purgatory are: *Ps.* 38.1, 66.12; *Isai.* 4.4, 9.18; *Mic.* 7.8, 9; *Zech.* 9.11; *Mal.* 3.3; *Matt.* 5.22, 25, 26, 12.32; 1 *Cor.* 3.12-15. The last alone presents difficulty; but "the day" must refer to the day of judgment, which comes *after* Purgatory, on the Roman theory. On the other hand, the whole tenor of N.T. teaching negatives Purgatory. There is no such state for the thief on the cross (*Lk.* 23.43); nor for Paul (2 *Cor.* 5.8; *Phil.* 1.23). Note also that the Roman theory is directly contradicted by *Wisdom* 3.1-3 (which Rome includes in the Canon of Holy Scripture): "The souls of the righteous are in the hands of God, and there shall no torment touch them . . . they are in peace." The doctrine of Purgatory was first clearly laid down by Pope Gregory I. (590-604), though the idea had long been known in pagan literature (see, for example, Virgil, *Æn.* v. 739). It was one of the doctrines most plainly repudiated by the Reformers, especially as the Romanists connected it with Indulgences, and other superstitious means, by which it was thought that the time of souls in Purgatory was shortened.

Purification.—The purifications enjoined by the Jewish law were often observed by the performance of vows (*Acts* 21.23, 24). [NAZARITE.] Ceremonial washings or ablutions are among the most ancient religious rites; but the simplicity of the rites of purification directed by Divine Law was well calculated to guard the Israelites against the use of the superstitious and often barbarous rites practised by the heathen for lustrations. No one was permitted to approach God without undergoing the double purification of the altar and the laver—which we may perhaps spiritualise as typifying the blood and the spirit of Jesus (*Ex.* 30.18 ff.; *Heb.* 10.19, 22).

There was a washing of the whole body, used at the admission of Jewish proselytes in later times, and in some ablutions commanded by the law (*Ex.* 29.4; *Lev.* 14.8). There was also a pouring of water on the feet and hands, or a sprinkling (*Num.* 8.7, 19.18; *Deut.* 21.6). In the solemn sacrifices sprinkling the blood was an indispensable ceremony, typifying Christ's shedding His blood for our sins (*Lev.* 1.5; 1 *Pet.* 1.2). Also anointing with oil was sometimes used (*Ex.* 30.26-28; *Lev.* 14.27-29).

Purple.—The famous Tyrian dye; extracted from the *purpura* or *murex*, a species of shell-fish belonging to the Mediterranean. Phœnicia was celebrated for the manufacture of the dye, and Tyrian purple was of world-wide fame. Each shell yielded but a single drop of the colouring matter, which was consequently very valuable, and used by the Jews as an emblematic colour of royalty and high office, as it was also among the Greeks. The art of making the dye has been lost, as has also the exact shade of purple. It is thought to have been nearer to our scarlet than to what we know as purple. With reference to the purple vestment (*Lk.* 16.19), it may be observed that although this colour was not always a royal one, and was also used by people of high rank, in our Lord's case it was doubtless meant to be a gibe on His claim to royalty (*Ex.* 25.4; 2 *Ch.* 2.7; *Ezek.* 27.7; *Mk.* 15.17, 20; *John* 19.2, 5; *Acts* 16.14). [LYDIA, SCARLET, COLOURS.]

Purse.—A bag of skin or knitted silk suspended to the waist by a girdle. It was used by travellers and merchants, the latter carrying not only their money in it, but their weights. Those used by women were sometimes highly ornamented (*Isai.* 3.23). Another kind of purse was a long woven sash of wool. One end of this was of double material, forming a bag. This was put round the waist and then buckled, the remainder of the sash being wound round and round until the waist was covered with several folds, the end being secured by being tucked under (*Prov.* 1.14; *Matt.* 10.9; *Mk.* 6.8; *Lk.* 10.4, 22.35, 36). [BAG, MONEY.]

Pursuer.—(*Josh.* 2.16, 22, 8.20; *Lam.* 1.6). [CITIES OF REFUGE, AVENGER.]

Purtenance.—*Ex.* 12.9, A.V.; "Inwards" R.V., *i.e.* intestines.

Put.—[PHUT.]

Pute'oli.—*Wells, springs*: a seaport town of Italy on the north-east shore of the Bay of Naples, where Paul remained a week on his way to Rome (*Acts* 28.13). Its modern name is Pozzuoli. At one time, when the southern half of Italy belonged to the Greeks, Puteoli was called Dicaearchia; its name of Puteoli (so called from its natural hot baths) was given to it by the Romans. As a seaport, it became a place of great importance, for here came the Alexandrian grain ships, and here landed most of the travellers for Rome. For two hundred years before Christ Puteoli was also the chief port used by the Roman army. Puteoli has suffered from earthquakes, and is now not of great importance.

Puthites.—[PUHITES.]

Putiel.—(?) *He whom God has given*: father-in-law of Eleazar, son of Aaron (*Ex.* 6.25).

Puvah.—[PHUVAH.]

Pygarg.—A species of antelope. The pygarg was one of the clean animals permitted for food (*Deut.* 14.5). It has been identified with the addax (*Antelope addax*) of North Africa and Arabia. The Greek name (Pygarg) it bears signifies an animal with a "white rump." It may be supposed that the term represents any of the large, white-tailed antelopes; but as the addax is the only antelope with this special feature left in Palestine, it is probably the animal intended by the writer of the passage.

The addax is characterised by the possession of horns in both sexes, by the body being peculiarly deep at the shoulder, and by its long tail. Its horns are twisted and curved backwards. Its coat is nearly white, with black front.

Python.—(*Acts* 16.16, R.V. marg.). A soothsaying spirit, so called from the fact that the famous oracle of Delphi was in the district of Pytho.

Q

Qoheleth.—[ECCLESIASTES.]

Quail.—A small bird of the partridge family. The Israelites were miraculously supplied with quails in the wilderness of Zin (*Ex.* 16.13), and at Kibroth Hattaavah (*Num.* 11.31-34). It has been suggested that the quails which supplied the Israelites were driven in their annual migration by a south-westerly wind sweeping from Ethiopia and Egypt over the shores of the Red Sea.

Quarries.—Only in *Judg.* 3.19, 26, where A.V. and R.V. margins have "or; graven images," sculptured stones.

Quarry.—Occurs also in 1 *K.* 6.7, R.V., in the ordinary sense of a stone-quarry.

Quartus.—A Christian of Corinth, whose salutations Paul sends to the brethren at Rome (*Rom.* 16.23).

Quater'nion.—A guard of four soldiers, two of whom were attached to the person of a prisoner, while the other two kept watch outside the door of his cell. Peter was "delivered to four quaternions of soldiers," each of which took charge of him for a watch of the night (*Acts* 12.4-6).

Queen.—Of the words rendered "Queen" in the A.V., one, signifying a queen-regnant, is used of the Queen of Sheba (1 *K.* 10.1); but also of Vashti and Esther (*Esth.* 1.9, 2.22), and of the consort of Belshazzar (*Dan.* 5.10). A second (*Neh.* 2.6; *Ps.* 45.9) implies a queen-consort. A third (1 *K.* 11.19; 2 *K.* 10.13, etc.) was used of the queen-mother, who, conformably to Oriental custom, exercised great authority.

Queen of Heaven.—The title given to the goddess to whom the Hebrew women, with the connivance of their husbands, offered cakes, poured out drink-offerings, and burnt incense in the streets of Jerusalem (*Jer.* 7.18, 44.17-25). The most probable identification of this goddess is with the Babylonian Istar, either the planet Venus or the moon. [ASHTORETH.]

Quicksands.—Only in *Acts* 27.17, where R.V. reads "lest they should be cast upon the Syrtis"—the African coast between Carthage and Cyrene, dreaded by sailors because of its shifting sands and perplexing currents.

Quiri'nius.—R.V. *Lk.* 2.2. [CYRENIUS.]

Quiver.—The receptacle in which arrows were carried (*Job* 39.23). The word is used metaphorically in *Ps.* 127.5. In *Gen.* 27.3 the word rendered quiver may imply a sword or other weapon suspended from the shoulder.

R

Raa'mah (R.V. **Raama**, 1 *Ch.* 1.9).—(?) *Thunder*: son of Cush, son of Ham. The tribe of Raamah became renowned as traders (*Gen.* 10.7; *Ezek.* 27.22); settled, it is believed, on the shores of the Persian Gulf, or near Mein in South-West Arabia.

Raami'ah.—(?) *Thunder of Jehovah*: one of the chiefs who returned with Zerubbabel (*Neh.* 7.7). In *Ezra* 2.2 he is called Reelaiah.

Raam'ses.—(*Ex.* 1.11). [RAMESES.]

Rab'bah, Rab'bath.—*Greatness*: 1. Metropolis and very strong fortress of the Ammonites, 19 miles south-east from Ramoth-gilead, in a broad valley on a head stream of the Jabbok; not included in the territory of the Israelites (*Josh.* 13.25); taken by David (2 *Sam.* 11.1, 12.26-29, 17.27; 1 *Ch.* 20.1); subject of prophetic denunciation (*Jer.* 49.2, 3; *Ezek.* 21.20, 25.5; *Amos* 1.14). It is now known as 'Amman. Ar of Moab is now called Rabbah.

2. Town of Judah (*Josh.* 15.60); the modern Rubbah, 2 miles south-west of Adullam.

Rabbi.—A title of respect, signifying Master or Teacher, employed by the Jews, and often applied to our Lord (*Matt.* 23.7, 8, 26.25, 49; *Mk.* 9.5, 11.21, 14.45; *John* 1.38, 49, 3.2, 26, 4.31, 6.25, 9.2, 11.8). *Rab*, signifying great, enters into the composition of many names of

dignity and office. [RABBONI, RAB-MAG, RAB-SARIS, RAB-SHAKEH.]

Rab'bith.—Now Raba; a town of Issachar, south-east of Jenîn (*Josh.* 19.20).

Rabbo'ni.—*My master*: a kindred term to Rabbi (*John* 20.16).

Rab-mag.—Possibly the chief of the Magi (*Jer.* 39.3, 13), but more probably the chief of the commanders.

Rab-sa'ris.—(?) *Chief eunuch*: 1. An officer of Sennacherib, king of Assyria, sent up against Jerusalem in the time of Hezekiah (2 *K.* 18.17). 2. The title of two princes, Sarsechim and Nebushasban, of Nebuchadnezzar, king of Babylon. The first was present at the capture of Jerusalem when Zedekiah, after endeavouring to escape, was taken and blinded and sent in chains to Babylon. The second is mentioned among the other princes sent to deliver Jeremiah out of prison (*Jer.* 39.3, 13).

Rab-sha'keh.—An Assyrian military title of high rank, the exact meaning being unknown. An envoy of Sennacherib, king of Assyria, known to us only by his title, sent to persuade the people of Jerusalem to surrender, while his master, having taken other large cities of Judah, was besieging Lachish. Rab-shakeh, who was familiar with Hebrew, spoke to the people in their own tongue, maintaining that the expedition of Sennacherib had the sanction and command of Jehovah. The reference may have been to the prophecies of Isaiah concerning the desolation of Judah and Israel by the Assyrians, which may have come to his knowledge in some way (2 *K.* 18.19; *Isai.* 8.7, 8, 10.5, 6, chaps. 36 and 37).

Ra'ca.—A popular term of reproach signifying "worthless" (*Matt.* 5.22). It is closely connected with the word (*rekim*) translated "vain fellows" in *Judg.* 11.3 (R.V.). The Rabbis taught that the use of such an expression was almost as great a crime as murder.

Race.—[GAMES.]

Ra'chab.—Rahab the harlot (*Matt.* 1.5).

Ra'chal (R.V. **Racal**).—(?) *Trader*: one of David's haunts when fleeing from Saul (1 *Sam.* 30.29). It should perhaps be read "Carmel."

Rachel.—*Ewe*: the wife of Jacob, who, to win her, served Laban, her father and his uncle, fourteen years. Her theft of her father's images shows that she was not free from the superstitions and idolatry which prevailed in the land whence Abraham had been called (*Josh.* 24.2, 14). She was the sister of Leah, and the mother of Joseph and Benjamin. Rachel died in giving birth to Benjamin, and was buried "on the way to Ephrath" or Bethlehem. Her tomb — the first Bible example of the setting-up of a sepulchral monument—is still shown there (*Gen.* 35.19). But in 1 *Sam.* 10.2 her tomb is placed on the northern border of Benjamin, at Ramah (*Jer.* 31.15). It has been suggested that while Rachel's real tomb was at Bethlehem in Judah, a representation of her tomb was placed at Ramah, a place in the territory of her son Benjamin, from which the real tomb could be seen. The incidents of her life are described in *Gen.* 29–33, 35. Jeremiah (31.15) and Matthew (2.18) have put Rachel for the tribes of Ephraim and Manasseh, the children of Joseph. The prophecy was fulfilled when these two tribes were carried into captivity beyond the Euphrates; and Matthew uses it to illustrate what happened in Bethlehem, when Herod put to death the children of two years old and under. Then Rachel, who was buried there, might be said to make her lamentations for the death of so many innocent children.

Rad'dai.—One of David's brothers (1 *Ch.* 2.14).

Ra'gau (R.V. **Reu**).—An ancestor of Jesus (*Lk.* 3.35).

Ragu'el (R.V. **Reuel**).—The father-in-law of Moses, also called Reuel or Jethro. He was a prince-priest of Midian (*Num.* 10.29). Moses invited him to offer sacrifices to the Lord, on his arrival in the camp of Israel, as one who adored the same God (*Ex.* 18.11, 12). [HOBAB, JETHRO, REUEL.]

Ra'hab.—*Fierceness, insolence, pride*: a poetical name of Egypt (*Ps.* 87.4, 89.10; *Isai.* 51.9), based, it would seem, on an old mythological tale, in which it was the name of a sea-monster.

Ra'hab, Ra'chab.—A harlot of Jericho who concealed the spies sent by Joshua. As a recompense, her life was spared when the city was captured (*Josh.* 2 and 6.25). She married Salmon, a prince of Judah, and was an ancestress of David and of our Lord (*Matt.* 1.5). The writer of the Epistle to the Hebrews magnifies her faith (11.31), and St. James mentions her as an example of faith producing works (2.25).

Ra'ham.—(?) *Gentle*: a descendant of Caleb (1 *Ch.* 2.44).

Ra'hel (R.V. **Rachel**).—*Jer.* 31.15. [RACHEL.]

Rain.—There are references in Scripture to the "early" and the "latter" rain (*Deut.* 11.14; *Jer.* 5.24; *Hos.* 6.3; *Joel* 2.23; *Jas.* 5.7). The former fell about October or November (not long after the beginning of the civil year), and the latter in the spring. In Palestine, the time of the year during which rain falls, generally speaking, lies between these dates. Thunder and rain in wheat harvest was a miracle which filled the people with fear and wonder (1 *Sam.* 12.16-18); and Solomon could speak of "rain in harvest" as the most forcible expression for conveying the idea of something utterly out of place and unnatural (*Prov.* 26.1). The rains came mostly from the west and south-west (*Lk.* 12.54).

Rainbow.—The right interpretation of *Gen.* 9.13 is not that the rainbow then for the first time made its appearance, but that God consecrated this phenomenon as the sign of His love and the witness of His promise.

Raisins.—[VINE.]

Ra'kem.—A descendant of Manasseh, on the east of Jordan (1 *Ch.* 7.16).

Rak'kath.—A fortified town of Naphtali

(*Josh.* 19.35), said in the Jerusalem Talmud to be the same as Tiberias.

Rak'kon.—Probably a repetition of the name Me-jarkon (*Josh.* 19.46).

Ram.—1. Brother of Jerahmeel and father of Amminadab, ancestor of David (*Ruth* 4.19; 1 *Ch.* 2.9, 10, 25; *Matt.* 1.3, 4; *Lk.* 3.33). 2. Son of Jerahmeel (1 *Ch.* 2.25, 27). Perhaps a confusion in the description of 1. 3. Elihu is described as of "the kindred of Ram" (*Job* 32.2); possibly the same as Aram (which see).

Ram.—[SHEEP, SACRIFICE.]

Ram, Battering.—This instrument of war (referred to in *Ezek.* 4.2, 21.22) was so called either because the head of it was shaped like that of a ram, or because the motion resembled the butting of a ram. Sometimes the battering-ram formed part of a very tall structure with warriors on the summit, and was as high as the walls of a city, or even as the city towers. The battering-ram was moved on four or six wheels.

Ra'ma.—(*Matt.* 2.18). Same as Ramah 1.

Ra'mah.—*High place*: 1. A town of Benjamin, now Er-Ram (*Josh.* 18.25; *Judg.* 4.5, 19.13), on the summit of a round hill commanding the great north road, 5 miles from Jerusalem, as a frontier fortress frequently taken and retaken (1 *Sam.* 22.6; 1 *K.* 15.17-22; 2 *Ch.* 16.1, 5, 6; *Isai.* 10.29; *Hos.* 5.8); a scene of slaughter (*Jer.* 31.15; *Matt.* 2.18); and of Jeremiah's imprisonment (*Jer.* 40.1); reoccupied after the return from captivity (*Ezra* 2.26; *Neh.* 7.30, 11.33). The present ruins of the place indicate its former importance. 2. A town of Mount Ephraim, the birthplace, home, and burial-place of Samuel (1 *Sam.* 7.17, 8.4, 15.34, 16.13, 19.18, 25.1, 28.3). The fuller name of the place is Ramathaim-zophim. It has been identified with Neby Samwil, a lofty eminence 4 miles to the north-west of Jerusalem. Here the alleged tomb of the prophet is shown. 3. Now Er-Rameh; 2 miles north-west of Ain-Hazor. Fenced town in south of Naphtali (*Josh.* 19.36). 4. Now Râmia; 3 miles from Tyre. Boundary town of Asher (*Josh.* 19.29). 5. 2 *K.* 8.29 and 2 *Ch.* 22.6; the same as Ramoth-gilead.

Ramatha'im-zo'phim.—The same as Ramah 2.

Ra'mathite.—An inhabitant of Ramah, but of which Ramah is not known (1 *Ch.* 27.27).

Ra'math-le'hi.—*High place of the jawbone*: name given by Samson to the scene of his slaughter of the Philistines with a jawbone (*Judg.* 15.17).

Ra'math-miz'peh.—*High place of the watch-tower*: a place in Gad (*Josh.* 13.26); the same as Ramoth-gilead.

Ra'math of the South.—*High place of the south* (*Josh.* 19.8). Same as Baalath-beer.

Ra'meses, or **Ra'amses.**—*Ra* (the sun-god) *has borne him*: a city of Egypt occupied by Joseph's brethren (*Gen.* 47.11); one of the stone cities built (or rebuilt) for Pharaoh by the oppressed Israelites (*Ex.* 1.11), and the starting-point of the Exodus from Egypt (*Ex.* 12.37; *Num.* 33.3, 5). It was situated in the western part of the land of Goshen, not far from Pithom (which see).

Rami'ah.—An Israelite, a son of Parosh. He put away his foreign wife at Ezra's command (*Ezra* 10.25).

Ra'moth.—1. One of the four Levitical cities of Issachar, given to the Gershonites (1 *Ch.* 6.73). The name appears as Jarmuth in *Josh.* 21.29, and Remeth in *Josh.* 19.21. 2. An Israelite who put away his foreign wife at Ezra's command (*Ezra* 10.29). But "and Ramoth" should perhaps be read as "Jeremoth," with the R.V.

Ra'moth-gi'lead.—*Heights of Gilead*: a town of Gad, and city of refuge; given to the Merarites (*Deut.* 4.43; *Josh.* 20.8, 21.38). It was one of Solomon's commissariat districts (1 *K.* 4.13); was taken by the king of Syria; in the attempt to recover it Ahab lost his life (1 *K.* 22; 2 *Ch.* 18); was recovered by Joram (2 *K.* 8.28, 29, 9.14; 2 *Ch.* 22.5, 6), and there Jehu, one of his captains, was anointed and proclaimed king in his stead (2 *K.* 9.1-14).

Ramoth in Gilead.—[RAMOTH-GILEAD.]

Ransom.—A price paid to obtain a person or thing from one who keeps that person or thing in captivity. Whatever is substituted or exchanged, in compensation for the person, is his ransom. A man is said to ransom his life (*Ex.* 21.30), to substitute a sum of money instead of his life (*Ex.* 30.12; *Job* 36.18; *Ps.* 49.7), and some kinds of sacrifices might be regarded as ransoms, that is, as substitutes for the offerer. In like manner, Christ is said to "give His life a ransom for many" (*Matt.* 20.28; *Mk.* 10.45; 1 *Tim.* 2.6), a substitute for them, bearing sufferings in their stead, undergoing the penalty which would otherwise attach to them (see also *Rom.* 3.24; 1 *Cor.* 1.30; *Eph.* 1.7, 4.30; *Heb.* 9.15; 1 *Pet.* 1.18). [ATONEMENT.]

Ra'pha.—1. A son of Benjamin (1 *Ch.* 8.2). 2. A Benjamite and a descendant of Saul (1 *Ch.* 8.37); called Rephaiah in 1 *Ch.* 9.43. [RAPHAIAH 4.]

Ra'phu.—The father of Palti, who was selected as the spy from the tribe of Benjamin (*Num.* 13.9).

Raven.—The first bird mentioned by name in the Bible (*Gen.* 8.7). Ravens were the means, under the command of God, of supporting the prophet Elijah at the brook Cherith (1 *K.* 17.4, 6). The reference in *Prov.* 30.17 is to a well-known custom of the raven, which invariably first attacks the *eyes* of young or sickly animals. The raven is quoted as illustrating the care with which God watches over His creatures, for it lives in desolate places where food is very scarce, and yet finds sustenance somehow (*Job* 38.41; *Ps.* 147.9; *Lk.* 12.24). Birds of the raven kind are abundant in Palestine; they feed more or less upon carrion, and therefore they were pronounced unclean and forbidden for food (*Lev.* 11.15; *Deut.* 14.14).

Reai'a, Reai'ah.—*The Lord hath seen*: 1. A descendant of Judah (1 *Ch.* 4.2). 2. A Reubenite (1 *Ch.* 5.5). 3. The children of Reaiah were a family of Nethinim who returned from Babylon with Zerubbabel (*Ezra* 2.47; *Neh.* 7.50).

Re'ba.—A Midianite king slain by the Israelites (*Num.* 31.8; *Josh.* 13.21).

Rebecca.—(*Rom.* 9.10). [REBEKAH.]

Rebe'kah.—The daughter of Bethuel, found at the city of Nahor in Padan-aram by Abraham's servant and brought away to become the wife of Isaac (*Gen.* 24). After nineteen years of childlessness she became the mother of Esau and Jacob (*Gen.* 25.20-26). Rebekah favoured the younger son, abetted him in his deceit upon his father (*Gen.* 27), and, when she feared the consequences of Esau's anger, persuaded Isaac to send Jacob to Padan-aram, to her own kindred. Rebekah is not mentioned when Jacob returns to his father, and accordingly it is conjectured that she died during her son's stay in Padan-aram. Paul refers to Rebekah as being made acquainted with the purpose of God regarding her children before they were born (*Rom.* 9.10).

Recah.—[RECHAH.]

Re'chab.—(?) *Band of riders*: 1. Father of Jehonadab (2 *K.* 10.15, 23; *Jer.* 35.6-19); connected with the Kenites (1 *Ch.* 2.55). [RECHABITES.] 2. A warrior who, with his brother Baanah, assassinated Ishbosheth, son of Saul. They were put to death by David for doing so (2 *Sam.* 4.2). 3. The father or ancestor of Malchiah, ruler of part of Beth-haccerem (*Neh.* 3.14), named as repairing the dung-gate in the fortifications of Jerusalem under Nehemiah; perhaps the same as 1.

Rechabites.—A sect or religious order originating with Jehonadab or Jonadab, the son of Rechab. The tenets of the Rechabites were a reaction and a protest against the luxury and licence which, under Jezebel and Ahab, threatened to destroy altogether the simplicity of the ancient nomadic life of Israel. Accordingly, the Rechabites drank no wine, nor built houses, nor sowed seed, nor planted vineyards, nor had any. They dwelt in tents, as remembering that they were strangers in the land. For two centuries and a half they adhered faithfully to their rules. The invasion of Judah by Nebuchadnezzar in 607 B.C. drove the Rechabites from their tents. The Rechabites, on account of the purity and austerity of their lives, were recognised as incorporated into the tribe of Levi. There is evidence which seems to point to the existence of the Rechabites as a recognised body up to the destruction of Jerusalem, sharing in the ritual of the Temple, partly descended from Jehonadab, partly recruited from the devotees of austerity. As late as the middle of last century there was a tribe near Mecca which claimed to be descended from Jonadab, and to be the fulfilment of the prophetic words, "Jonadab, the son of Rechab, shall not want a man to stand before Me for ever" (*Jer.* 35.19).

Re'chah (R.V. **Recah**).—(1 *Ch.* 4.12).

Reconcile, Reconciliation.—In the O.T. the word rendered "reconcile" in *Lev.* 6.30, 16.20; *Ezek.* 45.20; and "to made reconciliation" in *Lev.* 8.15; *Ezek.* 45.15, 17, is in the R.V. rendered by "atone" and "make atonement." In 1 *Sam.* 29.4 another word is employed; and in 2 *Ch.* 29.24 a third, which is rendered by R.V. "make a sin-offering." In the N.T. the words used (except in *Heb.* 2.17, where R.V. reads "propitiation") imply a change or changing from enmity to friendship. God is said to reconcile man, "all things," "the world," unto Himself (2 *Cor.* 5.18, 19; *Col.* 1.20, 21) by Jesus Christ (2 *Cor.* 5.18) in His death (*Rom.* 5.10). So Christ is said to reconcile both Jews and Gentiles to God (*Eph.* 2.16); and the task of proclaiming to others the reconciling work of our Lord is called "the ministry," "the word," of reconciliation (2 *Cor.* 5.18, 19). [ATONEMENT, PROPITIATION.]

Recorder.—An officer who perhaps originally *reminded* the king of duties and persons, and afterwards looked after the national records, and presided in the king's privy council. The position was one of importance (2 *Sam.* 8.16, 20.24; 1 *K.* 4.3; 2 *K.* 18.18, 37; 1 *Ch.* 18.15; 2 *Ch.* 34.8).

Redeem, Redeemer, Redemption.—To resume possession of, to buy back, a person or thing, to resume a claim, are acts provided for in much detail under the Mosaic Law. The redemption of land and houses (*Lev.* 25.23, 24, 29) of an Israelite (*Lev.* 25.48), of property vowed or "sanctified" to God (*Lev.* 27.9-27), is thus legalised. As, however, the person who had sold house or land or himself was hardly likely to have the means to redeem that which had been alienated, the right of redemption was secured to his kinsmen (*Lev.* 25.48, 49). Thus the Hebrew *goël*, "redeemer," came to mean "kinsman," and is so rendered (*Num.* 5.8; *Ruth* 2.20, etc.). This *goël* exercised the right of the Avenger of Blood (*Num.* 35.19, 21, 27; *Deut.* 19.12). Another Hebrew word is used for the redemption of the first-born (*Ex.* 13.13, 15). In the N.T. of the two ideas suggested by the words rendered "redeem" and "redemption" are (1) purchase (*Gal.* 3.13, 4.5; *Rev.* 5.9), and (2) loosing or setting free (*Lk.* 1.68, 24.21; *Rom.* 3.24; *Eph.* 1.7; *Tit.* 2.14; 1 *Pet.* 1.18, etc.). [ATONEMENT, AVENGER OF BLOOD, PROPITIATION.]

Red Heifer.—[SIN-OFFERING.]

Red Sea.—Generally in Scripture called *Yam Suph*, signifying "sea of weeds." It separates Egypt from Arabia; in the north part divided into two arms by the Sinaitic peninsula; the western arm, the larger, is now called the Gulf of Suez, while the eastern arm is the Elanitic Gulf or Gulf of Akaba. The head of the Gulf of Suez has gradually risen since the Christian era (*Isai.* 11.15, 19.5), and the tongue of the Red Sea has dried up for a distance of at least 50 miles, hence increased difficulty in determining where the Israelites crossed it; but probably it was somewhere about the present Bitter Lakes. At the head of the Gulf of Akaba were the only two ports of the Red Sea mentioned in the Bible, Elath and Ezion-geber. The greatest width of the Red Sea from the south to where it splits into two gulfs is 200 miles, and the narrowest

part about 100 miles; the Gulf of Suez has an average width of about 18 miles, and the Gulf of Akaba considerably less. The former is connected with the Mediterranean by the Suez Canal. It is probable that the Israelites crossed the Red Sea at a point about 30 miles to the northward of the present head of the Gulf of Suez, that is, near the northern extremity of the Red Sea as it then was. As the whole Egyptian army perished, the Red Sea at this point must have been several miles broad, at least 12. The deliverance of Israel at the Red Sea became, in the mind of the Jewish nation, the greatest fact in their history.

Reed, Rush.—The Hebrew words rendered "reed" are as general in their application as the English word itself, which is applied to a large variety of reeds, rushes, sedges, etc. The "paper reeds" of *Isai.* 19.7 are meadows. The flags (in which Moses was laid) of *Ex.* 2.3 were simply "weeds," a word which includes alike sea-weeds (*Jon.* 2.5) and those growing in fresh water. The flag of *Job* 8.11, "Can the flag grow without water?" means "marshy vegetation." In *Job* 41.2, 20 for "hook" and "caldron" read "rope (of rushes)" and "(burning) rushes." There is no doubt that in some cases the papyrus is specially meant. More than twenty species of rushes, and nearly thirty of sedges, grow in Palestine, including the papyrus, which is a tall green sedge, with a large and drooping panicle or tuft of florets springing from a sheath at the top. It reaches a height of from ten to fifteen feet, with a diameter of from two to three inches at the base. To make paper from papyrus, the rind was removed, the pith cut in strips and laid lengthwise on a flat board, with other strips across, the two largest united by some glue or cement, and the whole subjected to pressure, compacting the several parts into one fabric.

Reelai'ah.—[Raamiah.]

Refiner.—The Jewish method of refining metals was as follows: the metal was reduced to a liquid state by heat, then alkali or lead was applied, which amalgamated with the dross, and then the pure metal was run off (*Isai.* 1.25; *Jer.* 6.29). The process of refining is employed figuratively in *Zech.* 13.9 and *Mal.* 3.2, 3. In the East, a refiner of silver often tests the quality of the molten metal by seeing whether it reflects his face.

Refuge, Cities of.—[City of Refuge.]

Re'gem.—(?) *Friend*: a son of Jahdai; apparently a descendant of Caleb (1 *Ch.* 2.47).

Re'gem-me'lech.—(?) *Friend of the king*: one of two persons who were sent on behalf of the captivity to make inquiries at the Temple concerning fasting (*Zech.* 7.2).

Regeneration.—The word translated "regeneration" is found only twice in the N.T. (*Matt.* 19.28; *Tit.* 3.5). The former text refers to the new state or condition of things which will be ushered in by Christ's coming. The latter refers to the present spiritual life of the believer, and is stated to be the first of two means by which the mercy of God saves us: (*a*) "by the washing of regeneration," and (*b*) "renewing of the Holy Ghost." By distinction from (*b*), (*a*) would seem to suggest a sphere or condition in which the Holy Spirit does His work of renewal, and if so, the word will mean in relation to the present what *Matt.* 19.28 means in relation to the future. Cognate words are found in several passages. In *John* 1.12 f. believers are said to be "born . . . of God"; in *John* 3.3 "born again" (or "from above"), and 3.5 "born of water and the Spirit." In 1 *John* there are several marks descriptive of him who is born of God (2.29, 3.9, 10, 14, 4.7, 5.1, 4, 18). Other parallel phrases are "a new creation" (2 *Cor.* 5.17), "passed out of death into life" (*John* 5.24), and "children of God." But the phrases rendered "born again" would be more accurately rendered "begotten again," as in 1 *Pet.* 1.3. It would have helped to clearness if *begetting* and *birth* could have been carefully distinguished, for as physical *birth* is not the commencement of *life*, so regeneration in the sense of new *birth* is not the commencement of spiritual *life*. In both cases life is presumed to exist before birth, and birth is the introduction of life into a new sphere. Much confusion arises from regarding regeneration in the sense of new *birth* as the commencement or first bestowal of new *life*. This latter idea is not new birth, but new *begetting*. Birth is the entrance of a living being (of one already begotten), into a new world in which the life can grow, fulfilling its functions and enjoying its privileges. This is clearly the meaning of "regeneration" in *Matt.* 19.28; it refers to that sphere or state into which hereafter the disciples of Christ shall enter. So with *birth* when applied to the present; it is not *life*, but the introduction of life to a new sphere. Life is bestowed on the soul by the Spirit of God through the Word (*Jas.* 1.18; 1 *Pet.* 1.23), and then the soul, thus begotten or made alive, is admitted into the new sphere of the Christian community by *birth* or regeneration. Christ's words in *John* 3.3 clearly refer to *birth* as distinct from life or conception, as may be seen from Nicodemus' reply (ver. 4, "can he . . . a second time . . . be *born*"). So in *Matt.* 2.2, "where is He that is *born*" (cf. *John* 16.21, "that a man is *born*"). The very idea of *birth* is not secret, or hidden, or dormant life, but life visible and manifested. "In this the children of God are *manifest*" (1 *John* 3.10). God's bestowal of life is hidden and secret between Him and the soul; but birth is visible to all. So we must carefully distinguish between God's implantation of spiritual life, and the *bringing forth* (birth) of that life for human observation. The term "regeneration" in *Tit.* 3.5, and our Lord's words "born from above" (*John* 3.3), describe nativity (Latin, *nativitas*), not generation (Latin, *generatio*). The newly begotten soul is newly born, but re-birth (Latin, *renatus*) always presupposes a re-begetting (Latin, *regeneratio*).

The Holy Spirit, who bestows life through the Word (*Jas.* 1.18), is also the Divine agent of new *birth* (*John* 3.3, 5, 6, 8 "born from above, born . . . of the Spirit"), for it is He who unites us to the spiritual community in which our life is to grow (*Acts* 2.47: "the Lord added"). On the earthly side the newborn soul is introduced into the visible community of Christians by baptism (*Acts* 2.41), into that sphere in which its already-existing life is to grow and work. Thus, on the spiritual side the Holy Spirit, and on the temporal or earthly side, the ordinance of baptism, are regarded as introducing the new life respectively into the spiritual and into the earthly spheres of the Church. These two sides may be coincident or separate, for the birth of the Spirit is not tied to the time of baptism. As we can only judge of the presence of physical life by its manifestations, so we can only detect the existence of spiritual life by its proofs. Baptism in the N.T. is never an ordinance of *life*, but only of *birth*, and when this is clearly realised it will guard us against all mechanical and superstitious ideas of that rite, and enable us to preserve and emphasise its true place and value. Baptism is not life-giving, but life-expressing, and, normally, it is never the occasion of life's bestowal, but simply of its introduction. The requirements of repentance and faith *prior to baptism* prove this, for they imply already the presence of spiritual life before Baptism, i.e. *life* before *birth*. Regeneration, whether as re-begetting or as re-birth, is to be carefully distinguished from Conversion. Regeneration is a Divine work; Conversion is the corresponding human response to it. It is the *turning* of the soul to God, as the result of the gift of life. The word rendered "converted" in *Matt.* 18.3; *Lk.* 22.32; *Acts* 3.19 should be translated "turn," thus emphasising the active, not the passive side.

Rehabi'ah.—A grandson of Moses (1 *Ch.* 23.17, 24.21, 26.25).

Re'hob.—*Breadth*: 1. The farthest place in the north visited by the spies (*Num.* 13.21); the same as Beth-rehob. 2. A town of Asher, near Sidon (*Josh.* 19.28). 3. Another town of Asher (*Josh.* 19.30). Either (2) or (3) was allotted to the Gershonites, and from either (2) or (3) the Canaanites were not expelled (*Josh.* 21.31; *Judg.* 1.31; 1 *Ch.* 6.75). It is possible that (2) and (3) are identical. 4. The father of Hadadezer (2 *Sam.* 8.3, 12). 5. A Levite, or family of Levites, who sealed the covenant with Nehemiah (*Neh.* 10.11).

Rehobo'am.—The son and successor of Solomon (1 *K.* 11.43). He was forty-one years of age when he ascended the throne. His refusal to remit any of the taxes imposed by his father, and his bravado answer to the petition for redress, led to the revolt of the ten tribes and the establishment of the kingdom of Israel under Jeroboam. Rehoboam assembled an army of 180,000 men to take the field against the insurgents; but the expedition was forbidden by the prophet Shemaiah, who declared that the separation of the kingdoms was in accordance with God's will (1 *K.* 12.24). The worship of Jehovah without images of Him was maintained in Judah, and many Levites and pious Israelites removed from the northern kingdom into the southern in disgust at the calf-worship introduced by Jeroboam at Dan and Bethel. [JEROBOAM 1.] Rehoboam, however, did not remove the elements of lascivious idolatry which had been introduced by his father (1 *K.* 14.22-24). This wickedness was punished by an invasion from Egypt, and Rehoboam was compelled to purchase peace by the surrender of his father's treasure (1 *K.* 14.25-28). Rehoboam reigned seventeen years. He bequeathed his kingdom to Abijah, his son by Maachah.

Re'hoboth.—*Broad spaces*: 1. A city built by Asshur (*Gen.* 10.11, Rehoboth-Ir, R.V.); possibly it was a suburb of Nineveh, especially as its full title is Rehoboth-Ir, *i.e.* broad places of the city. 2. A town on the Euphrates, the residence of Shaul, one of the early kings of the Edomites (*Gen.* 36.37; 1 *Ch.* 1.48). The name still remains attached to two spots on the Euphrates. 3. The name given to a well dug by Isaac when he secured room enough from the herdmen of Gerar (*Gen.* 26.22); now existing near the ruins of Ruheibeh.

Re'hum.—(?) *Compassion*: 1. One who returned with Zerubbabel from Babylon (*Ezra* 2.2); called Nehum in *Neh.* 7.7. 2. A Persian official in Judah, who wrote to his master Artaxerxes urging him to stop the rebuilding of the walls and temple of Jerusalem (*Ezra* 4.8, 9, 17, 23). 3. A Levite who assisted in rebuilding the walls of Jerusalem (*Neh.* 3.17). 4. One of the chiefs of the people who signed the covenant with Nehemiah (*Neh.* 10.25). 5. A priestly family at the head of a priestly house, who went up with Zerubbabel (*Neh.* 12.3). [HARIM.]

Re'i.—(?) *Friendly*: one who remained faithful to David when Adonijah rebelled (1 *K.* 1.8). Perhaps the passage should be read Shimei *and his friends*.

Reins.—In *Isai.* 11.5 the loins; but elsewhere the word employed means the kidneys. These are represented in the O.T. as the seat of all moral sentiment and the emotions (*Job* 16.13; *Ps.* 7.9, 26.2; *Prov.* 23.16, etc.; and cf. *Rev.* 2.23).

Re'kem.—1. A king of Midian slain by the Israelites (*Num.* 31.8; *Josh.* 13.21). 2. The father of Shammai of Hebron (1 *Ch.* 2.43, 44). 3. A town of Benjamin (*Josh.* 18.27). [RAKEM.]

Remali'ah.—(?) *The Lord hath adorned*: father of Pekah, king of Israel (2 *K.* 15.25-37, 16.1, 5; 2 *Ch.* 28.6; *Isai.* 7.1-9, 8.6).

Re'meth.—*Height*: a town of Issachar (*Josh.* 19.21), among the hills between Jenîn and Samaria. It is now called Er-Râmeh. The same as Ramoth 1.

Rem'mon (R.V. **Rimmon**).—(*Josh.* 19.7). [RIMMON.]

Rem'mon-metho'ar.—(*Josh.* 19.13). An inaccurate rendering for Rimmon. Methoar is translated in the R.V. "which stretcheth out."

Remphan.—This represents in the Septuagint and Stephen's quotation in *Acts* 7.43 the word Chiun of *Amos* 5.26. It is probably an error of the Greek copyist for Kewan, the Assyrian god resembling Saturn. [CHIUN.]

Repent, Repentance.—To repent is to feel sorrow for a thing done. In this sense it is used of God (*Gen.* 6.6; 1 *Sam.* 15.11, etc.), just as His actions are in other ways represented by terms properly applied to man (*Gen.* 8.1, 11.5). The appeal for repentance of sin and turning from it is heard throughout the Prophets (*Isai.* 55.7; *Jer.* 3.12-14; *Ezek.* 14.6; *Joel* 2.12, 13). For some O.T. examples of repentance and confession of sin, see *Num.* 12.11; 1 *Sam.* 15.24-31; 2 *Sam.* 12.13; 1 *K.* 21.27-29; 2 *Ch.* 12.6, 7. In the N.T. one word rendered "repentance" denotes regret for a thing done (*Matt.* 21.29), and is used of Judas (*Matt.* 27.3). Another word (both in its verbal and substantival forms) expresses a change of mind issuing in a change of life and purpose. It is the word used of the preaching of our Lord (*Matt.* 4.17, etc.), of the Apostles (*Acts* 2.38, 5.31, etc.), in the Epistles (*Rom.* 2.4, etc.), and in Revelation (2.5, etc.).

Repha'el.—*God healeth*: a gatekeeper of the Tabernacle (1 *Ch.* 26.7).

Re'phah.—An ancestor of Joshua (1 *Ch.* 7.25).

Rephai'ah. — (?) *The Lord healeth*: 1. A descendant of David (1 *Ch.* 3.21). 2. A Simeonite, who led an expedition of 500 men against the Amalekites of Mount Seir, and drove them out (1 *Ch.* 4.42). 3. A son of Tola of Issachar (1 *Ch.* 7.2). 4. A descendant of Saul (1 *Ch.* 9.43); called Rapha in 1 *Ch.* 8.37. 5. One who helped to rebuild the wall of Jerusalem under Nehemiah (*Neh.* 3.9).

Re'phaim.—1. A race of giants (*Gen.* 14.5, 15.20). [GIANTS.]

2. The valley of Rephaim; now El-Bŭkeia. Fertile plain, shut in on all sides by rocky hilltops and ridges, which descends gradually south-west from Jerusalem for more than a mile, when it contracts into a narrow valley, the Wady el-Werd. It was the boundary between Judah and Benjamin (*Josh.* 15.8, 18.16), and the scene of conflicts between David and the Philistines (2 *Sam.* 5.18, 22, 23.13; 1 *Ch.* 11.15, 14.9, 13).

Rephan.—(*Acts* 7.43, R.V.). [REMPHAN.]

Rephi'dim.—(?) *Supports*: the first long halting-place of the Israelites in the Exodus, where they murmured and the rock was smitten for water. Here Jethro visited Moses, and here the Amalekites were defeated (*Ex.* 17.8, 19.2; *Num.* 33.14, 15). Perhaps the modern Wady Feiran.

Re'sen.—(?) *Halter*: a city built by Asshur (*Gen.* 10.12), between Nineveh and Calah. The ruins of Nineveh and Calah have been discovered, and Resen has been identified, conjecturally, with the modern village of Selamiyeh.

Re'sheph.—*Flame, fire-bolt*: a son of Ephraim (1 *Ch.* 7.25).

Resurrection.—The resurrection of the dead, as understood in Holy Scripture, is to be *distinguished from resuscitation*, or renewal of ordinary human life. Resuscitation is restoration to the life laid down. Resurrection is the entry upon a new state of existence. There are three narratives of resuscitation in the O.T. and five in the N.T., viz.:—Elijah's restoration of the widow's son of Zarephath (1 *K.* 17.17-23); Elisha's restoration of the Shunammite's son (2 *K.* 4.18-36); the revival of the man cast into the sepulchre of Elisha (2 *K.* 13.20, 21); our Lord's raising of the daughter of Jairus (*Mk.* 5.35-42; *Lk.* 8.49-56), the widow's son at Nain (*Lk.* 7.11-15), and Lazarus (*John* 11.1-44); and two in the Acts—the case of Tabitha (9.36-42) and of Eutychus (20.9-12).

Intimations of a belief in a resurrection are, in the O.T., few (*Job* 14.13-15; *Ps.* 49.15, 73.24; *Isai.* 26.14, 19; *Dan.* 12.2); it was not for the enemies of God (*Ps.* 49.14; cf. *Isai.* 26.14); but the hope was applied symbolically to the nation (*Ezek.* 37.1-14; *Hos.* 6.2). The belief grew in the Jewish Church, gathering in distinctness as we approach the time of our Lord.

Its development may be seen in the Apocrypha. The bodily resurrection of the righteous is definitely stated in 2 *Macc.* 7.8, 11, 23, 14.46; *Wisd.* 2.23, 3.1-5, 8.13, 17. A general resurrection to judgment appears in the Apocalypse of Baruch (50.3, 4, 51.1-6; 2 *Esd.* 7.32-35). Elsewhere the dead are represented as only at rest in Sheol (*Ecclus.* 17.27-30, 44.9-15).

In the time of our Lord the general resurrection was a widely accepted doctrine, though the Sadducees, adhering to the view of Ecclesiasticus, denied it. So Martha, when assured by our Lord, "Thy brother shall rise again," answered, "I know that he shall rise again in the resurrection at the last day" (*John* 11.23, 24; and cf. *Acts* 24.15). When our Lord dealt with the rising from the dead, He did not, however, declare it as recognised by the Law or the Prophets; but stated that the doctrine was implied in the words of God to Moses at the burning bush, adding, "He is not the God of the dead, but of the living" (*Mk.* 12.27).

But He clearly taught a general resurrection of the just and the unjust (*Matt.* 22.23-33; *Mk.* 12.18-27; *Lk.* 20.27-38; *John* 5.28). The resurrection to life our Lord definitely associated with His own atoning work for His people (*John* 6.39, 44, 54, 11.25, 26, 14.19). This also was the apostolic doctrine (*Acts* 4.2; *Rom.* 6.5, 8; 1 *Cor.* 15.20-22; 1 *Pet.* 1.3, 4). But in *Rom.* 8.11 we find "shall quicken also your mortal bodies through his Spirit that dwelleth in you" (R.V.). The resurrection is in the N.T. ascribed to God in general, to the Father or to the Son (*John* 5.21, 6.39, 11.25; 2 *Cor.* 4.14), but not to the Holy Spirit alone (in 1 *Pet.* 3.18 the R.V. should be followed—"quickened in the spirit," *i.e.* as Christ died in body, so life was quickened, or brought to new life in His spirit).

In regard to the *resurrection body*, the argument of Paul in 1 *Cor.* 15.35-53 shows (*a*) that it is real; (*b*) that it is much higher in quality

and power than the earthly body; (*c*) that it is in some way the result of this. [Resurrection of Jesus Christ, Immortality of the Soul.]

Resurrection of Jesus Christ.—In the history of our Lord's earthly life no part is treated in so much detail either by the Evangelists or by the authors of Acts and the Epistles as His resurrection. This treatment corresponds with the position assigned to the resurrection in St. Paul's arguments (1 *Cor.* 15.14), and warrants the conclusion of Bishop Westcott that "taking all the evidence together . . . there is no single historic incident better or more variously supported than the resurrection of Christ" (*Gospel of the Resurrection*, 2nd ed., p. 133).

Intimation of the resurrection may be seen in *Ps.* 16.9, 10 (*Acts* 2.31) and *Isai.* 26.19; but there is no indication that these were understood before the event; indeed, the evidence points in the other direction (*Mk.* 9.10). Our Lord Himself, however, foretold His resurrection not less plainly than His death (*Matt.* 12.40, 16.21, 17.23, 20.19, 26.32, 27.63; *Mk.* 9.9, 14.28; *Lk.* 24.7; *John* 2.19, 21). The action of Peter (*Matt.* 16.22) indicates the spirit in which these warnings were received.

The *facts* of the resurrection are recorded by the Evangelists in *Matt.* 28; *Mk.* 16; *Lk.* 24; *John* 20, 21. These narratives record appearances of the risen Lord to Mary Magdalene at the garden (*Mk.* 16.9, 10; *John* 20.14, 17); to the women returning from the tomb (*Matt.* 28.9); to the disciples on the way to Emmaus (*Mk.* 16.12, 13; *Lk.* 24.13-35); to Peter at Jerusalem (*Lk.* 24.34; 1 *Cor.* 15.5); to the ten apostles in the upper room (*Lk.* 24.36; *John* 20.19); to the eleven apostles in the upper room (*Mk.* 16.14; *John* 20.26); to the disciples at the Sea of Tiberias (*John* 21.1-24); to the eleven apostles on a mountain in Galilee (*Matt.* 28.16); to the apostles at the Ascension (*Mk.* 16.19; *Lk.* 24.50, 51; *Acts* 1.4-10). In addition to these, St. Paul records appearances to five hundred brethren at once, to James, and to himself (1 *Cor.* 15.6-8). The language of *Acts* 1.3 suggests that these lists are not exhaustive. The manifestations recorded are clearly distinguished from anything in the nature of vision or hallucination. The risen Lord talked with His disciples, ate with them, was touched by them. The circumstances varied; and the appearances were both to those unprepared for the fact and to those prepared for it.

The resurrection of Christ from the first stood in the forefront of apostolic teaching. A successor to Judas in the ranks of the apostles was chosen "to be a witness . . . of His resurrection" (*Acts* 1.22). The first-hand nature of the apostolic testimony was insisted on (*Acts* 2.32, 3.15, 10.41, 13.31). It was the theme of apostolic discourse (*Acts* 4.2, 33, 17.18, 23.6). Alike in the Acts and in the Epistles the teaching of the Apostles is that of men who recognised the importance of the resurrection to those, once dead in trespasses and sins, who found themselves "begotten . . . again unto a lively hope by the resurrection of Jesus Christ from the dead" (1 *Pet.* 1.3). That resurrection is declared to be "for our justification" (*Rom.* 4.25); we shall be "saved by His life" (*Rom.* 5.10); confession of the Lord and belief in the resurrection are joined as grounds of salvation (*Rom.* 10.9); and His resurrection is the pledge of our own (1 *Cor.* 15.20-23). The change in the apostles when they became assured of the resurrection, and their confident declaration of the fact, are not more remarkable than the reliance of the Church of Christ thereafter upon a risen and ascended Lord. The history of the Church of Christ is only explicable because of its belief in and dependence upon the One who said, "I am He that liveth, and was dead; and, behold, I am alive for evermore, Amen" (*Rev.* 1.18). [Atonement.]

Re'u.—Son of Peleg and an ancestor of Abraham, who lived 239 years (*Gen.* 11.18, 19, 20, 21; 1 *Ch.* 1.25).

Reuben.—*Behold a son!* the eldest son of Jacob and Leah (*Gen.* 29.32). As the result of misconduct he lost his birthright and all the privileges of primogeniture (*Gen.* 35.22). He delivered Joseph from death at the hands of his brethren (*Gen.* 37.22). At the Exodus the tribe of Reuben contained 46,500 men above twenty-one years of age and fit for service (*Num.* 1.20, 21, 2.11), and was in strength sixth on the list. Some died in the conspiracy of Korah (*Num.* 16.1; *Deut.* 11.6). Their inheritance was on the east side of the Jordan, bounded on the north by the brook Jazer, on the south by the brook Arnon, on the west by the Jordan, and on the east by the mountains of Gilead. This territory under its modern name of the Belka is "still esteemed beyond all others by the Arab sheep-masters. It is well watered, covered with smooth short turf, and losing itself gradually in these illimitable wastes which have always been and always will be the favourite resort of pastoral nomad tribes." The Reubenites gradually lost all community of feeling or of interest with the Western tribes, departing from the worship of Jehovah, and vanish from history when carried off by Tiglath-pileser to Mesopotamia (1 *Ch.* 5.26). We have no record of any judge, prophet, or hero belonging to the tribe of Reuben.

Reu'el.—1. A son of Esau and "duke" of Edom (*Gen.* 36.4, 10, 13, 17; 1 *Ch.* 1.35, 37). 2. The father-in-law of Moses, called also Jethro and Raguel (*Ex.* 2.18). 3. The father of Eliasaph of Gad (*Num.* 2.14). 4. A Benjamite (1 *Ch.* 9.8).

Reu'mah.—The concubine of Nahor, Abraham's brother (*Gen.* 22.24).

Revelation.—[Bible, Inspiration.]

Revelation, The Book of the.—This book is called the Revelation or Apocalypse, as containing matters revealed to its author by Jesus Christ. Its *authorship* is by the book itself ascribed to "John" (1.1, 4, 9, 22.8). He was "the servant" of Jesus Christ (1.1), one who

"bare witness of the word of God, and of the testimony of Jesus Christ" (1.2, R.V.). The almost universal testimony of the Early Church identified this John with the apostle, the son of Zebedee, the author of the Fourth Gospel. The *date* of the book has been much disputed. The main question has been whether John's banishment to Patmos, a small island in the Ægean Sea, occurred under the Roman Emperor Nero (54–68 A.D.) or under the Emperor Domitian (81–96). The testimony of the Early Church is divided. In favour of the earlier date it is urged (1) that there is a marked difference in language between the Revelation and the Gospel of John; that the language of the Revelation is admittedly rugged; that Greek and Hebrew constructions are strangely intermingled; that in literary form it is very unlike the smooth Greek of the gospel and epistles written by John after living twenty-five or more years in Ephesus amid the influences of Greek culture and civilisation. (2) The contents of the Revelation, in many of the symbolical expressions and allusions, agree with the sorrows of Jerusalem at the great Jewish revolt, and with those of the persecutions under Nero. The references to Jerusalem and the Temple in chap. 11 seem clearly to imply that the siege had not occurred at the time the book was written. The prominence given to the expectation of Christ's speedy second coming suggests an early date. In favour of the later date it is held that the ecclesiastical organisation of the Churches addressed, their state of spiritual declension, as compared with the commendation in Ephesians, the use of the expression "the Lord's Day," instead of the earlier and current phrase "the first day of the week," and of the "synagogue of Satan," and the indications of a more wide persecution than that of Nero, all point to the time assigned to the book by Irenæus, somewhere about 95–96 A.D. It has been attempted to reconcile the two hypotheses by holding that the book was added to by later writers; that what was written under the Emperor Galba, 68 A.D., was revised under Vespasian about 75–79, and perhaps in Domitian's reign of terror about 95–96.

In its *character* the book belongs to the same order as Daniel and in part Ezekiel. This apocalyptic literature [NON-CANONICAL BOOKS] was always intended to encourage and stimulate the people in times of national distress by the assurance of a glorious future in the triumph of Israel's long-wished-for Deliverer.

The *contents* may be divided as follows: I. (1–3) relating to "the things which are"; comprising a preparatory vision of the Divine perfections and the human sympathy of the Redeemer, and the addresses or epistles to the "angels," personifications of the spirit or "genius" of each of the Seven Churches; each of which consists of three parts: (1) the *Introduction*, referring in each case to some of the attributes of Him who addresses the Church, taken from the preceding vision, in which a progressive order is observable, and an appropriateness to the general tenor of the epistle which follows; (2) a description of the *characteristics of the Church*, with suitable encouragement, admonition, or reproof; and (3) *promises of reward* to those who overcome, which are addressed to all the Churches. II. (4–22) occupied with the prophecy of "the things which shall be hereafter"; a series of visions, showing by symbolical imagery and figurative language, the conflicts and sufferings of the people of God, and His judgments upon their enemies; ending with representations of the downfall of the mystic Babylon, type of antagonism to the truth, and the triumph of the New Jerusalem, the Church perfected.

Or, a sevenfold arrangement may be adopted, thus: After the Prologue (1.1-8) — 1. Seven epistles to the Seven Churches (1–3); 2. Seven seals (4.1–8.1); 3. Seven trumpets sounded (8.2–11); 4. Seven Mystic Figures, (1) The Sun-clothed Woman, (2) The Red Dragon, (3) The Man-child, (4) The First Wild Beast, from the Sea, (5) The Second Wild Beast, from the Land, (6) The Lamb on Mount Sion, (7) The Son of Man on the Cloud; 5. Seven vials poured out (15, 16); 6. The enemies of the Church overthrown (17–20); 7. The Glories of the Holy City, the New Jerusalem (21–22.5); Epilogue (22.6-21).

The *interpretation* of the prophecies has been a matter of much dispute. The theories may be stated as follows: (1) The *Præterist* interpretation, which considers the greater part of the prophecies to have had their fulfilment in the early ages of the Church. Those who take this view regard a large portion of the Revelation as referring to the Neronian persecution and the Jewish rebellion. The seven kings (*Rev.* 17.10) are identified with the emperors Augustus, Tiberius, Gaius Caligula, Claudius, Nero, Galba, and Otto. What is said in 13.18 regarding the "number" of the beast, 666, is found to correspond with the numerical value of the letters in the words Neron Cæsar in Hebrew characters. That the writer set forth his great secret according to the numerical value of the Hebrew letters, while the book is written in Greek, may certainly appear strange, until it is remembered that while with Jewish fellow-Christians the secret would be safe, to treacherous Gentile informers the more difficult its discovery was made the better. (2) The *Historical* school of expositors regard these prophecies as a delineation of the great features in the history of the world, or of the Church, from the apostolic age to the end of time. (3) The *Futurist* view regards the greater part, if not the whole, of this series of prophecies to represent events which are to take place shortly before the second advent of Christ. The antichrist or apocalyptic beast is, according to this theory, a personal infidel antichrist who is to reign over the whole extent of the old Roman Empire and to persecute and triumph over the saints for just three years and a half, until Christ's

coming to destroy him. (4) The system of interpretation, known as the *Spiritual* or *Ideal*, regards the Revelation as the pictorial unfolding of great principles in constant conflict, though under various forms and eclectic in its character.

It may be convenient to note some correspondences of language between the Gospel according to St. John and the Apocalypse :—

1. The application of the title *The Word of God* given to our Lord (19.13). This name "the Word" is found in the N.T. only in John's writings (*John* 1.1 ; 1 *John* 1.1).

2. The idea of the Lord Jesus Christ as *a Lamb* occurs in the Revelation twenty-five times, and only elsewhere in *John* 1.29, 36.

3. The use of the term *to conquer*, in the sense of overcoming the evil of the world, occurs repeatedly in the letters to the Seven Churches (2, 3, also in 12.11, 15.2, 17.14, 21.7 ; cf. 1 *John* 2 13, 14, 4.4, 5.4, 5).

4. The word "true," in the sense of real, genuine, contrasted with fictitious, pretended, is found thirteen times in the gospel and epistles, and ten times in the Revelation (3.7, 19.11 ; cf. *John* 1.14, 15.1 ; 1 *John* 5.20).

5. The statement in *Rev.* 1.7, "and they which pierced Him," is found only in *John* 19.37, and is there also connected with the same translation of *Zech.* 12.10, which differs in rendering from that of the Septuagint.

6. A prominent idea of John in the Gospel, expressed by the Greek noun variously rendered "witness," "testimony," "record," and the corresponding verb, in the sense of declaration respecting Jesus Christ, of public profession of belief, is prominent also in Revelation (1.2, 9, 6.9, 12.11, 17, 19.10, 20.4, 22.18, 20).

Re'zeph.—(?) *Burning* : a city subdued by Assyrians (2 *K.* 19.12 ; *Isai.* 37.12). Now Rusafa, between Palmyra and the Euphrates.

Re'zia (R.V. **Rizia**).—An Asherite, a son of Ulla (1 *Ch.* 7.39).

Re'zin.—1. A king of Damascus who allied himself with Pekah, king of Israel, against Jotham and Ahaz, successive kings of Judah. The combined armies laid unsuccessful siege to Jerusalem (2 *K.* 15.37, 16.5 ; *Isai.* 7.1). Rezin, however, secured possession of Elath, a celebrated town at the head of the Gulf of Akaba, which commanded an important line of trade (2 *K.* 16.6). Rezin was afterwards defeated and slain by Tiglath-pileser III. (IV.), king of Assyria (2 *K.* 16.9). 2. One of the families of the Nethinim who returned with Zerubbabel (*Ezra* 2.48 ; *Neh.* 7.50).

Re'zon.—The captain of a band of freebooters who established himself at Damascus and harassed the kingdom of Solomon during his whole reign (1 *K.* 11.23).

Rhe'gium.—Now Reggio ; town of Italy passed by Paul on his voyage to Rome (*Acts* 28.13). It is situated at the point of the toe of the Italian peninsula.

Rhe'sa.—Apparently a son of Zerubbabel, an ancestor of Jesus (*Lk.* 3.27), but it may be only a title of Zerubbabel, meaning "the Prince."

Rho'da.—*Rose* : the maid who announced Peter's arrival at the door of the house of Mary (the mother of John Mark) after his miraculous release from prison (*Acts* 12.13).

Rhodes.—*Rose* : the island near south-west angle of Asia Minor, touched at by Paul on his return voyage from his third missionary tour (*Acts* 21.1).

Riba'i.—(?) *Contention of the Lord* : the father of Ittai, one of the thirty (2 *Sam.* 23.29 ; 1 *Ch.* 11.31).

Rib'lah.—1. Now Ribleh ; a town in the land of Hamath, on east bank of the Orontes (el-Asy), on the great road between Palestine and the Eastern empires ; site of military encampments ; where Pharaoh-necho imprisoned Jehoahaz and Nebuchadnezzar gave judgment upon Zedekiah (2 *K.* 23.33, 25.6, 20, 21 ; *Jer.* 39.5, 6, 52.9-27). 2. A town within the north boundary of Israel, but unidentified (*Num.* 34.11).

Rie.—[RYE.]

Righteousness.—[JUSTIFICATION.]

Rim'mon. — *Pomegranate* : 1. Now Umm Er-Rumamin ; a town of Judah, allotted to Simeon, reoccupied after the return from captivity (*Josh.* 15.32, 19.7 ; 1 *Ch.* 4.32 ; *Neh.* 11.29 ; *Zech.* 14.10). 2. Now Rûmmôn ; a white chalk cliff overhanging the Jordan wilderness (Midbar) ; an inaccessible fastness where the remnant of the Benjamites, after the slaughter of the tribe, took refuge for four months (*Judg.* 20.45, 47, 21.13). Its position, as the crow flies, is 3 miles east of Bethel and 7 miles north-east of Gibeah. 3. The father of Rechab and Baanah, the murderers of Ish-bosheth (2 *Sam.* 4.2, 5, 9). 4. The god of wind, storm, and rain, worshipped at Damascus, where there was a house or temple of Rimmon (2 *K.* 5.18). 5. Now Rummaneh, north of Nazareth ; a town of Zebulun, assigned to the Merarites (1 *Ch.* 6.77, Rimmono, R.V.) ; the same as Remmon-methoar (*Josh.* 19.13, A.V.).

Rimmon-parez (R.V. **Rimmon-perez**).—*High place of the breach* : the site of an Israelite encampment (*Num.* 33.19, 20).

Ring.—In ancient as in modern times the fingers were adorned with rings. Indeed, these had an official significance. Thus Pharaoh presented Joseph with a ring when he was invested with authority (*Gen.* 41.42), and Ahasuerus gave a ring to Haman (*Esth.* 3.10). The reason for this was that the ring was used as a seal, and seals have always been very common in the East, the impression being equivalent to our signature. It was also frequently inscribed with the name of the owner, and was worn on the right hand (*Jer.* 22.24). The father of the prodigal put a ring upon his finger as a mark of the latter's restoration to favour and power (*Lk.* 15.22).

Ringstraked.—Streaked with rings, but the Hebrew word means only striped or streaked (*Gen.* 30.35).

Rin'nah.—A descendant of Judah (1 *Ch.* 4.20).

Ri'phath.—The second son of Gomer (*Gen.* 10.3; 1 *Ch.* 1.6), said by Josephus to denote the Paphlagonians. [DIPHATH.]

Ris'sah.—The site of an Israelite encampment (*Num.* 33.21, 22).

Rith'mah.—*Broom plant*: the site of an Israelite encampment (*Num.* 33.18, 19).

River.—The rivers of Palestine, with the exception of the Jordan, are either entirely dried up in the summer months, and converted into hot lanes of glaring stones, or else reduced to very small streamlets, deeply sunk in a narrow bed and concealed from view by a dense growth of shrubs. The Arabic word Wady, so often occurring in the modern geography of Palestine, signifies a dry valley or the stream which occasionally flows through it. The word commonly translated "brook" signifies a Wady. Elijah was commanded to hide himself in (not by) the Cherith (1 *K.* 17.3).

River (R.V. Brook) of Egypt.—In *Gen.* 15.18 the Nile is so designated, meaning the Pelusiac or easternmost branch. In other passages the reference is to a desert stream on the border of Egypt, still flowing occasionally in the Wady El-Arish, from the heart of the peninsula of Sinai towards the Mediterranean.

Rizia.—[REZIA.]

Riz'pah.—*Glowing stone*: a concubine of king Saul. The accusation made by Ishbosheth against Abner, in conversation with Rizpah (2 *Sam.* 3.7), amounted to an insinuation that Abner was about to make an attempt on the throne. Rizpah was the mother of Saul's sons, Armoni and Mephibosheth. David handed over these two sons and five grandsons of Saul to the Gibeonites as an atonement for Saul's slaughter of the latter. The Gibeonites crucified these victims, whose bodies hung upon the crosses from the beginning of barley-harvest in spring, right through the blazing summer till the fall of the periodical rain in October. Rizpah during the whole of that time sat by, to suffer neither the birds of the air by day, nor the beasts of the field by night, to prey upon the bodies (2 *Sam.* 21.1-11).

Road.—In 1 *Sam.* 27.10 old English for "raid."

Robbery.—The Mosaic Law on the subject of theft is contained in *Ex.* 22.1-15. Man-stealing was punishable with death (*Ex.* 21.16; *Deut.* 24.7).

Roboam (R.V. Rehoboam).—(*Matt.* 1.7). [REHOBOAM.]

Rod.—[SHEPHERD.]

Rodanim.—[DODANIM.]

Roe, Roebuck.—The roe of Scripture is the gazelle; it was permitted for food and provided for the royal table (*Deut.* 12.15, 22, 14.5, 15.22; 1 *K.* 4.23). The Dorcas gazelle is very common in Palestine, especially in the Judæan wilderness and the Arabah. Between Beersheba and Gaza herds of gazelle, from twenty to fifty or sixty in number, are frequently seen. They are graceful, gentle, timid, beautiful, and swifter than the fleetest horse or greyhound. "Roe" in *Prov.* 5.19, A.V., but "doe" R.V., is the female ibex. [GOAT.]

Roge'lim.—*Fullers*: the residence of Barzillai, the Gileadite (2 *Sam.* 17.27, 19.31).

Roh'gah.—An Asherite (1 *Ch.* 7.34).

Roll.—A book in ancient times consisted of a single long strip of paper or parchment, which was usually kept rolled up on two sticks, and was unrolled when a person wished to read it. The "roll" of *Isai.* 8.1 more correctly means "tablet." [PAPER, PARCHMENT.]

Romam'ti-e'zer.—*I have made lofty help*: a son of Heman. He held an office in connection with the musical part of the Temple service (1 *Ch.* 25.4, 31).

Roman Empire.—The association of the Roman Empire with Hebrew history may be dated from about the year 161 B.C. Judas Maccabæus (representing the oldest branch of the family of Aaron), who by patriotic revolt against the Syrians had won the independence of the Jews and become their ruler, concluded a defensive alliance with the Roman senate. In 63 B.C., however, Pompey marched an army into Judæa and took Jerusalem. From this time the Jews were practically under the government of Rome, though Hyrcanus—of the same family as Judas Maccabæus—retained a nominal sovereignty. The minister of Hyrcanus was Antipater, whose son—to be known to history as Herod the Great—was made king by Antony's interest in 40 B.C., and confirmed in his position by Augustus. The Jews, however, were all this time tributaries of Rome, and their princes were Roman *procurators*. Roman soldiers were quartered at Jerusalem in Herod's time. On the banishment of Archelaus, 6 A.D., Judæa became an appendage of the province of Syria, and was governed by a Roman procurator who resided at Cæsarea. Galilee and the adjoining districts were left under the government of Herod's sons and other petty princes. Such were the relations of the Jewish people to the Roman government when the N.T. history begins. Some of the cities in the conquered or annexed provinces were "free"—that is, governed by their own magistrates and exempted from occupation by a Roman garrison. Such were Tarsus, Antioch in Syria, Athens, Ephesus, Thessalonica. Other cities were "colonies," *i.e.* communities of Roman citizens transplanted, like garrisons of the imperial city, into a foreign land. Such were Philippi, Corinth, Troas, the Pisidian Antioch. The provinces were heavily taxed for the benefit of Rome and her citizens. The taxes were "farmed," the "farmers" paying a fixed sum to Rome, and wringing out of the provincials as much as they could. The collectors were of the lowest class—the *publicans* of the N.T. The Roman Empire had its part in the preparation of the world for Christ, and in assisting the spread of Christianity. [JESUS CHRIST.]

Romans, The Epistle to the.—This letter is *addressed* "to all that be in Rome, beloved of God, called to be saints" (1.7). The origin

of the Church is uncertain. The Jews, as classical literature shows, were familiar figures in the life of Rome. Commerce may have led some there; slavery after war, especially after the capture of Jerusalem by Pompey in 63 B.C., many others. They were encouraged by some Emperors, banished by others. [ROME.] Who first preached the gospel to this community, or amongst the Gentiles of Rome, is unknown. Some of the "strangers of Rome, Jews and proselytes," witnesses of the events at Pentecost (*Acts* 2.10), may have carried back the faith. Certain of the Early Fathers attributed the foundation of the Church to the ministry of Peter and Paul; and the Roman Catholic Church is pledged to the establishment of the Church by Peter, who is alleged to have presided over it as bishop. The theory as to Peter is inconsistent with the contents of the epistle, as well as with Acts, which shows him to have been at Jerusalem at the very time when he is said to have been at Rome. In this epistle there is no mention of Peter as ever having been at Rome. Now, if Peter had not only been there, but had actually founded the Church, and had presided over it, it is impossible to suppose that Paul could have failed to notice the fact. And, further, had Peter been at Rome when Paul wrote this epistle, he would certainly have been one of those to whom salutations were sent in chap. 16. As to Paul, there is nothing in *Acts* 28 to compel the belief that there were no Christians in Rome until his arrival. The "brethren" of 28.15 would naturally appear to be Christians, and are not identical with "the chief of the Jews" (28.17). The evidence of the epistle itself is against the Pauline origin of the Church, suggesting its existence when Paul had a visit to it in mind. Nor is support to be derived from his other letters. Nowhere does he call the Romans his sons or children (cf. 1 *Cor.* 4.14; *Gal.* 4.19). In regard to the constitution of the Roman Church when the apostle wrote, it is uncertain whether the majority of the Christians in Rome had been proselytes, or only Jews, or direct converts from heathenism. Some were Jewish Christians in belief, but Gentiles in origin; others Jewish, for the apostle everywhere argues with them as Jews; others again Gentiles, for he expressly addresses them as Gentiles (cf. 2.17, 4.16, 7, etc., with 1.13, 15, 11.13, 14.15, etc.).

The *authorship* of the epistle was from the first attributed to Paul the Apostle, and no doubt seems to have been raised until the year 1792. The *place and date of writing* are determined in the following way: Paul had not yet been to Rome (1.11, 13, 15); but was intending to visit it, after first visiting Jerusalem (15.23-28). This was his purpose during his residence at Corinth (*Acts* 19.21). He was about to carry a collection from Macedonia and Achaia to Jerusalem (15.26–31); and this he did from Corinth to Jerusalem at the close of his visit (*Acts* 24.17). When he wrote the epistle, Timothy, Sosipater, Gaius, and Erastus were with him (16.21, 23). Gaius was his host, and resided at Corinth (1 Cor. 1.1). Erastus was himself a Corinthian, and had been sent shortly before from Ephesus with Timothy, on their way through Corinth to Macedonia (*Acts* 19.22; 1 *Cor.* 16.10, 11); and the first three are expressly mentioned in *Acts* 20.4 as being with Paul at Corinth. Phœbe, moreover, generally supposed to have been the bearer of the epistle, was a member of the Church at the Corinthian port of Cenchreæ (16.1). As Paul, therefore, was preparing to visit Jerusalem, one of his converts was also departing from Corinth in an opposite direction for Rome, and by her this epistle was taken to that city. It was therefore written from Corinth, probably in the winter of 56–57 A.D.

The *contents* and its argument of the epistle may be analysed as follows:—

I. INTRODUCTION (1.1-17).

1. The salutation (1.1-7). 2. Introduction, and Paul's estimate of the gospel (8-17). The sixteenth verse contains in brief *the subject of the whole epistle*. The gospel is—(1) the power of God unto salvation, (2) to every one that believeth; (3) to the Jew first, and also (4) to the Greek.

II. DOCTRINAL EXPOSITION (1.18–8.39).

(*a*) *Sinfulness* of the human race.

1. Condition of the Gentiles—In relation to God (1.18-23). In relation to human duty (24-32).

2. Condition of the Jews—Mere knowledge will not save (2.1-11). It even aggravates guilt (12-29).

3. Comparison of Jews and Gentiles—Value of O.T. dispensation not lowered (3.1-8). Both guilty, and needing salvation (9-20).

(*b*) The *gospel plan* of *salvation* explained, in itself, and in its results.

1. This plan explained, a revelation of Divine justice and mercy excludes all boasting (3.27), and saves all on the same terms (21-31).

2. Holy men of old justified by faith—Illustrated, Abraham (4.1-5); David (6-8).

Circumcision the sign (9-12), and the theocracy the result (13-17) of the covenant: the result, therefore, of justification, rather than subservient to it.

3. Abraham's faith described. Its results (4.18-25).

4. The fruits of faith in Christian experience in imparting peace, joy, and hope (5.1-11).

5. The excellence of faith shown by a comparison between Adam, the head of the fallen race, and Christ, the Author of spiritual life, to all who are united to Him (5.12-21).

(*c*) This *way* of *salvation* favourable to holiness. (See 3.8.)

1. We cannot go on in sin, that grace may abound; for we are one with Christ our Head, in His baptism, death, and life (6.1-14); verses

12-14 illustrating the idea that Christ is our King, as well as Head.

2. Nor can we go on in sin, because under grace and not under law. For the servants of another are bound to obey their master, and, moreover, men are increasingly swayed by that authority, which they heartily acknowledge. It becomes a yoke, which, however, if it be righteousness, is free, and has a glorious issue (6.15-23).

3. The same truth illustrated, as in 6.2, by an example founded on the Law (7.1-6).

4. Hence a twofold objection:

(i) Either the Law is sin—

No; for it reveals sin, and impresses it on the conscience (7.7-12):

(ii) Or, being itself good, it has become death (7.13-25).

No; for we ("our inner man") admit it to be spiritual, even when not obeying it; the paradox of the awakened and regenerate conscience.

Both facts meet the objection, and show our need of a new system.

(*d*) The *Law* having *failed* to *justify* and *sanctify*, *Christ for us* and *Christ in us* is our justification and holiness.

1. The Christian justified in Christ and sanctified in Him, through the Spirit; which sanctification will be complete (8.1-11).

2. The Christian's duty and privilege (8.12-17).

3. The connexion between the perfection of creation, and that of the children of God (8.18-30).

4. Exultant assurance of salvation (8.31-39).

III. Special Relation of the Jews to the Gospel (9–11).

As in 1.18–3.20 the apostle has explained the relation of Jews and Gentiles to the Law, so in 9.1–11.36 he explains the *relation* of *both* to the *gospel*.

That salvation is by Christ, and for all that believe, is the conclusion to which the apostle has come; but if so, the great majority of the Jews perish, and the Gentiles have taken their place; a result apparently severe, and to the Jew particularly startling. The apostle meets this feeling.

1. He affirms his own distress at their state of rejection (9.1-5).

2. It cannot be said, however, that the promise is unfulfilled, or that this difference of treatment is without precedent; for—

The promise did not extend to all the children of Abraham, but only to the descendants of Sarah; nor to all her descendants, but only to Isaac (9.7-9), and of Isaac's children, to Jacob (9.10-13), the ground of the difference being, not the actual merit of the persons, but the election of God.

Least of all does it follow that God is unjust, for all mercy on God's part is evidence of kindness, and is altogether undeserved.

That God has a right to make distinctions in His dealings, and does make them, is further shown in the case of Pharaoh (9.14-18).

3. But does not this idea of purpose on God's part free us from blame? No, for first God has a right to do as He will; and in the exercise of that right there can be no wrong; and secondly, in exercising that will, both the justice and the mercy of God will be the more illustriously revealed (9.19-24), saving all on the same conditions, both Jews and Gentiles.

4. Both this call of the Gentiles, and the salvation of a remnant only of the Jews, are foretold, or have their precedents in the Old Testament (9.25-29).

5. The failure and rejection of the Jews, though in one sense in accordance with the Divine purpose, are really results of unbelief (9.30-33).

This last thought is expanded (10). After again expressing his distress at the unbelief of the Jews, the apostle shows that their rejection is the result of unbelief; and that all who call on the name of the Lord, Jews and Gentiles, shall be saved (10.4-13).

Objected, that the Jews could not call upon one of whom they had not heard (10.14-17). Answer, they have heard, so that their rejection of truth was not owing to ignorance, but to disobedient unbelief; as foretold by their own prophets (10.18-21).

6. It must not be supposed that Israel, as a whole, have been rejected.

Not Jews as *Jews*, but Jews as *unbelievers*; for "I myself," says he, "am an Israelite" (11.1). In Elijah's days there were thousands who had not bowed to Baal, so now there is a remnant according to the election of grace, chosen not for their works, but from free favour; while the rest have missed the blessing through unbelief (11.2-10).

Nor, speaking of the Jews as a nation, is there utter rejection:

Their unbelief gave occasion for the proclamation of the truth to the Gentiles, and their conversion will be connected with the general diffusion of the truth (11.11-15), of all which the faith of their fathers is a kind of earnest (11.16).

7. Humility, faith, adoring reverence of the justice and mercy of God, with hope in this general issue, become all Gentile converts (11.17-24), and—

8. By and by Israel, as a whole, shall be converted to God (11.25-32).

9. The whole scheme of salvation an evidence of the unfathomable wisdom and love of God (11.33-36), to whose praise all will ultimately redound.

IV. Ethical Development of Truth (12–15.17).

(*a*) In relation to general behaviour.

1. All previous doctrine points to consecration of the whole life as the appropriate result, and with this consecration all holiness begins (12.1, 2).

This founded in humility, *i.e.* in a true and healthy view of ourselves, and of our position (12.3).

This consecration will include—

2. The Christian's relation to the Church (12.4-13), including love, faith, and hope; and—

3. The Christian's relation to the world (12.14-21).

4. Chap. 13. Especially is this spirit of consecration seen in submission to the ruling power, which has the force of a Divine law (1-7).—Obedience in such cases is another form of the great law of love (8-10), which is especially incumbent under the gospel, as is all spiritual holiness (11-14).

(*b*) In relation to our behaviour in things indifferent (14.1–15.7).

Here, forbearance is our rule. He who regards things indifferent as binding may be the weaker Christian, but God has received him; he does all to Christ, who is his judge; and in accordance with his own conscience, which is, subordinately, his law.

Therefore, neither is he the less welcome, nor is he to be tempted by ridicule or rebuke to violate what he himself believes (14.2-23).

The example of Christ, and the ultimate design of the Scriptures, teach this duty on even more comprehensive grounds — the common good (15.1-7).

The lesson is repeated, that Gentiles and Jews are one body, and that the salvation of each illustrates the faithfulness and mercy of God (15.8-13).

V. Personal Communications.

1. Explanation of the Apostle's relation to the Gentiles and of his earnestness on their behalf (15.14-21).

2. Notice of his proposed journeys (15.22, 23).

3. Salutations (16.1-23), with cautions in reference to such as caused divisions (17-20).

4. Conclusion (16.24-27).

The twenty-six salutations in the last chapter, addressed to a community personally unknown to the Apostle, present a difficulty which has been variously met. Certain variations, and the absence from some early copies of the text of the last two chapters, have led to the supposition that the epistle "was circulated at an early date in two forms, both with and without the last two chapters. In the shorter form it was divested as far as possible of its epistolary character by abstracting the personal matter addressed especially to the Romans" (Bishop Lightfoot). Or early copies of the epistle may have been sent with varying terminations to different Churches, one being the Church at Ephesus, as the salutations (16.1-20) are addressed to persons whom one would expect to find rather there than in Rome (*e.g.* verse 3, Aquila and Priscilla; verse 5, Epænetus); so in other districts where the Apostle had resided and laboured, verses 9, 13. There seem, in fact, to be at least two distinct endings to the epistle, one beginning 15.30, the other 16.17. There are two (or three) closing benedictions, 15.33, 16.20, 24, but according to the best texts one of them is to be omitted. R.V. omits 16.24.

Rome.—The former "mistress of the world," on the Tiber, 15 miles from its mouth; the seven hills of the ancient city are on the left bank. Rome is mentioned only in the Acts, the Epistle to the Romans, and the Second Epistle to Timothy. Many Jewish captives and emigrants were brought to Rome in the time of Pompey, and a special district assigned to them on the right bank of the Tiber. Julius Cæsar, Augustus, and Tiberius during the latter part of his reign, were well disposed towards the Jews. Claudius "commanded all Jews to depart from Rome" (*Acts* 18.2) on account of tumults connected with the preaching of Christianity. Nevertheless, there were many Jews in Rome at the time of Paul's visit (*Acts* 28.17). He was detained there for two whole years, dwelling in his own hired house with a soldier that kept watch over him (*Acts* 28.16, 30), to whom, according to Roman custom, he was bound with a chain (*Acts* 28.20; *Eph.* 6.20; *Phil.* 1.13). Here he preached to all that came to him, no man forbidding him (*Acts* 28.30, 31). It is generally believed that he was acquitted at this time, that he resumed his liberty, but after a period was imprisoned again, and suffered martyrdom at Rome during the persecution of Nero. On Rome in the First Epistle of Peter and the Revelation, see those articles. [Romans, Epistle to the.]

Room.—The word in *Matt.* 23.6; *Mk.* 12.39; *Lk.* 14.7, 8, 20.46 signifies the chief place on the chief couch round the dinner or supper-table, the "uppermost seat" of *Lk.* 11.43.

Rose (*Cant.* 2.1; *Isai.* 35.1).—Not our rose; possibly (as R.V. marg.) the autumn crocus (meadow-saffron), or the narcissus.

Rosh.—1. A son of Benjamin (*Gen.* 46.21). 2. "Magog, the chief prince of Meshech and Tubal" (*Ezek.* 38.2, 3, 39.1) ought to run, "Magog, the prince of Rosh, Mesech, and Tubal," meaning that Magog is the head of the three great Scythian tribes, of which "Rosh" is the first. Rosh was the tribe on the north of the Taurus, and in the name we have, as it seems, the first trace of the Russ or Russian nation. No other name of any modern nation occurs in the Scriptures.

Ruby.—Wherever this word comes in the text of the A.V. it represents the Hebrew *penīnīm*, *i.e.* coral (*e.g. Lam.* 4.7), not pearls, as some have supposed. "Ruby" also stands for the Hebrew *kadkod* in the R.V. of *Isai.* 54.12; *Ezek.* 27.16, perhaps as sparkling. It also occurs in the margins of A.V. and R.V., *Ex.* 28.17, 39.10; *Ezek.* 28.13 as a rendering of *'odem*, which means a red stone. [Sardius.]

Rue.—A small shrub, of from two to three feet in height, with much-divided leaves and yellow flowers. Its scent is too powerful to be agreeable to Western taste, but it was valued by the ancients. Rue was formerly used not only for condiment but as a medicine (*Lk.* 11.42).

Rufus.—*Red*: Simon the Cyrenian, whom the Jews compelled to bear the cross on the way to Golgotha, had two sons, Alexander and Rufus (*Mk.* 15.21). The phrasing of the verse suggests that the sons were better known than the father among the people for whom Mark wrote his gospel. See also *Rom.* 16.13.

Ruha'mah.—*Pitied*: a symbolic name of Israel, denoting that the chosen people were still the objects of the Lord's compassion (*Hos.* 2.1).

Ru'mah.—*High*: residence of Pedaiah, maternal grandfather of King Jehoiakim (2 *K.* 23.36). Perhaps Rumeh, 6 miles north of Nazareth. [ARUMAH.]

Rush.—The word is used three times in Isaiah (9.14, 19.15, 35.7) in a general sense.

Ruth.—See the following article.

Ruth, Book of.—This book is linked by its opening words to Judges. In the Jewish Canon, it forms part of the Hagiographa; being the second of the five *Megilloth* or Festal Rolls, one of which was publicly read at each festival. Ruth, on account of its harvest associations, was appointed for Pentecost. In the LXX and Vulgate, it is placed next to Judges, as in modern versions. Its *authorship* is unknown, but was by Jewish tradition ascribed to Samuel. Its *date* is uncertain. It is clear that it was written after the era of the Judges (1.1), when certain Israelite usages had become antiquated, 4.7 (cf. *Deut.* 25.9), and, probably, when David's house was established upon the throne (4.17-22; although the genealogy may have been inserted by a subsequent editor). The *contents* of the book record the history of Ruth, a Moabitess, who (1) married Chilion, one of the two sons of Elimelech, a man of Bethlehem-judah, who, under stress of famine, went into the country of Moab, possibly during the Midianitish invasions (*Judg.* 6.1-6). Elimelech and his sons dying, Naomi, his wife, returned to Bethlehem with Ruth. They arrived at harvest-time, and (2) Ruth gleaned in the fields of Boaz, a kinsman of Elimelech. Boaz showed her kindness, and (3) Ruth, instructed by Naomi, claimed of him the help due from a kinsman. Boaz acknowledged the claim, (4) himself undertook the responsibilities involved, and married Ruth, who bare him a son, Obed, the grandfather of David. Ruth, though a Gentile, thus became an ancestor of Jesus Christ (*Matt.* 1.5, 16). [REDEEM.]

Rye, Rie.—(*Ex.* 9.32; *Isai.* 28.25). R.V. rightly has "spelt," a hard and rough-grained wheat, bearded, but much resembling the ordinary kind. It seems to have been cultivated in Palestine and Egypt from very early times. Some think that a kind of vetch is meant. [FITCHES.]

S

Sabachtani.—[ELOI.]

Sabaoth.—[LORD OF HOSTS.]

Sabbath.—*Cessation* (of labour): the primitive institution of the Sabbath is recorded in *Gen.* 2.2, 3; but the word first occurs in *Ex.* 16.23. Its observance is there spoken of as required by God's law (*Ex.* 16.25-30); and the law of the Sabbath was enshrined in the fourth commandment (*Ex.* 20.8-11). Associated first with the creation work (*Gen.* 2.3; *Ex.* 20.11), it was also connected with the deliverance from Egypt (*Deut.* 5.15). The law laid stress upon the observance of the day, even "in earing time and in harvest" (*Ex.* 34.21). The work forbidden included even the kindling of a fire (*Ex.* 35.3), and the gathering of sticks on that day was punished by death (*Num.* 15.32-36). A particular burnt-offering was appointed for the Sabbath (*Num.* 28.9, 10). The due observance of the day was connected by the prophets with the blessing of God, and its violation with His anger (*Isai.* 56.2, 58.13; *Jer.* 17.20-22; *Ezek.* 20.13). These notices indicate a growing laxity in the observance of the day, whilst a formal observance by those indifferent to the spirit of God's law is also noted (*Isai.* 1.13). Nehemiah found profanation of the day prevalent amongst the "nobles of Judah" and others, and restored its observance (*Neh.* 13.15-22). This observance grew in stringency, until, by the time of our Lord, the "commandments of men" had accumulated in bewildering intricacy around the keeping of the Sabbath. Fantastic distinctions and ingenious evasions abounded. Human interpretations of the law had made it an insupportable burden. The teaching of our Lord placed the Sabbath in its true position. He came not to destroy the Law, but to fulfil it (*Matt.* 5.17); He was Himself accustomed to be present at synagogue-worship on that day (*Mk.* 6.2; *Lk.* 4.16, 6.6, 13.10). But He claimed authority over the Sabbath (*Matt.* 12.8); pressed its institution for the benefit of man (*Mk.* 2.27); worked a miracle on that day (*Matt.* 12.13; *Mk.* 3.5; *Lk.* 6.10); and defended His disciples against a charge of infringing the Sabbath law (*Matt.* 12.3-8).

For a time Jewish Christians observed both the Sabbath and the Lord's Day; but St. Paul clearly taught that the requirements of the law as to the Sabbath were not binding on Christians (*Rom.* 14.5, 6; *Col.* 2.16, 17; and cf. *Gal.* 4.10). The institution of the seventh day as a day of rest is, however, prior to the giving of the law. The Christian Church has transferred that rest day from the seventh to the first, using the latter as a day of rest and worship; "no longer," as Ignatius wrote,

" keeping the Sabbath, but living in the spirit of the Lord's Day " (*ad Magn.* ix.). [LORD'S DAY.]

Sabbath Day's Journey.—About seven furlongs, the extent to which the Jews allowed themselves to go on the Sabbath (*Acts* 1.12). It is said to have been originally fixed by the distance from the Tabernacle to the extremity of the camp in the wilderness. The *village* of Bethany was fifteen furlongs from Jerusalem (*John* 11.18).

Sabbatical Year.—Every seventh year was to be celebrated among the Jews by allowing the land to rest (*Ex.* 23.10; *Lev.* 25.2, 3, etc.) uncultivated. This Sabbatical year began in the autumn, after the harvest. The people were then to set slaves at liberty (*Ex.* 21.2), to remit all debts, and each was to re-enter on his inheritance that had been alienated. The Sabbatic year had been instituted to celebrate the creation; to enforce the acknowledgment that God was Lord over all things, particularly over the land of Canaan, which He had given to the Hebrews. In this year the fruits of the fields and of the vineyards belonged to the poor and needy, and finally for the beasts (*Ex.* 20.10 ff.); and special services were held at the time of the Feast of Tabernacles (*Deut.* 31.10-13). This institution, as Moses had predicted (*Lev.* 26.34, 35), was long disregarded, but after the Captivity, during which the land lay waste, to make up the arrears of rest which had been accumulating by a long period of neglect (2 *Ch.* 36.21), it was observed more carefully. [HARVEST, JUBILEE.]

Sa'beans.—*Isai.* 45.14 [SEBA]; *Job* 1.15; *Joel* 3.8 [SHEBA]. In *Ezek.* 23.42 R.V. has " drunkards."

Sabta, Sabtah.—The third son of Cush (*Gen.* 10.7; 1 *Ch.* 1.9). The descendants peopled a portion of Arabia Felix and gave the name Sabtah to a place on the southern coast of Arabia.

Sab'techa, Sabtechah (R.V. Sabteca).—The fifth son of Cush (*Gen.* 10.7; 1 *Ch.* 1.9). The place of his settlement is unknown.

Sa'car (1 *Ch.* 11.35).—*Hire*: 1. He appears as Sharar in 2 *Sam.* 23.33. 2. A gatekeeper of the Tabernacle in David's time (1 *Ch.* 26.4).

Sackbut.—A wind-instrument, a primitive form of the trombone. It is probable that the Aramaic word used in Daniel signifies rather a stringed instrument, the " Sambuca " of the Lat. and Gk. versions (O.E. Sambuke), a kind of harp varying in size, shape, and number of strings, made of *elder*-wood (Lat. Sambucus, *elder tree*).

Sackcloth.—A word of pure Hebrew origin (*sak*), which has spread over Europe through the aid of Phœnician traders. It was a strong, rough cloth made of camel and goat's hair, and worn next the skin as a sign of grief and mourning in times of great calamities, in penitence, in trouble (*Gen.* 37.34; 2 *Sam.* 3.31). Generally it was worn around the loins, causing great discomfort (*Ezek.* 27.31). Its colour was dark, verging on black (*Rev.* 6.12).

Sacrament.—[BAPTISM, SUPPER, THE LORD'S.]

Sacrifice.—Sacrifice and offering appear as early as the time of Cain and Abel. Cain brought " of the fruit of the ground "; Abel " of the firstlings of his flock, and the fat thereof " (*Gen.* 4.3,4). Sacrifices appear in the patriarchal age (*Gen.* 15.9-11, 17, 31.54, 46.1); and were familiar to the Israelites in Egypt (*Ex.* 3.18). The law laid down in great detail the sacrifices and offerings required of the Jews. The offerings were taken from both the vegetable and animal kingdoms, those from the former called the " bloodless " offerings, from a Hebrew word meaning " gifts," and those from the latter the bloody offerings, from a term meaning slain sacrifices. In both the vegetable and flesh offerings, salt, an emblem of purity, was used.

From the vegetable kingdom were taken flour, cakes, parched corn, and libations of wine for the drink-offerings. Both offerings were usually united, and were considered as an addition to the thank-offerings made by fire (*Lev.* 14.10-21; *Num.* 15.5-11, 28.7-15). The animals offered were oxen, goats, and sheep; all were to be without blemish, not under eight days old, nor over three years (there is one exception, however, " the bullock of seven years old," *Judg.* 6.25); doves were also offered in some cases (*Ex.* 12.5, 22.20; *Lev.* 5.7, 9.3, 4). Fish were never offered; and human sacrifices were expressly forbidden (*Lev.* 18.21, 20.25).

The offerings were presented only in the front court of the sanctuary, the tabernacle, that is, and afterwards the Temple (*Lev.* 17.1-9; *Deut.* 12.5-7). Occasionally, however, sacrifices were offered elsewhere, without reprehension (*Judg.* 2.5, 6.26, 13.16; 1 *Sam.* 7.17, 9.12, 11.15, 16.5; 1 *K.* 18.30); while the people evinced a frequent disposition to sacrifice in the " high places " to which they had recourse before the existence of a permanent sanctuary (1 *K.* 3.2), and afterwards in a schismatic spirit (1 *K.* 12.31; 2 *Ch.* 33.17).

In the performance of the sacrifice, the offerer, himself legally purified (*Ex.* 19.14; 1 *Sam.* 16.5), brought the victim to the altar, and turning towards the sanctuary laid his hand upon its head (*Lev.* 1.4, 3.2, 4.33), thus identifying it with himself, and dedicating it to the purpose of atonement through sacrifice. He then slew the animal, an act, however, which the priest might do (2 *Ch.* 29.24; *Ezra* 6.20). As the victim was slain the priest received the blood, and sprinkled or poured it near the different offerings, yet apart from them. The victim was cut in pieces by the offerer (*Lev.* 1.6), and the fat was burnt by the priest. In some sacrifices, before or after the slaying, the victim was heaved or lifted up, and waved towards the altar and back, a symbol of its presentation to Jehovah. In those cases where the worshippers ate part of the sacrifice the idea of communion with God and each other was emphasised.

These sacrifices were in themselves very imperfect, and altogether incapable of purifying

the soul. Paul has described these and other ceremonies of the Law as "weak and beggarly elements" (*Gal.* 4.9). They represented grace and purity, but they did not communicate them. They convinced the sinner of the necessity to purify himself, and make satisfaction to God; but they did not impart holiness to him. Of this fact the pious Jew was not insensible. Hence the profound feeling of the Psalmist—"The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, Thou wilt not despise" (*Ps.* 51.17). God had taught His people by the prophets that without these dispositions they could not present any offering agreeable to Him (*Ps.* 40.6, 51.16; *Isai.* 1.11-14; *Jer.* 35.15; *Hos.* 14.2; *Joel* 2.12, 13; *Amos* 5.21, 22). All sacrifices emblematically set forth the sacrifice of Christ, being the instituted type and shadow of it (*Heb.* 9.9-15, 10.1). Christ abolished all other sacrifices when He offered Himself (1 *Cor.* 5.7; *Heb.* 10.8-10).

The idea of sacrifice is often used in a secondary or metaphorical sense, and applied to the good works of believers, the duties of prayer and praise, etc. (*Heb.* 13.16). "But to do good, and to communicate, forget not; for with such sacrifices God is well pleased." "I beseech you, by the mercies of God, that ye present your bodies a living sacrifice" (*Rom.* 12.1). The worshipper was not to offer that which cost him nothing; part of his substance was to be transferred from himself to God. The offering might be in time, ease, comfort, property, intellect; all of which might be dedicated to the Lord. [ALTAR, PEACE-OFFERING.]

Sacrilege.—Only found in *Rom.* 2.22, where R.V. has "dost thou rob temples?" In the ancient Church, sacrilege, the violation of sacred things, or the desecration of things consecrated to God, was very severely punished. To break into and enter a church or place of worship and commit any felony therein is still an offence in English law.

Sadducees.—A Jewish party, only mentioned thirteen times in the N.T., and not at all in the Fourth Gospel or in the Epistles, but playing an important part in the religious history of the time. (1) Their *name* is now generally held to be derived from the name Zadok—either the name of some unidentified leader of the party, or that of the Zadok who was priest under David (1 *K.* 1.8) and Solomon (1 *Ch.* 29.22). The descendants of Zadok were found in the priesthood after the Exile, and came to form a party which was in its aims political as well as ecclesiastical or religious. Josephus (*Antiq.* xiii. chap. x. § 6), noting the differences between Pharisees and Sadducees, says that the latter "influence none but the rich, and have not the populace on their side, but the Pharisees have the multitude to back them." They had been an important party in the State for more than a century before the birth of Christ, and during N.T. times all the high-priests were Sadducees. (2) *Their attitude to our Lord and His message* appears natural enough, in view of their position as an aristocratic party, closely associated with the priesthood. His teaching struck directly at their position. Their indignation when He cleansed the Temple (*Matt.* 21.12) and when He accepted the title "Son of David" (*Matt.* 21.15) was natural. The desire to suppress Him brought them into line with the Pharisees (*Lk.* 19.47); whilst they also sought to create difficulties for Him by cleverly framed questions (*Matt.* 22.23). Our Lord, early in His ministry, publicly rebuked them (*Matt.* 3.7), and warned His disciples to beware of their "leaven" (*Matt.* 16.6, 11, 12). (3) After the death of our Lord, the opposition of the Sadducees—joined as usual with that of the priests—is again felt (*Acts* 4.1, 5.17). Paul, in self-defence, made use of the doctrinal differences between Pharisees and Sadducees (*Acts* 23.6). The prominence given by Paul to the doctrine of the resurrection will be noted in connexion with the teaching of the Sadducees. (4) Their distinctive *doctrinal position* is noted by our Lord (*Matt.* 16.6, 12) and by the Evangelists (*Matt.* 22.23; *Mk.* 12.18; *Lk.* 20.27). The conflict between themselves and the Pharisees is illustrated in *Acts* 23.6-8. From the passages already referred to it is seen that the Sadducees denied (1) the resurrection, and (2) the existence of angels and spirits. As to (1) the resurrection, Josephus, after explaining the belief of the Pharisees in fate and freewill, in the "immortal power" of the soul, and in a future state of rewards and punishments, adds, "but the doctrine of the Sadducees is that souls die with the bodies" (*Antiq.* xviii. chap. i. § 4). As to (2) the denial of the existence of angels and spirits, this ran counter to so much of the O.T. that the unpopularity of the Sadducees may find an explanation on this as well as other sides. Josephus points out that when Sadducees became magistrates they had to "addict themselves to the notions of the Pharisees, because the people would not otherwise put up with them" (*Antiq.* xviii. i. § 4). The Sadducees as a party were never a numerous body, and they ceased to exist after the destruction of Jerusalem.

Sadoc.—*Just*: a name in the genealogy of Jesus (*Matt.* 1.14).

Saffron.—The English name of this substance is derived from the Arabic *zafaran*. It is obtained in minute quantities from the yellow stigmas and style of a crocus, 60,000 blooms, it is stated, being needed to make one pound of saffron. In the East it is converted into a fragrant perfume (*Cant.* 4.14), used to flavour meat and wine, and as a powerful stimulative medicine. It is also used as a dye, chiefly so in this country. An inferior kind is made from *Carthamus tinctorius*, a tall plant of the order *Compositæ*.

Saints.—In the A.V. of O.T. "saints" represents two Hebrew words: (1) Lit. *pious, godly* (*Ps.* 30.4, and frequently in Psalms, elsewhere only 1 *Sam.* 2.9; 2 *Ch.* 6.41; *Prov.* 2.8). (2) Lit. *separate*, applied to angels (*Ps.* 89.5, 7; R.V.

"holy ones") and to men (*Deut.* 33.3; cf. ver. 2; *Ps.* 16.3, 34.9; *Dan.* 7.18, etc.).

It is this latter word which (in its Greek equivalent) is taken over into the N.T. as the characteristic designation of the Christian community (*Acts* 9.13; *Rom.* 1.7; 1 *Cor.* 1.2; 2 *Cor.* 1.1, etc.). The term thus indicates primarily the *call* and *status* of the Christian believer, secondarily the qualities which befit and issue from such high privilege. Scripture contains no warrant for the limitation of the word to persons of special holiness. [SANCTIFICATION.]

Sa'la, Sa'lah (R.V. **Shelah**).—*A branch, offshoot*: grandson of Shem and father of Eber (*Gen.* 10.24, 11.12; *Lk.* 3.35).

Sal'amis.—A city at the east end of Cyprus, where Paul landed in the course of his first journey (*Acts* 13.5). That there were many Jews in the place is shown by the mention of synagogues, whereas in most places outside the Holy Land one synagogue was sufficient. Contemporary history shows that this was so, and that Herod the Great leased copper mines in Cyprus, employing Jews to work them. The city has quite disappeared, but its ruins are near the present Famagousta. [PAUL.]

Salathi'el, Shealtiel.—Father of Zerubbabel and grandson of Jehoiakim, king of Judah (1 *Ch.* 3.17; *Ezra* 3.2, etc.; *Neh.* 12.1; *Hag.* 1.1, etc.; *Matt.* 1.12; *Lk.* 3.27).

Salcah, Sal'chah (R.V. **Salecah**).—An isolated fortress in a wady running into the Yahmuk, at the south extremity of the Jebel Hauran. It was the south outpost of Argob, and the limit of Bashan and Gad (*Deut.* 3.10; *Josh.* 12.5, 13.11; 1 *Ch.* 5.11). Its modern name is Sulkhad, a town of considerable size.

Salem.—*Peace*: the city of which Melchizedek was king (*Gen.* 14.18; *Heb.* 7.1, 2). It is probably to be identified with Jerusalem, in accordance with Jewish tradition, but the Samaritans place Salem near Shechem, a view advocated by Dean Stanley (*Sinai and Palestine*, p. 250). This might find some support in A.V. of *Gen.* 33.18, if Shalem=Salem: there is still a village Salim east of Shechem. But the R.V. "came *in peace* to the city of Shechem" is probably correct. Salem is a poetic designation of Jerusalem (*Ps.* 76.2).

Salim.—*Peace*: in *John* 3.23 it is stated that John the Baptist "was baptizing in Ænon near to Salim, because there was much water there." This is the only occurrence of the two names, and the sites cannot be certainly identified. There is a Salim near Nablous (see last article), and an Ainun in the Wady Faria, a valley well supplied with springs running east to the Jordan; but these are between 7 and 8 miles apart.

Sal'lai.—1. A Benjamite who settled in Jerusalem with his people after the Captivity (*Neh.* 11.8). 2. A priest who returned with Zerubbabel (*Neh.* 12.20). His name appears as Sallu in *Neh.* 12.7.

Sal'lu.—1. (1 *Ch.* 9.7; *Neh.* 11.7). 2. (*Neh.* 12.7). [SALLAI 2.]

Sal'ma, Sal'mon.—The father or founder of Bethlehem (1 *Ch.* 2.51, 54). He was the father of Boaz, who married Ruth, and thus the founder of the House of David (*Ruth* 4.20, 21; 1 *Ch.* 2.11; *Matt.* 1.4; *Lk.* 3.32).

Salmai.—[SHALMAI.]

Salmon.—[ZALMON.]

Salmo'ne.—The eastern promontory of Crete, passed by Paul on his last voyage (*Acts* 27.7).

Salo'me.—1. One of the women who witnessed the Crucifixion (*Mk.* 15.40, 16.1). It appears from a comparison with *Matt.* 27.56 she was the wife of Zebedee, and possibly from *John* 19.25 that she was the sister of Mary, the mother of Jesus. [MARY.] She it was who asked the Lord for seats of honour for her sons in the kingdom of heaven (*Matt.* 20.20). 2. The daughter of Herodias (*Matt.* 14.6; *Mk.* 6.22) was also named Salome.

Salt.—The Jews had access to an inexhaustible supply of salt on the shores of the Dead Sea, and in the mountain of solid salt at its southern end, described by Robinson as being 5 miles in length. In this neighbourhood were the saltpits (*Zeph.* 2.9) and the valley of salt (2 *Sam.* 8.13). In addition, the Phœnicians procured quantities of salt from the Mediterranean by evaporation. The salt used by the ancients was rock, or fossil, salt, besides that left by evaporation of salt lakes. It was impure, and the outside portion flavourless, through deliquescence. The allusion in *Matt.* 5.13 was to this kind of salt, much of which had to be thrown away as worthless.

The Orientals are accustomed to ratify their engagements by gifts of salt. It is the emblem of preservation, and so of constancy and fidelity. It is a sacred pledge of hospitality, which they never dare to break, sheltering even murderers, rather than give up to justice a criminal who had eaten of their salt. Even the robber Bedouins of the desert refrain from molesting one who has sought the shelter of their tent, and has, in consequence, been offered the salt of friendship. By the command that every meat-offering should be seasoned with salt (*Lev.* 2.13), this sacred "covenant of salt" was established between God and His people (*Num.* 18.9; 2 *Ch.* 13.5). Its qualities of flavouring and preserving appear to be referred to in *Matt.* 5.13; *Mk.* 9.50; *Col.* 4.6.

The effect of salt on vegetation is described as "burning" (*Deut.* 29.23). This is the true reason of the barrenness of the shores of the Dead Sea. So a salt land (*Jer.* 17.6) is the same as the "parched places of the wilderness," and is descriptive of barrenness, as saltness also is (*Job* 39.6; *Ps.* 107.34; *Ezek.* 47.11; *Zeph.* 2.9). Hence the ancient custom of sowing an enemy's city, when taken, with salt in token of perpetual desolation (*Judg.* 9.45).

Salt, City of.—The position of this city of Judah is unknown, but it must have been somewhere on the plain extending from the south end of the Dead Sea (*Josh.* 15.62).

Salt Sea.—The Dead Sea is called the Salt

Sea in *Deut.* 3.17; *Josh.* 3.16, 12.3. It receives its name from the immense quantity of salt its waters hold in solution, giving to its waters a specific gravity of from 20 to 25 per cent. greater than that of sea water. No form of life can survive in its depths, and fish carried down to it by the Jordan immediately die. The sea has no outlet, its waters being carried off by the enormous evaporation, amounting to six millions of tons per day (*Bible Hand-Book*, p. 289). The surface of the Salt Sea is 1292 feet below that of the Mediterranean. [DEAD SEA, JORDAN.]

Salt, Valley of.—A ravine in the neighbourhood of Petra [SELA] where David and Amaziah defeated and slew large numbers of Edomites (2 *Sam.* 8.13; 2 *K.* 14.7; 1 *Ch.* 18.12; 2 *Ch.* 25.11; *Ps.* 60, title).

Saltpits.—Pits made on the shore of the Dead Sea that they may be filled at the rising of the water in times of flood. When the waters subside that in the pits soon evaporates, leaving a crust of salt about an inch in thickness (*Zeph.* 2.9).

Salu.—A Simeonite slain by Phinehas (*Num.* 25.14).

Salutation.—*Words* of salutation or greeting are frequently quoted in the O.T. Thus, "My Lord" (*Gen.* 19.18); "Blessed of the Lord" (*Gen.* 24.31); "Blessed be ye of the Lord" (1 *Sam.* 23.21); "Peace be with thee" (*Judg.* 19.20); and note especially the elaborate form: "Peace be both unto thee, and peace be to thine house, and peace be unto all that thou hast" (1 *Sam.* 25.6). In the N.T. we find, "Hail, Master" (*Matt.* 26.49); "All hail" (*Matt.* 28.9); "Peace be to this house" (*Lk.* 10.5); "Peace be unto you" (*John* 20.21). See also the salutations in the various Epistles.

The *acts* which accompanied the salutation varied. Kissing was an ancient custom which persisted in N.T. times (*Gen.* 33.4, 45.15, 50.1; *Lk.* 7.45, 15.20; *Acts* 20.37; 2 *Cor.* 13.12). A mounted traveller alighted before a superior (*Gen.* 24.64; 1 *Sam.* 25.23). Prostration was usual in the presence of kings (1 *K.* 1.53; *Esth.* 8.3); so Cornelius before Peter (*Acts* 10.25). Bowing low was a familiar token of respect (*Gen.* 23.7, 42.6; 1 *Sam.* 24.8). Kneeling was an act of homage used in worship (1 *K.* 8.54; *Lk.* 22.41), but was sometimes employed by suppliants (*Mk.* 1.40, 10.17, 15.19).

Salvation, Save, Saved.—The words thus rendered are used both in the O.T. and N.T. in more than one sense. From the saving or being saved from some danger to the body or the life, the words pass into meaning salvation in its religious sense, usually with direct or implied reference to the Messianic hope or to the work of our Lord. Thus in the O.T. "salvation" and the words rendered "save" are used of deliverance from a specified danger, as in the case of the Israelites at the Red Sea (*Ex.* 14.13, 30), and of Jonathan (1 *Sam.* 14.45); and saved is used of saving the individual life (*Gen.* 12.12; *Josh.* 6.25), and the lives of animals (1 *K.* 18.5). The words implying safety secured by deliverance are used of the security of those who trusted in Jehovah, Who is Salvation personified (*Ps.* 3.8, 35.9, 62.2; *Isai.* 12.2; *Jer.* 33.16; *Mic.* 7.7; *Hab.* 3.8, 18). This deliverance or security is national (*Ps.* 28.9; *Isai.* 25.9; *Hos.* 14.3), as well as personal (*Ps.* 6.4, 69.1), and looks forward to the greater deliverance bound up with the Messianic hope (cf. *Lk.* 1.69, 77). In the N.T. usage the same breadth of meaning is found. Save is used of deliverance from peril (*Matt.* 8.25; *John* 12.27; *Acts* 27.20); but more often save and salvation refer to the condition of pardon and security obtained for man by Christ Jesus (*Matt.* 1.21; *Lk.* 19.10; *John* 12.47; *Acts* 2.21, 4.12, 13, 47, 16.30; *Rom.* 5.9; 1 *Cor.* 1.18; 1 *Thess.* 5.9; *Heb.* 5.9). This salvation is for the present as well as the future, and is associated with faith in the Saviour, whether the immediate relief be bodily, or whether a deeper meaning were also attached to the words (*Lk.* 7.50, 18.42; *Acts* 16.30, 31; *Rom.* 10.9; 1 *Cor.* 1.21). It is the free, unmerited provision of God—a matter of grace (*Eph.* 2.5, 8; *Tit.* 2.11). [ATONEMENT, SAVIOUR.]

Samaria.—*Watchtower*: 1. The *country* of Samaria included at first the whole of the territories occupied by the revolting ten tribes, joined together under the kingship of Jeroboam. It extended from Bethel to Dan, from the Mediterranean to Syria and Ammon.

It was limited by the inclusion of Simeon and Dan in the kingdom of Judah; by the conquests of Hazael (2 *K.* 10.32), of Pul and Tiglath-pileser (2 *K.* 15.29; 1 *Ch.* 5.26), of Shalmaneser (2 *K.* 17.5, 6), after which it was a scene of utter desolation (2 *K.* 17.23, 21.13), until it was repeopled by foreigners during the years of the Captivity (2 *K.* 17.24; *Ezra* 4.10). [ISRAEL, KINGDOM OF.]

2. The position of the capital *city* of the ten tribes that revolted from David was a strong one, equalling that of Jerusalem. It lay midway between the Jordan and the Mediterranean, east of the plain of Sharon, on the summit of a steep oblong hill, precipitous on one side and easily defended on the other. It was built by Omri, king of Israel, who bought the hill Samaria of Shemer for two talents of silver (1 *K.* 16.24). The kings of Israel omitted nothing that could enhance the strength and beauty and riches of Samaria. Ahab built a palace of ivory (1 *K.* 22.39); and Amos describes the city as the seat of luxury and effeminacy (*Amos* 3.15, 4.1, 2). Samaria was associated with Ahab's career and death, and with Baal-worship (1 *K.* 16.32, 22.38; 2 *K.* 10.1-28; 2 *Ch.* 18). It was the scene of Elisha's ministry (2 *K.* 5, 6.1-20, 7). It was twice ineffectually besieged by the Syrians (1 *K.* 20.1-34; 2 *K.* 6.24, 7.20), and was taken at last after a three years' siege begun by Shalmaneser IV., and concluded by Sargon in 722 B.C. (2 *K.* 17.5, 6). The severities the city suffered are vividly

described by Hosea (10.4, 8, 9), while Micah (1.6) says that the city was reduced to a heap of stones. Sargon, having subdued the city, carried all its inhabitants away and settled them in places remote from their old home. Following out the usual policy of old-time conquerors, he, and, later, Esarhaddon, repeopled Samaria with Babylonians, Cutheans, and others from a distance, the object being of course to destroy national feelings amongst the conquered peoples (2 *K.* 17.24; *Ezra* 4.2).

The Cuthites rebuilt in a measure the destroyed city, and on the return of the Jews from captivity a number of them with their foreign wives went to reside there (*Ezra* 4.17; *Neh.* 4.2). [SAMARITANS.]

Very little change took place in Samaria until Aulus Gabinius, Pompey's Legate, about 60 B.C., rebuilt it. Yet it remained an insignificant place until Herod the Great again rebuilt it [HEROD], and restored it to more than its ancient splendour, calling it Sebaste, *i.e.* Augusta, after the Roman Emperor. Herod made it more of a citadel than ever it had been, and adorned it with a magnificent temple, of which only some rows of ruined columns are visible. These ruins lie outside the present small village of Sebastieh, the modern representative of the ancient capital of the kings of Israel. Whether the city of Samaria is mentioned in the N.T. depends on the presence or absence of the Greek article in *Acts* 8.5. Herod died in 4 B.C., when Samaria became part of the dominions of his son Archelaus. Tradition states that John the Baptist was buried at Sebaste, and points to the ruins of a church of that name in proof.

3. The *district* of Samaria in N.T. times lay between Judæa and Galilee (*Lk.* 17.11); bounded on the north by the range of hills which form the south border of the plain of Esdraelon, on the south by the north limits of Benjamin. It was traversed by our Lord (*John* 4.4-43), and in part early received the Gospel (*Acts* 8.5-25).

Samaritans, The.—An ancient but still existing sect among the Jews, who derived their name from Samaria, the capital city of their dominions. [ISRAEL, ISRAELITES.] After the fall of Samaria, and the kingdom of Israel, Sargon the conqueror carried away the bulk of the inhabitants to Assyria, and partly replaced them with people from the neighbourhood of the Tigris and the Euphrates (2 *K.* 17). The newcomers intermarried with the Israelites left in the country, and ultimately took the name of Samaritans. The depopulated country had become overrun with wild beasts, and the idolatrous immigrants, concluding that "the God of the land" was angry, sent to the king of Assyria begging him to send them a priest of Jehovah to instruct them how to worship Him. At first their religion was of a motley kind, "they feared Jehovah and served their own gods." After the reforms of Josiah, however, which extended to Bethel and the northern districts (2 *K.* 23.15; 2 *Ch.* 34.6, 7), the people seem to have submitted to the destruction of their idols, and nominally to have adopted the Israelite religion. But though they were united in religion they were not so in the affection of the Jews; for they employed various calumnies and stratagems to hinder the rebuilding of the Temple at Jerusalem (2 *K.* 17; *Ezra* 4.5, 6).

After the Captivity, Nehemiah had begun a reform in Judæa, when some of the Jews, who had married heathen wives, went over to the Samaritans rather than give them up. One of these was Manasseh, a son of the high-priest, who persuaded the Samaritans to renounce many of their idolatries, and built a temple on Mount Gerizim, where rites were celebrated resembling the worship at Jerusalem. [MANASSEH, NEHEMIAH, SANBALLAT.] Afterwards, when the country was part of the Greek empire, the Samaritans revolted from Alexander. He drove them out of Samaria, replaced them with Macedonians, and gave the province of Samaria to the Jews. This circumstance contributed in no small degree to increase the hatred and animosity between those two peoples. Samaria became a place of refuge for Jewish lawbreakers, who then embraced the worship on Mount Gerizim. When the affairs of the Jews were prosperous, the Samaritans did not fail to call themselves Hebrews, and of the race of Abraham. But when the Jews suffered persecution, the Samaritans disowned them, and alleged that they were from Phœnician stock, or descended from Joseph or his son Manasseh.

The Samaritans claimed an interest in the Mosaic covenant; their faith and practice they founded on the Pentateuch alone, and they rejected the whole of the other Jewish books. Their temple on Mount Gerizim remained till the year 109 B.C. Our Lord distinguishes the Samaritans from the lost sheep of the house of Israel and from the Gentiles (*Matt.* 10.5, 6). At this time the hatred between them and the Jews was at its height (*Lk.* 9.52, 53; *John* 4.9), and the title "Samaritan" was applied to the Saviour as including all that was bad (*John* 8.48).

Samgar-nebo.—One of the princes of the king of Babylon who sat in the middle gate of Jerusalem after the capture of the city (*Jer.* 39.3). But perhaps the text is corrupt.

Samlah.—An ancient king of Edom, who succeeded Hadad (*Gen.* 36.36, 37; 1 *Ch.* 1.47, 48). [EDOM.]

Samos.—An island off the west coast of Asia Minor, slightly south of Ephesus, about 1 mile from the shore. Through the narrow channel Paul sailed on his return from his third missionary journey (*Acts* 20.15). The island is mountainous, a natural feature which is said to have given it its name (*height*). It was an important place, noted for its worship of Juno, as the birthplace of Pythagoras, and for a decisive Greek victory over the Persian fleet (479 B.C.) in the narrow sea where Paul sailed.

Samothra'cia (R.V. **Samothrace**).—A small though conspicuous island in the north-east of

the Ægean Sea where Paul's ship anchored during his first missionary journey (*Acts* 16.11). Samothrace lies between Troas and Neapolis, being visible throughout the voyage between those places. It had several names at different periods, being called Dardania, Leucania, and Samos. Its chief town was on the north side of the island, where also was the anchorage. Though only 17 miles in circumference, it was a free state. It is now called Samothraki. [PAUL.]

Samson.—*Pertaining to the sun*: the son of Manoah of the tribe of Dan, born at Korah, his birth being miraculously intimated to his parents (*Judg.* 13). He was a Nazirite (*Judg.* 16.17). He married, contrary to the law (*Ex.* 34.16; *Deut.* 7.3), a Philistine woman of Timnath. Having slain a lion on the way to Timnath (*Judg.* 14.5-9), he afterwards propounded a riddle, which his wife, under pressure, revealed to the Philistines. To pay his loss over this, he slew and despoiled thirty Philistines of Askelon; but his wife was given by her father to another (*Judg.* 14.19, 20). In revenge, Samson turned foxes (jackals), with burning brands tied to their tails, loose into the corn of the Philistines and destroyed their crop. A war of reprisals continued (*Judg.* 15), until Samson was betrayed by Delilah, captured and blinded by the Philistines, who imprisoned him at Gaza. Brought out for their sport in a feast to Dagon, their god, he involved himself and them in a common destruction. His brethren secured his body, and laid it in the family burying-place between Zorah and Eshtaol. Samson judged Israel twenty years (*Judg.* 16). He is classed with the heroes of faith in *Heb.* 11.32, 33.

Samuel.—*Name of God*, hardly *Heard of God*: the son of Elkanah and Hannah his wife, and, like Isaac, a child of promise (1 *Sam.* 1). Before his birth Samuel had been vowed (1 *Sam.* 1.11) to the Lord as a Nazirite, a promise duly kept (1 *Sam.* 1.24-28). The child "did minister unto the Lord before Eli the priest" (1 *Sam.* 2.11). He wore the priestly ephod of white linen, and was visited once a year by his mother, who brought him clothing (2.19). The sons of Eli, Phinehas and Hophni, openly and shamelessly sinned (1 *Sam.* 2.12 ff.), and were rebuked by the aged father. Then the word of the Lord came to Samuel, intimating the punishment of Eli's house (1 *Sam.* 3.11-14).

Years later, Samuel is found in office as ruler and judge. The Ark had been returned by the Philistines, and the Israelites, exhorted by Samuel, "did put away Baalim and Ashtaroth, and served the Lord only." The Philistines renewing their attacks, Samuel interceded for the people, who defeated the enemy, and the pillar Eben-ezer was set up by Samuel to commemorate the victory. His home was at Ramah, but as judge he went "in circuit to Bethel, and Gilgal, and Mizpeh" (1 *Sam.* 7).

After another long interval, Samuel reappears as an old man, appointing his two sons, Joel and Abiah, to administer justice in his place (1 *Sam.* 8.1). Their wrong-doing led to the demand of the people for a king. Samuel, appealing to the Lord for guidance, was told to let the people have their wish, after explaining to them the risks they ran in placing one man over the lives and fortunes of the nation (1 *Sam.* 8).

Samuel, under the direction of God, anointed Saul as king, and summoned Israel to Mizpeh to choose their ruler (1 *Sam.* 9, 10). In a noble address he vindicated his own uprightness, warned the people of their duty to Jehovah, and promised his intercession for them (1 *Sam.* 12). When Saul sinned, it was Samuel who conveyed to him the Divine reproof (1 *Sam.* 13.11-15). On the rejection of Saul he anointed David (1 *Sam.* 16.1-13; 1 *Ch.* 11.3). He seems to have acted as judge, despite the appointment of a king (1 *Sam.* 7.15), but it is as prophet and seer that he is commonly spoken of (1 *Sam.* 10.11; 1 *Ch.* 9.22, 26.28, 29.29). He died, lamented by all Israel, and was buried at Ramah (1 *Sam.* 25.1, 28.3). His position in the eyes of his nation is indicated by later references to his personality and work (*Ps.* 99.6; *Jer.* 15.1; *Acts* 3.24, 13.20; *Heb.* 11.32). [SAUL.]

Samuel, The Books of.—These two books originally formed but one. In the LXX the Books of Samuel and the Books of Kings are treated as one history, the former being called respectively the First and Second Books of Kings. The *authorship* is uncertain. Chaps. 1–24 of the First Book are ascribed to Samuel; and with him—on the basis of 1 *Ch.* 29.29—are joined Nathan the prophet and Gad the seer. From similar references to sources (2 *Ch.* 9.29, 12.15, 26.22) it is probable that these two were the authors of records of first-hand authority from the history of David's reign (cf. 1 *Sam.* 22.5; 2 *Sam.* 7.2-17, 12.1, 24.11-14; 1 *Ch.* 21.11, 12). Other possible sources are "the Chronicles of King David" (1 *Ch.* 27.24); the Book of Jashar (2 *Sam.* 1.18); and the collection supplying the strong poetic element. The Song of Hannah (1 *Sam.* 2.2-10) developed later into the *Magnificat* of Mary (*Lk.* 1.46-55). It prophetically refers to a coming King, "the Anointed," and thus falls into the line of the foreshadowings of the Messiah. There are also David's elegies on the death of Saul and Jonathan, and on that of Abner (2 *Sam.* 1.17-27, 3.33, 34), his ode of triumph over his enemies (2 *Sam.* 22; *Ps.* 18), and the last song of "the sweet psalmist of Israel" (23.1-7).

The *date* of the compilation is uncertain. It must have been subsequent to the division of the kingdom, unless the reference to the kings of Judah (1 *Sam.* 27.6) be a late interpolation; but there is no reason for requiring a later date than soon after the disruption. The *Hebrew text* of Samuel, especially in the First Book, presents some difficulties in regard to the order of incidents, and to numerical statements, and in several passages is obscure. It has evidently suffered at the hands of transcribers.

The *contents* may be summarised as follows :—
1 *Samuel.*—1. The conclusion of the times of the Judges; comprising the birth and early life of Samuel; the wickedness of Eli's sons, and denunciations of judgment against his family (1–3); defeat of the Israelites; capture of the Ark; chastisement of the Philistines, and restoration of the Ark (4–6); repentance and deliverance of the Israelites (7). 2. The commencement of the monarchy. The desire of the people for a king (8); designation and appointment of Saul (9, 10); Saul's victory over the Ammonites (11); Samuel's address to the people on resigning the government (12); Saul's wars with the Philistines and Amalekites, his disobedience and rejection (13–15). 3. The close of Saul's reign, and appointment of David as king. *An interval of from twenty to thirty years separates this portion of the book from the preceding.* The anointing of David by Samuel (16); his victory over Goliath (17); his persecution by Saul, and flight to Ramah, Nob, Gath, and Adullam (18–22.5); the slaughter of the priests at Nob (22.6-23); David's rescue of Keilah, and flight into the wilderness and to Gath (23–27); renewal of war by the Philistines; Saul and the witch of Endor (28); David's dismissal by the Philistine princes, and pursuit of the Amalekites (29, 30); defeat of the Israelites by the Philistines, and death of Saul and his sons (31).

2 *Samuel.*—1. The triumphs of David; comprising David's lamentation over Saul and Jonathan (1); his election as king, first over Judah, and then over all Israel (2–4); his capture of Jerusalem, and victories over the Philistines (5); the bringing up of the Ark to Jerusalem (6); his desire to build a temple, God's covenant of mercy with him, and his prayer and thanksgiving (7); the subjugation of the Philistines, Moabites, Syrians, Ammonites, etc. (8–10). 2. The troubles of David, with their *cause*; his *repentance*, and subsequent history; including David's sin in respect to Uriah, and Nathan's reproof (11, 12); Amnon's sin, and murder by Absalom (13); Absalom's rebellion, ending in his defeat and death (14–19); rebellion of Sheba, and its suppression (20); avengement of the Gibeonites (21.1-14); battles with the Philistines (21.15-22); David's psalm of thanksgiving, and last words (22, 23.1-7); his chief military officers (23.8-39); his offence in numbering the people, with its punishment; his prayer and sacrifice (24).

Sanbal'lat.—A Horonite from Horonaim in Moab (*Neh.* 2.10, 19, 4.1, 7, 6.1-14). A military commander of Artaxerxes, the Persian monarch, in charge of the inhabitants of Samaria (*Neh.* 4.2) at the time when Nehemiah returned with his commission to rebuild the walls of Jerusalem. With Tobiah the Ammonite and Geshem the Arabian he did all he could to trouble and thwart Nehemiah (*Neh.* 2.19, 4.7). His daughter was married to a grandson of Eliashib. The expulsion of his son-in-law from the priesthood led to further trouble with Nehemiah and the returned Jews. He and his sons are mentioned in the papyri of 408 B.C. found in Elephantine. [NEHEMIAH.]

Sanctification, Sanctify. — The O.T. words rendered sanctify, sanctification, imply a setting apart. Most of the words translated holy have the same meaning. The foundation fact indicated by the use of the words is the holiness of God Himself. He is holy, the holy One of Israel (2 *K.* 19.22; *Ps.* 71.22; *Isai.* 1.4, etc.), and holiness is required in those who are His (*Lev.* 11.44, 45, 19.2, 21.8; *Josh.* 24.19; *Ps.* 22.3; *Isai.* 6.3). So also persons and things associated with the holy God or His services, or set apart for Him, acquire a relative holiness. They are holy, sanctified. Thus the words are applied to the seventh day (*Gen.* 2.3; *Neh.* 8.11), the ground at the burning bush (*Ex.* 3.5), the Tabernacle (*Ex.* 29.44), Aaron and his sons (*Ex.* 28.41; *Lev.* 8.30), with their garments (*Ex.* 28.2), the anointing oil (*Ex.* 30.25), the convocation (*Ex.* 12.16), the Temple (2 *Ch.* 7.16), a fast (*Joel* 1.14, 2.15), etc. This thought of separation shows signs of passing, in the O.T., into the sense of sanctified as representing the work of the Holy Spirit within man (*Isai.* 62.12; *Ezek.* 37.28). In the N.T. our Lord speaks of Himself as the "One Whom the Father hath sanctified" (*John* 10.36)—consecrated, set apart, for His redeeming work; and of sanctifying Himself, devoting Himself, that His followers may be sanctified (*John* 17.17, 19). His whole teaching is in opposition to forms of righteousness expressed in external obedience to the law. In the teaching of the apostles sanctify has the sense not only of setting apart or hallowing (as in the case of the unbelieving husband or wife, 1 *Cor.* 7.14), but also of the cleansing and guiding work of the Holy Spirit in man (*Rom.* 15.16; 2 *Thess.* 2.13; 1 *Pet.* 1.2). The results of this work are expressed by St. John as walking "in the light" (1 *John* 1.7), keeping God's commandments (1 *John* 2.3); by St. Paul as pleasing God (1 *Thess.* 4.1), walking "worthy of the Lord unto all pleasing" (*Col.* 1.10), having the heart established "unblameable in holiness before God" (1 *Thess.* 3.13), "perfecting holiness in the fear of God" (2 *Cor.* 7.1), etc. [JUSTIFICATION, SAINT.]

Sanctuary.—A place set apart, devoted to God; used of the Promised Land (*Ex.* 15.17; *Ps.* 78.54), the Tabernacle (*Ex.* 25.8, 36.1), the holy place (*Lev.* 4.6), the Temple (1 *Ch.* 22.19), the dwelling-place of God (*Ps.* 102.19), a refuge (*Isai.* 8.14).

Sandal.—Found only in *Cant.* 7.1 (R.V.); *Mk.* 6.9; *Acts* 12.8; but the form of "shoe" worn in the East was generally, as to this day, a sandal. They consisted of a sole of leather or wood tied to the feet by thongs (*Gen.* 14.23; *Isai.* 5.27). They were removed on entering a house or sanctuary (*Ex.* 3.5; *Josh.* 5.15; *Lk.* 7.38; and cf. *Ex.* 12.11; *Josh.* 9.5-13).

The Prodigal Son returned to his home barefoot (*Lk.* 15.22). No doubt sandals differed in costliness (cf. *Cant.* 7.1; *Ezek.* 16.10 (R.V.) with *Amos* 2.6, 8.6).

The varied symbolism connected with shoes in Scripture requires notice. (1) To unloose (or carry) another's shoes seems to have been a mark of inferiority, perhaps the office of the meanest slave of the household (*Matt.* 3.11; *Mk.* 1.7; *Lk.* 3.16; *John* 1.27). (2) To shake or wipe off the dust from one's shoes expressed repudiation, with release from responsibility (*Matt.* 10.14 and parallels; *Lk.* 10.11; *Acts* 13.51). (3) The renunciation and transference of legal rights was ratified by drawing off a shoe and giving it as a sort of bond to the other party to the transaction (*Deut.* 25.10; *Ruth* 4.7, 8). (4) If the phrase in *Ps.* 60.8, 108.9 be rendered as A.V., "Over Edom will I cast out my shoe," or as R.V., "Upon Edom will I cast my shoe," it would seem to indicate a symbolic act similar to (3), the throwing of a shoe upon a piece of newly acquired land in token of legal possession. An alternative rendering, however, is, "Unto Edom" (R.V. marg.). This would make Edom the slave to whom the victorious soldier flings his sandals to clean or to carry (see (1)), just as proud Moab is humbled to be his "washpot," the vessel in which he bathes his feet. (5) For the curious blessing upon Asher, "Thy shoes shall be iron and brass" (*Deut.* 33.25), R.V. has "Thy bars." (6) In *Eph.* 6.15 the Christian warrior is to have his feet shod "with the preparation of the gospel of peace," lit. "readiness," as of one eager to carry the good news (cf. *Isai.* 52.7).

Sanhedrin.—*Sitting in council*: the Hebrew-Aramaic form of the Greek word *synedrion*, always rendered "council" in both A.V. and R.V. This was the name of the supreme court of law and authority in Jerusalem in N.T. times, but the origin of the court is obscure. Probably it stood in some historical connexion with the primitive assembly of Elders in the Israelitish State, interrupted formally, though perhaps hardly in fact, by the personal rule of the kings. Jehoshaphat seems to have given some shape to it as a court of justice (2 *Ch.* 19.8). In any case, the existence of assemblies of Elders in other towns than the capital would suggest to the Jews of the Captivity the formation of a body to care for the whole nation. On the Return, Jerusalem was the recognised head of the organisation of the new State, and its assembly, increased from without as the Jews spread in the country round, became more and more respected and influential. But there is no certain mention of such an assembly till the time of Antiochus the Great (246–226 B.C.), when it is called the *Gerousia* or SENATE. The Sanhedrin is said to have contained 71 members (compare the 70 Elders of *Num.* 11.6, with the addition of Moses), prominent among whom were the high-priest, and, in later years, those who had preceded him in his office and their immediate connexions. These belonged to the party of the Sadducees, but at some periods the Pharisees were in the majority. The duties of the Sanhedrin were of the widest, from framing decisions of religious practice, caring for the Temple, and investigating the claims of religious teachers, to entering into relations with foreign states. Naturally the last would depend on the strength, or weakness, of those who were kings or governors at the time. The Romans deprived the Sanhedrin of the power of life and death somewhere about 20 A.D. [ELDER, COUNCIL, SENATE.]

Sansan'nah.—*Palm-branch*: a town in the south of Judah (*Josh.* 15.31). It is the same as Hazar-susah (*Josh.* 19.5), which see; now Susin.

Saph.—One of the race of the giants or Rephaim (2 *Sam.* 21.18). The name occurs as Sippai in 1 *Ch.* 20.4.

Saphir (R.V. **Shaphir**).—*Beautiful*: a city of Ephraim about 9 miles north-east of Ascalon (*Mic.* 1.11). On modern maps it appears as Es-Suafir.

Sapphi'ra.—*Beautiful*: the wife of Ananias (*Acts* 5.1-10). [ANANIAS.]

Sapphire.—*Beauty*: a pellucid blue gem extremely beautiful and valuable, and second only to the diamond in lustre, hardness, and value. Its proper colour is pure blue; in the choicest specimens it is of the deepest azure, but in others it varies between that and a pure crystal brightness, without the least tinge of colour, but with a superior lustre. The Oriental sapphire, of a fine sky-blue colour, is most beautiful. Sometimes the sapphire is variegated with veins of a white sparry substance, or has distinct spots of a gold colour (*Job* 28.6, 16; *Ezek.* 28.13). The sapphire was the second stone in the second row of the high-priest's breastplate (*Ex.* 28.18). The clearness and transparency of the gem is referred to in *Ex.* 24.10 in the vision of God granted to Moses and the elders (cf. *Ezek.* 1.26, 10.1). It is one of the twelve foundations of the wall of the New Jerusalem (*Rev.* 21.19, R.V. marg. *lapis lazuli*; cf. *Isai.* 54.11). See also *Cant.* 5.14; *Lam.* 4.7.

Sara, Sarah, Sarai.—*Princess*: the wife of Abraham (*Gen.* 11.29), and, according to *Gen.* 20.12, his half-sister. For her history, see ABRAHAM. She died at the age of one hundred and twenty-seven, and was buried in the cave of Machpelah (*Gen.* 11.29–23.20). She is (*Gal.* 4.22-31) the type of the "Jerusalem which is above." Her excellences are recalled in *Heb.* 11.11; 1 *Pet.* 3.6.

Saraph (1 *Ch.* 4.22).—*Burning.*

Sardine (R.V. **Sardius**).—(*Rev.* 4.3).

Sar'dis.—The ancient capital of the kings of Lydia, on the banks of the Pactolus, a tributary of the river Hermus; now known as *Sart.* It was the seat of one of the seven Churches of Asia to which the Apocalyptic letters were addressed (*Rev.* 1.11). The Church in Sardis was reproached for its want of vital religion; it had a name to live, but was really dead (*Rev.* 3.1-4). The place is now a pitiful village in the midst of the ruins of former magnificence, but possessing a khan useful for the caravans from Persia to Smyrna, travelling with silk.

Sar'dites.—Descendants of Sered (*Num.* 26.26).

Sardius.—A reddish precious stone, which occupied the first place in the first row of the high-priest's breastplate (*Ex.* 28.17, 39.10). It was also among the jewels worn by the king of Tyre (*Ezek.* 28.13). The Occupant of the heavenly throne (*Rev.* 4.3) is described as looking "like a jasper stone and a sardius." The remaining mention of this stone is in *Rev.* 21.20, where the sixth foundation stone of the heavenly Jerusalem is said to consist of a sardius. The sardius, or sard (sardonyx), a species of agate, was often employed for seals and rings that were engraved upon, being chosen for its toughness and hardness; hence also its employment in the breastplate of the high-priest. Some varieties have a tinge of yellow in them. [RUBY.]

Sar'donyx.—A variety of sard, consisting of "a white opaque layer superimposed upon a red transparent stratum of the true red sard" (*Antique Gems*). It is an agate used largely for cameo engraving. In *Rev.* 21.20 it is mentioned as the fifth foundation stone of the wall of the heavenly Jerusalem.

Sarep'ta.—*Smelting place*: the Greek form of Zarephath (*Lk.* 4.26). [ZAREPHATH.]

Sar'gon.—An Assyrian general who usurped the throne on the death of Shalmaneser IV. in 722, and reigned till 706 B.C. (*Isai.* 20.1). He is referred to, though not by name, in 2 *K.* 17.6 and 18.11. He was a successful warrior, and peopled Media with the inhabitants of Samaria and other conquered countries. His armies proved so victorious that his power extended over Babylonia, Media, the whole of Assyria, Philistia, and for a time over Egypt (see *Isai.* 20.2-4). Besides conducting several successful wars, Sargon rebuilt Nineveh on a most magnificent scale, and resided there himself. His son, Sennacherib, succeeded to his throne.

Sa'rid.—A boundary town in the south of Zebulun (*Josh.* 19.10, 12). Its exact position is unknown.

Sa'ron (R.V. **Sharon**).—(*Acts* 9.35). [SHARON].

Sarse'chim.—A Babylonian general who assisted at the taking of Jerusalem (*Jer.* 39.3) by Nebuchadnezzar.

Sa'ruch (R.V. **Serug**).—[SERUG.]

Satan.—*Adversary.* [DEVIL.]

Satrap.—[LIEUTENANT.]

Satyr.—A bestial creature of the Greek mythology, the upper part human, the lower a he-goat. Some such demon, with which in popular belief desert places were peopled, seems to be intended in several passages by the Hebrew word generally rendered "he-goat" (*Isai.* 13.21, 34.14, A.V. and R.V.; R.V. marg. "he-goats," American Rev. "wild goats," without marg.; LXX "demons"). The same word is rendered "devils" in A.V. of *Lev.* 17.7; 2 *Ch.* 11.15, where the R.V. has "he-goats," marg. "satyrs," LXX "foolish things."

Saul.—*Asked for*: 1. The first king of Israel; a Benjamite, the son of Kish, a yeoman of substance (1 *Sam.* 9.1, 14.51; 1 *Ch.* 8.33, 9.39). On the people desiring a king, Samuel was led to anoint Saul, and he was subsequently chosen by lot (1 *Sam.* 10.21). He dwelt at Gibeah (1 *Sam.* 10.26, 14.2). The Ammonites under Nahash offering to the men of Jabesh-gilead contemptuous terms of servitude, Saul roused the nation to their defence, defeated the enemy, and put to shame those who had resented his advancement (1 *Sam.* 10.27, 11.1-13). At the instigation of Samuel, Saul was "made . . . king before the Lord in Gilgal" (1 *Sam.* 11.14, 15). He vindicated his right to the confidence of the people by the success of his campaigns against their enemies (1 *Sam.* 14.47-52). Directed, however, to destroy Amalek, he saved the king and the best of the spoil; was rebuked by Samuel, and warned that God had rejected him (1 *Sam.* 15). His character at this period was gloomy and melancholic. It was whilst "an evil spirit from the Lord troubled him" (1 *Sam.* 16.14) on such occasion that he first saw David, a musical shepherd lad brought to the palace as an experiment (1 *Sam.* 16.18). The event justified the action (1 *Sam.* 16.23). An affection for David sprung up in the heart of the king, an affection even exceeded in the case of his son Jonathan. From this time the histories of Saul and David were closely interwoven. The prophetical gift which Saul had displayed at first left him, only to return occasionally, and the greater part of the forty years of his reign was marked by outbursts of mad rage in which he displayed a terrible zeal (1 *Sam.* 19.24, 22.6 ff., 28.3-9; 2 *Sam.* 21.1 ff.). In another mood Saul himself took occasion to seek advice from one of the wise women on witchery (1 *Sam.* 28.3 ff.). [WITCH.] This event was soon followed by an invasion of Philistines, who overcame Saul, and pursued him, killing his sons. This last calamity caused the wounded king to fall upon his own sword (1 *Sam.* 31.1-6). His head was placed in the temple of Dagon, and his naked body, with those of his three sons, hung upon the walls of Beth-shan. At the beginning of his career he had saved the people of Jabesh-gilead from slaughter. These now removed the dishonoured corpses by night, burnt them, and gave them decent burial (1 *Sam.* 31.11-13). [DAVID, ENDOR, SAMUEL.]

2. The sixth king of Edom (*Gen.* 36.37, 38), who in 1 *Ch.* 1.48, 49 is called *Shaul*, the proper form of Saul (so R.V. in all the passages). 3. The name of Paul before his conversion (*Acts* 7.58, 8.1, 3, 9.1 ff.). [PAUL.]

Saviour.—The word is used in the O.T. of God (2 *Sam.* 22.3; *Ps.* 106.21; *Isai.* 43.3, 49.26, etc.); and of human deliverers (2 *K.* 13.5; *Neh.* 9.27; *Obad.* 21). The same word (rendered deliverer, A.V.) is applied to the Judges (*Judg.* 3.9, 15; and cf. 2.16). In the N.T. "God my Saviour" (*Lk.* 1.47) and in St. Paul's Pastoral Epistles, "God our Saviour" (1 *Tim.* 1.1, 2.3; *Tit.* 1.3, 2.10, 3.4; as also in 2 *Pet.* 1.1 and *Jude* 25) refer to God as our

Redeemer in Jesus Christ (cf. 2 *Cor.* 5.19). For its use as applied to our Lord, see Jesus Christ. [Salvation.]

Savour.—*Taste, odour, fragrance.* [Perfume, Spices.]

Saw.—The saws of the ancients were made of bronze, and afterwards of iron. They had straight blades, either single or double-handed, the object to be sawn being placed upright, the cut being downward. In form they did not greatly differ from the ordinary hand-saws of the present time. That stone was cut with saws we know from the mention of sawn stone for the Temple (1 *K.* 7.9). The saw was used as an instrument of torture or death (1 *Ch.* 20.3; cf. *Heb.* 11.37). Another interpretation of this act of David is, however, suggested by the expression in the parallel account of 2 *Sam.* 12.31, "He put them under (R.V. marg. *to*) saws," etc.

Scab.—(*Lev.* 13.2, 6, etc.). [Leprosy.]

Scales.—[Balances.]

Scall.—(*Lev.* 13.30, etc.). [Leprosy.]

Scalp.—The crown of the head; in *Ps.* 68.21 only.

Scandal.—[Stumbling-Block.]

Scape-goat.—(*Lev.* 16.8, etc.). [Azazel.]

Scarlet.—This dye was produced at various places on the coast of the Mediterranean, from the cochineal insect. It was used chiefly in rich articles (*Ex.* 28.15), and ceremonial costumes given by kings to those on whom they conferred a favour (*Prov.* 31.21). Emblematically it was used to denote luxuriousness and idle living (2 *Sam.* 1.24).

Sceptre.—A Greek word properly signifying a rod or staff of command and authority which is supposed to be in the hands of kings, governors, and others in authority (*Gen.* 49.10; *Num.* 24.17; *Isai.* 14.5). The sceptre is used for the rod of correction, and for the supreme authority that punishes or humbles (*Ps.* 2.9; *Prov.* 22.15, etc.). A shepherd's crook was also called a sceptre (*Lev.* 27.32); in this passage the word "rod" is the same as that elsewhere translated sceptre (see also *Mic.* 7.14). Sceptres were made of many substances: iron (*Ps.* 2.9, 125.3), gold (*Esth.* 4.11), silver, and other metals, besides ivory and fine-grained woods. Metaphorically the word was used to express dominance (*Gen.* 49.10); the government of God is called the sceptre of righteousness (*Ps.* 45.6; *Heb.* 1.8). [Rod.]

Sce'va.—During Paul's second visit to Ephesus, the "seven sons of one Sceva, a Jew, and chief of the priests," are mentioned amongst the exorcists who tried to cast out evil spirits in the name of Jesus (*Acts* 19.13-16). But the man in whom the evil spirit was "mastered both of them." It is not clear how the seven of ver. 14 became only two in ver. 16 (see R.V.). Perhaps some details have dropped out of ver. 14; or, as the papyri seem to indicate, "both" was colloquially used for "all"; or only two were present when the incident occurred.

School.—From a Greek word originally meaning leisure, then the occupation of leisure in lectures or discussions, and so the place where such discussions or lectures were held. The word "school" has this meaning in the only place where it occurs in Scripture. Paul at Ephesus was able for three months to use the synagogue as his lecture-room; driven thence by opposition, he "separated the disciples, reasoning daily in the school of Tyrannus" (*Acts* 19.8-10). The "Western text" of the passage has the interesting addition "from the fifth to the tenth hour," *i.e.* from 11 a.m to 4 p.m. As public life in Ionian cities began at daybreak and ended before noon, at 11, Paul's work at his trade would be over, and the school would be free for the mission work to which he devoted the hours usually given to rest and recreation.

Paul's use of the synagogue at Ephesus suggests that this was the recognised place of religious instruction, carried on in Palestine after the Exile by a body of professional teachers, the Scribes (which see). It has often been assumed that in earlier times a similar work was carried on by the "Schools of the Prophets"; but this phrase does not in fact occur, and there is no evidence that the "sons of the prophets" (which see) engaged in education. While the O.T. has many references to "instruction" and "teachers," there is no trace of schools for children. It would seem that the Jewish home was the school, and the parents the instructors.

Schoolmaster.—The A.V. rendering in *Gal.* 3.24, 25 of the Greek word "pedagogue," *lit.* child-leader: the R.V. has "tutor," and so for the same word in 1 *Cor.* 4.15 (A.V. "instructors"). No English equivalent is quite satisfactory. The "pedagogue" was a confidential servant (usually a slave) or male nurse, to whose charge the Greek or Roman boy was committed till he should reach the freedom of manhood. There is no special reference in the Galatian passage to this slave's duty of seeing the boy safe to school. The contrast is between the restraint and tutelage of the Law and the freedom which is reached in Christ.

Science.—The word occurs twice in the A.V. In *Dan.* 1.4 it is retained by the R.V. as a convenient synonym for "knowledge," but the phrase "understanding science" simply repeats the generality of the previous clause "cunning in knowledge." In 1 *Tim.* 6.20 for A.V. "avoiding profane and vain babblings, and oppositions of science falsely so called," R.V. has "turning away from the profane babblings and oppositions of the knowledge falsely so called." The reference is to theosophical speculation; "science" in the modern sense is not referred to in the Bible.

Scorpion.—The scorpion belongs to the same class as do the spiders, and is found chiefly in hot countries. They vary greatly in size, from about 6 inches in Africa to 3 or less in other parts bordering the Mediterranean. The chief characteristic of the scorpion is its sting, a

curved spur having two poison glands at its base placed at the extremity of the tail. The creature hides in holes or under stones, coming out at night in search of prey, large insects and grubs. These it seizes in its pincer jaws, and at once stings to death by a stroke of its tail, which it brings over its back. Scorpions are very abundant about the Dead Sea and the Sinaitic Peninsula generally, just as they were in the days of the Exodus, "wherein were fiery serpents, and scorpions, and drought" (*Deut.* 8.15). A pass on the southern boundary of Judah, mentioned in *Josh.* 15.3, has the name of the Scorpion's Pass. [Akrabbim.] The only other O.T. references are *Ezek.* 2.6—a metaphor of rebellious Israel—and 1 *K.* 12.11; 2 *Ch.* 10.14, "I will chastise you with scorpions," probably a figurative expression, though possibly (cf. Eng. "cat") the name of some kind of scourge. In the N.T. the scorpion appears in the imagery of Revelation (9.3, 5, 10), and in two sayings of our Lord (*Lk.* 10.19, 11.12); in the latter of these there is perhaps allusion to the egg-like appearance of the curled-up scorpion.

Scourge.—Beating with rods was and is a common mode of punishment in the East (*Deut.* 25.1-3; *Prov.* 22.15, etc.); the use of the scourge or whip is referred to in the O.T. only in 1 *K.* 12.11, 14; 2 *Ch.* 10.11, 14 (not *Lev.* 19.20; see R.V.). For "scourge" in a metaphorical sense, see *Josh.* 23.13; *Job* 5.21, 9.23; *Isai.* 10.26, 28.15.

The Jewish practice of scourging offenders against religion is referred to in *Matt.* 10.17, 23.34, and Paul records that he suffered this punishment on five occasions (2 *Cor.* 11.24; cf. *Heb.* 11.36). The lashes of the Roman scourge were knotted with pieces of sharp bone or metal. Scourging usually preceded crucifixion, and was part of the punishment inflicted upon our Lord (*Matt.* 27.26; *Mk.* 15.15; cf. *John* 19.1, where the scourging, perhaps in lighter form, precedes the sentence as part of Pilate's attempt to avoid the death penalty).

By the Lex Porcia a Roman citizen was exempt from scourging (*Acts* 22.25).

Screech Owl—Only in *Isai.* 34.14, where A.V. marg. and R.V. text have "night-monster." R.V. marg. has "Heb. Lilith." Lilith, according to Hebrew tradition, was not a bird, but a demon in the form of a spectral woman that fed upon children.

Scribe.—*Writer*: before the Captivity the word is used of one who performs certain duties in the army (*Judg.* 5.14; 2 *K.* 25.19; *Isai.* 33.18; *Jer.* 52.25); and as king's secretary (2 *Sam.* 20.25; 1 *K.* 4.3; 2 *K.* 12.10), an office near the royal person, and one of high rank. In later Jewish history the Scribes are students, interpreters, and copyists of the Law. Thus Ezra is described as "a ready scribe in the law of Moses" (*Ezra* 7.6); and the claim of the profession was, "We are wise, and the law of the Lord is with us" (*Jer.* 8.8). When the speech of the people passed into Aramaic, they remained familiar with Hebrew. They were the professed students of the Law, written and oral, and by the time of our Lord they had so obscured the former with their own explanations and additions that they were charged by Him with transgressing the commandments of God by their "tradition," and with "teaching for doctrines the commandments of men" (*Matt.* 15.1-9; *Mk.* 7.7). They are most frequently named in conjunction with the Pharisees, no doubt as representing a similar attitude towards the law and a similar formalism in religious life (*Matt.* 5.20, 12.38, etc.); but, though the Scribes may, for the most part, have been Pharisees, they were not all associated with that party (cf. *Mk.* 2.16; *Lk.* 5.30; *Acts* 23.9). Their influence is indicated by their close association with the chief priests and elders (*Matt.* 16.21, 20.18, 26.3; *Mk.* 10.33, 14.53; *Acts* 6.12). The teaching of our Lord was so definitely opposed to the formalism of the Scribes that their hostility towards Him was natural (*Lk.* 5.30, 6.7, etc.); and this hostility was continued towards the apostles (*Acts* 4.5, 6.12).

Scrip.—A bag used by travellers for carrying money and provisions for a journey. It was of various materials, generally skin or leather, and was attached to the girdle (1 *Sam.* 17.40; *Matt.* 10.10; *Lk.* 12.33-36). [Purse.]

Scripture.—Once only in the O.T. (*Dan.* 10.21). In the N.T. the plural is used of Scriptures—the O.T. writings—generally (*Matt.* 21.42; *Mk.* 12.24; *John* 5.39; *Acts* 17.11, etc.); the singular usually of a particular passage given in the context (*Mk.* 12.10; *John* 7.38, etc.). [Canon of Holy Scripture, New Testament, Non-Canonical Books, Old Testament.]

Scroll.—The figure in Isaiah (34.4; *Rev.* 6.14) is a reference to the rolling up of the ancient books, which were written on long sheets of papyrus or parchment, and rolled up on sticks. [Book, Paper, Roll.]

Scurvy.—A skin-disease that disqualified a descendant of Aaron from serving in the Temple (*Lev.* 21.20). Nothing could be offered for sacrifice that had the scurvy (*Lev.* 22.22).

Scythian.—Named once only, and then as a general term for a rude and barbarous people (*Col.* 3.11). Scythians were classed with Britons by Cicero. The country of Scythia extended from the Black Sea across Central Asia, but the term Scythian is used very loosely by early historians to denote the uncivilised nomadic tribes that wandered over the vast plains bounded on the west by the Caspian and Black Seas, and extending eastwards. They came into Palestine, for Beth-shean was called Scythopolis, and Herodotus tells us that the Egyptians defeated them at Ashdod.

Sea.—The Hebrews gave the name "sea" to all large bodies of water. Thus the term included the ocean (*Gen.* 1.2; 1 *K.* 10.22; *Job* 38.8); the Mediterranean, which was called the hinder sea (*Deut.* 11.24), the western sea (*Deut.* 34.2, R.V. marg.; *Joel* 2.20), and by several other names (see *Ex.* 23.31; marg. "the sea";

Ps. 80.11); the Red Sea (*Ex.* 10.19; *Josh.* 24.6); the Dead Sea (*Num.* 34.3; *Josh.* 18.19); the Sea of Galilee (*Num.* 34.11; *Matt.* 4.15; *Mk.* 3.7); the Sea of Jazer, a small lake near Heshbon (*Jer.* 48.32). In addition, the word was sometimes applied to great rivers, as the Nile (*Isai.* 11.15), the Euphrates, the Tigris, which were subject to annual overflowings by which the surrounding country was inundated.

Sea, Molten.—The molten sea was the great brazen laver constructed for ritual purposes in the service of the Temple. For the Tabernacle a "laver" was made, its position being between the altar and the "tent of meeting." This was a large basin, with an ornamented foot or stand, in which the priests washed their hands and feet when about to perform their duties. It was made of brass (bronze or copper), devout women giving up their mirrors of polished metal for the purpose (*Ex.* 38.8). In the first, or Solomon's, Temple, the molten sea, or brass laver, was an immense vessel nine feet deep and over fifty in circumference. Its precise shape is not known, but it contained from 12,000 to 20,000 or more gallons of water. The basin rested on twelve figures of oxen (2 *Ch.* 4.3, 4), all facing outward. This laver was constructed with the "brass" carried away by David from Tibhath and Chun (1 *K.* 7.23 ff.; 1 *Ch.* 18.8), and was supplied with water by the Gibeonites until long afterwards, when an aqueduct carried it from the pools of Bethlehem. What the laver in the last Temple was like is not known, but it was supplied with water by means of a draw-well or wheel from a subterranean reservoir. [TEMPLE.]

Sea, Salt.—[SALT SEA.]

Seah.—[WEIGHTS AND MEASURES.]

Seal.—Seals were usually worn as rings either on the finger or hung by a cord from the neck. Others were in the form of rollers bored through their length, being passed over the clay or other substance to be impressed.

They were generally of some hard or precious stone, but sometimes of pottery, and even of baked clay. Specimens of ancient Palestinian seals and seal-rings clearly show that the art of engraving on stone was acquired by the Hebrews at an early date, probably from the Phœnicians. Most of the seal-rings are merely oval stones. Frequently the ring simply contained the name of the owner engraved upon it. One very early specimen must have belonged to an ancient Hebrew, judging from the antiquity of the characters. It has this engraving, "Belonging to Obadiah, servant of the king."

For the use of seals in O.T. times see 1 *K.* 21.8; *Esth.* 8.8; *Jer.* 32.10; *Dan.* 6.17. The N.T. often employs the metaphor of a seal as token of validity and finality. See *John* 3.33, 6.27; *Rom.* 4.11, 15.28; 1 *Cor.* 9.2; 2 *Cor.* 1.22; *Eph.* 1.13, 4.30; 2 *Tim.* 2.19; *Rev.* 5–8, 9.4, etc.

Sealskin.—(*Ex.* 25.5, R.V.). [BADGER.]

Sea-monster.—[WHALE.]

Se'ba.—The eldest son of Cush (*Gen.* 10.7; 1 *Ch.* 1.9). The descendants of Seba occupied a position on the shores of the Red Sea, a kingdom extending from the coast of the Red Sea inland to Meroë, between the rivers Astapus (Blue Nile) and Astaboras (Atbarah). It was a great centre of trade (*Ps.* 72.10; *Isai.* 43.3, 45.14), and important politically, its people being described as fine and handsome in appearance. [CUSH, SABEAN, SHEBA.]

Sebam.—[SHEBAM.]

Se'bat, Shebat.—The eleventh month of the Jewish year, beginning with the new moon of February (*Zech.* 1.7).

Seca'cah.—A town of Judah on the shore of the Dead Sea. Though called a town, it was most probably a fort or stronghold established in the far south to hold the wild tribes off the more settled portions of the country (*Josh.* 15.61).

Se'chu (R.V. **Secu**).—A place between Gibeah and Ramah (1 *Sam.* 19.22). Its exact position is unknown.

Second Coming, The.—[COMING OF CHRIST, THE SECOND.]

Sect.—Used of the Sadducees (*Acts* 5.17), the Pharisees (*Acts* 15.5, 26.5), the Christians as Nazarenes (*Acts* 24.5), and the Christians without other title (*Acts* 28.22); also in the R.V. of *Acts* 24.14, where A.V. has "heresy." [HERESY.]

Secu.—[SECHU.]

Secundus.—A Thessalonian Christian who accompanied Paul part of the way on his return from the third missionary journey (*Acts* 20.4).

Secure.—In old English this meant "free from care." So *Judg.* 18.7; *Matt.* 28.14.

Seducers.—2 *Tim.* 3.13, where R.V. reads "impostors," the general meaning which the Greek word had acquired. Reference to persons who practised magic might, however, have been implied (*Acts* 8.9, 19.19).

Seer.—[PROPHET.]

Se'gub.—1. The youngest son of Hiel, who rebuilt Jericho in the time of Ahab (1 *K.* 16.34). 2. Son of Hezron (1 *Ch.* 2.21, 22).

Seir, Mount.—*Rough, rugged*: 1. A range of mountains extending from the south of the Dead Sea to the eastern arm of the Red Sea at Ezion-geber. It is 100 miles long by 20 miles broad. Its slopes and valleys were originally inhabited by the Horites (*Gen.* 14.6, 36.20; *Deut.* 2.12, 22). By Esau the country was merged into Edom (*Gen.* 32.3, 33.14, 36.8, 9.30; *Deut.* 1.44, 2.1-20, 29; *Josh.* 11.17, 12.7, 24.4; 2 *Ch.* 20.10). The country had, however, been previously invaded and overrun by Chedorlaomer, king of Elam. Mount Seir was avoided by the Israelites in their long march to the Promised Land (*Deut.* 1.2, 2.1; 2 *Ch.* 20.10). The two nations were in conflict here (1 *Ch.* 4.42; 2 *Ch.* 20). It was the subject of poetical reference (*Num.* 24.18; *Deut.* 33.2; *Judg.* 5.4; *Isai.* 21.11; *Ezek.* 25.8). Its chief city was Petra. [SELA.] 2. A mountain on the north boundary of Judah (*Josh.* 15.10). Its position was between Kirjath-jearim and Beth-shemesh.

Sei'rath (R.V. **Seirah**).—Place on Mount

Ephraim where Ehud collected his countrymen after killing Eglon (*Judg.* 3.26).

Sela, Se'lah.—*Rock* or *cliff*: the capital city of the Edomites, a stronghold shut in by mighty mountain cliffs (*Judg.* 1.36, R.V. marg.; *Isai.* 16.1; *Jer.* 49.16; *Obad.* 3); taken by Amaziah and called Joktheel (which see) (2 *K.* 14.7; 2 *Ch.* 25.12). The more recent city of Petra is supposed to be on the site of the older Sela.

Se'la-hammah'lekoth.—*Rock of separation*: a hill in the wilderness of Maon, where David escaped from Saul (1 *Sam.* 23.28). The Wady Malaki is said to mark the place.

Se'lah.—A musical term of uncertain meaning, occurring seventy-one times in thirty-nine Psalms and three times in the Psalm of *Hab.* 3. An ancient interpretation regards the word as directing a *pause*, perhaps filled by an instrumental interlude before the singers again take up the strain. This does not fit the facts, and is generally abandoned. There is large agreement among scholars that the word is derived from a root meaning to *raise*, *lift up*. Its significance would thus be Up! Variously interpreted as a direction (1) to the players for a louder accompaniment, some scholars being even of opinion that it is only a transliteration of the Greek word *Psalle*, "play the instruments"; (2) to the singers to continue to lift up heart and voice in praise; (3) to all the congregation to join in the *benediction*, "Blessed be Jehovah for ever and ever," *lifting up* their voices, or *extolling* the Lord. [HIGGAION.]

Se'led.—A son of Nadab and descendant of Jerahmeel (1 *Ch.* 2.30).

Seleu'cia.—A Mediterranean port and one of the chief cities of Syria, lying near the mouth of the Orontes. Paul and Barnabas sailed from this port on their first missionary tour (*Acts* 13.4). The city derived its name from Seleucus Nicator. Antioch, of which Seleucia was the port, was inland about 16 miles. From its foundation its importance was great, and more than once it successfully resisted the invader. In N.T. times it had obtained its freedom for an especially brave defence against Tigranes.

Sem (R.V. **Shem**).—(*Lk.* 3.36).

Semachi'ah.—*Whom Jehovah supports*: a tabernacle gatekeeper in the time of David (1 *Ch.* 26.7).

Semei (R.V. **Semein**).—(*Lk.* 3.26). [SHIMEI.]

Sena'ah.—*Acacia tree*: a town of Judah, the inhabitants of which returned from captivity with Zerubbabel (*Ezra* 2.35; *Neh.* 7.38).

Senate, Senator.—The term *senators* in *Ps.* 105.22 means simply (as R.V. marg.) "elders." In *Acts* 5.21, "Called the council together, and all the senate of the children of Israel," authorities are divided as to whether the term "senate" (only here in N.T.) is another name for the "council" (Sanhedrin) just mentioned, or a larger body, increased for the special business in hand by calling into council all men of age and experience.

Se'neh.—*Pointed rock*: one of two crags between which Jonathan and his armour-bearer entered the Philistine garrison at Michmash (1 *Sam.* 14.4).

Se'nir, She'nir.—The Amorite name for part of Mount Horeb (*Deut.* 3.9; 1 *Ch.* 5.23; *Ezek.* 27.5); now Jebel esh-Sheikh.

Sennacherib.—*Sin* (the moon-god) *has increased brothers*: the son and successor of Sargon, king of Assyria, who ascended the throne 705 B.C. Brought up in the ease and splendour of the palace, Sennacherib displayed none of the virtues of his father. He was weak, boastful, cruel; and preserved his empire only by the help of the veterans and generals trained by Sargon. In his second year he was engaged in subduing an insurrection by means of which Merodach-baladan had possessed himself of Babylon. In 701 B.C. he invaded Phœnicia and Palestine, because Hezekiah, king of Judah, and other neighbouring kings had refused tribute (2 *K.* 18.13-16). Of this campaign we have an account in Sennacherib's own words, inscribed, according to custom, on a commemorative monument—"Zedekiah, king of Ashkelon, who had not submitted to my yoke, himself, the gods of the house of his fathers, his wife, his sons, his daughters, his brothers, the seed of the house of his fathers, I removed, and I sent him to Syria. I set over the men of Ashkelon Saludari, the son of Rukipti, their former king, and I imposed upon him the payment of tribute, and the homage due to his majesty, and he became a vassal. In the course of my campaign I approached and captured Beth-Dagon, Joppa, Bene-berak, and Azur, the cities of Zedekiah, which did not submit at once to my yoke, and I carried away their spoil. The priests, the chief men, and the common people of Ekron who had thrown into chains their king Padi, because he was faithful to his oaths to Assyria, and had given him up to Hezekiah, the Jew, who imprisoned him like an enemy in a dark dungeon, feared in their hearts. The king of Egypt, the bowmen, the chariots, and the horses of the king of Ethiopia, had gathered together innumerable forces, and gone to their assistance. In sight of the town of Eltekeh was their order of battle drawn up; they called their troops (to the battle). Trusting in Assur, my lord, I fought with them and overthrew them. . . . I captured the towns of Eltekeh and Timnath, and I carried away their spoil. I marched against the city of Ekron (which see), and put to death the priests and the chief men who had committed the sin (of rebellion), and I hung up their bodies on stakes all round the city. The citizens who had done wrong and wickedness I counted as a spoil; as for the rest of them who had done no sin or crime, in whom no fault was found, I proclaimed a free pardon. I had Padi, their king, brought out from the midst of Jerusalem, and I seated him on the throne of royalty over them. . . . But as for Hezekiah of Judah, who had not submitted to my yoke, forty-six of his strong cities, together with innumerable fortresses and small towns which depended on them, by overthrowing the walls

and open attack, by battle engines and battering-rams, I besieged, I captured. I brought out from the midst of them and counted as a spoil 200,150 persons, great and small, male and female, horses, mules, asses, camels, oxen, and sheep without number. Hezekiah himself I shut up like a bird in a cage in Jerusalem, his royal city. . . . I made his country small. In addition to their former tribute . . . I added other tribute . . . the fear of the greatness of my majesty overwhelmed him, even Hezekiah, and he sent after me to Nineveh, my royal city, by way of gift and tribute . . . 800 talents of pure silver . . . a vast treasure (of enumerated articles); and he sent his ambassador to offer homage." In this account of his campaign Sennacherib discreetly says nothing about the disaster to his army before Jerusalem (2 *K.* 19). Instead, he represents the tribute offered by Hezekiah at Lachish, when he tried to buy off the threatened Assyrian attack, as the result of a successful campaign. The 800 talents of silver, however, are not exaggerated, as they are equal to the 500 (2 *K.* 19), when reckoned according to the standard of value in use in Nineveh. The destruction of Sennacherib's army by a pestilence, which carried off 185,000 men, freed Palestine from his power. During the rest of his reign he refrained from any further attack. (For the Bible account of this campaign, see and compare 2 *K.* 18, 19; 2 *Ch.* 32; *Isai.* 36, 37). In 700 B.C. Sennacherib had to take the field again to suppress a revolt in his own territory. This was followed by fighting in Babylonia, and the appointment of his eldest son, Assurnadin-sumi, viceroy of Babylon. The latter, however, was later taken captive by the Elamites, who had invaded the country and defied the Assyrian power for four years, until they were beaten in a decisive battle at Khalule. The following year, Sennacherib captured Babylon and gave it over to fire and sword; the inhabitants were sold into slavery, and the waters of the Araxes canal overflowed the ruined city. The rest of his life was chiefly spent in constructing canals, aqueducts, and the rebuilding of his magnificent palace at Nineveh. For though he left the conduct of his wars chiefly to his generals he was a great builder. His palace covered over eight acres, and was adorned with fine sculptures and inscriptions, many of which can be seen today. He was murdered (681 B.C.) by his two elder sons, Adrammelech and Sharezar, whilst worshipping his god (2 *K.* 19.37; *Isai.* 37.38). [BABYLON, HEZEKIAH, NINEVEH.]

Sen'uah (R.V., with definite article *the*, **Hassenuah**).—A Benjamite, the father of Judah who was second over Jerusalem after the return from Babylon (*Neh.* 11.9). The same name appears in 1 *Ch.* 9.7.

Seo'rim.—Chief of David's fourth course of priests (1 *Ch.* 24.8).

Se'phar.—A place in Arabia, called "the mountain of the east," and named as one of the boundaries of the clan of Joktan (*Gen.* 10.30).

Sepha'rad.—A land where Jews were held in captivity (*Obad.* 20), the Saparda of the Assyrian inscriptions, and probably north-east of Assyria. A Jewish tradition identifies it with Spain; hence the Spanish Jews still call themselves Sephardim.

Sepharva'im.—A town or towns from which the king of Assyria brought captives to repopulate the cities of Samaria (2 *K.* 17.24, 31); identified with Sipar, or Sippar, the city of Samas the sun-god. The Sepharvaim of 2 *K.* 18.34 (*Isai.* 36.19) and 19.13 (*Isai.* 37.13) may have been the same or another city. A double city of Sippar on the banks of the Euphrates is identified with Sepharvaim by some authorities.

Sepharvites.—Inhabitants of Sippar (2 *K.* 17.31), who continued their idolatrous worship even after their removal to Samaria. [SEPHARVAIM.]

Septuagint, The.—I. *The Origin of the Translation.*—The Septuagint, or Seventy, so-called from the Latin word *septuaginta*, is the name by which the first and only complete Greek translation of the O.T. is known. The legend of its origin is contained in a letter professedly written by one Aristeas, a courtier in the service of Philadelphus, King of Egypt (285–247 B.C.), to his brother Philocrates. He says that at the suggestion of the royal librarian at Alexandria, King Philadelphus desired to procure for his library a translation of the Jewish laws, and sent a letter to the High Priest Eleazar at Jerusalem, asking him to send to Alexandria six learned elders from each of the twelve tribes to make the translation. In due course they arrived, bringing with them a copy of the Hebrew Law written in letters of gold on a roll composed of skins. They were ultimately conducted to a building on the island of Pharos, and set to work comparing their several results, and making them agree. In this way the translation and transcription was completed in seventy-two days. In the second century A.D. the legend is told with the addition that the translators worked separately in separate cells, and that at the end their translations were found to be identical!

There has been much discussion as to the genuineness of the letter of Aristeas and its trustworthiness, but now scholars are generally agreed that, although the letter cannot have been written much less than fifty years after the death of Philadelphus, some of its statements are true—in particular that the translation did begin in the time of Philadelphus, and that the part then made was only the Pentateuch or Law. It is probable that the Jews of Alexandria felt at that time their need of a Greek version of the Law, and that this part at least was made under the more or less official sanction of the Jewish community there. But the language (see below) is Egyptian Greek, and not such as Palestinian translators would have written. It is even probable also that the translation was welcomed by Philadelphus and his courtiers as a useful addition

to their means of understanding the religion of their Jewish citizens.

While, however, we may thus place the translation of the Pentateuch as early as 250 B.C., we have little evidence for the date of the rest of the version. On the whole, it is probable that much less care was taken with this, and indeed that the various books were translated to satisfy the needs of private persons rather than of the community, and parts of some books by different people. This accounts for the great variety in the style of the Greek, and in accuracy of rendering the Hebrew. But the Prophets, former and latter (see O.T.), appear to have been completed by 132 B.C., and the greater part even of the Holy Writings (see O.T.) by the same time. Some scholars, however, place the translation of even these a century earlier.

II. *The Nature of its Language.*—It is unnecessary here to say much about the curious character of the Greek language in which the Septuagint is written. Yet the discoveries of the last few years have thrown so much light upon this, that it cannot be left quite unnoticed. For until recently it was supposed that the Greek of the Septuagint, and practically of the N.T. as well, was peculiar to the Bible, and was the offspring of the union of Hebrew thought with classical Greek language. Even now we may not neglect the influence of Hebrew upon it, but this is by no means the sole or most important part. In fact, so far from Biblical Greek, as it was called, being something peculiar, and by itself, it represents the popular language of the whole of the Mediterranean. Classical or Attic Greek was at most the spoken, or perhaps even only the written, language of Athens and its neighbourhood, and it became the standard of the best Greek writing; but elsewhere the Greek of ordinary life and ordinary documents was practically that which is now found in the Septuagint and the N.T. Of course there are many technical terms in the Hebrew books which had to be translated, or else transliterated, into this popular Greek, and so far the LXX differs from all other Greek, but only so far. In other respects, the language is that of the inscriptions on monuments throughout Asia Minor, of the papyri, and even of the thousands of "ostraka" (*i.e.* scribblings on broken pieces of pottery) found everywhere in Egypt. The study in recent years of these two last, in particular, has thrown a flood of light on both the language and the customs of Greek-speaking peoples in Egypt, and has enabled us to understand more clearly the wide extent of the audience to which a speaker or writer of the so-called "Biblical" Greek could appeal. We can see that both language and thought had been prepared for the spread of the Gospel.

III. *Its Contents and Arrangement.*—On opening any edition of the Septuagint, the reader is at once struck by the difference of the contents from those of the ordinary English Bible, which, as regards its matter, resemble the original Hebrew. He will find many additions, such as an extra hundred and fifty-first Psalm, additional chapters to the Book of Esther, and the stories of Susanna, Bel and the Dragon, and the Benedicite or Song of the Three Children added to the Book of Daniel, besides additional matter in 1 *K.* 8 and 12. He will also find many verses absent from 1 *Sam.* 17 and 18. Further, in the original Septuagint (though not in our present manuscripts), the Book of Job existed in a much shorter form than that of the Hebrew text.

Besides these differences, he will find whole books added—1 Esdras, the Wisdom of Solomon, the Wisdom of Sirach or Ecclesiasticus, Judith, Tobit, Baruch, the Epistle of Jeremiah, and at least two Books of the Maccabees. The English reader will recognise these as forming with 2 Esdras, and the Prayer of Manasseh (and, of course, the additional chapters previously mentioned), the Apocrypha which is printed as an Appendix to some editions of the English O.T. [NON-CANONICAL BOOKS.]

But the Septuagint differs from the Hebrew, not only in the addition or omission of passages and the addition of whole Books, but also in the arrangement of its contents. The Hebrew Bible (see O.T.) is arranged, as it seems, by the principle of the date of the canonisation of its three great divisions—the Law, the Prophets (former and latter), and the Writings; the Septuagint rather by the classes of Law, History, Poetry, and Prophecy. Roughly speaking, the Vulgate, or standard Latin version, follows this order also, and our English Bible as well, though it separates the Apocryphal books, placing them, as has been said, in an Appendix. This, which by force of habit seems the natural order to us, is certainly more convenient, but it neglects the more scientific basis of the order adopted by the compilers of the Hebrew Bible.

It should be added that in some books, notably Jeremiah and the end of Proverbs, the order of the chapters differs considerably in the Hebrew and the Septuagint; also that the numbering of *Pss.* 10-147 is altered by the facts that the LXX treats *Pss.* 9 and 10 as one, and again subdivides *Ps.* 147 into two.

IV. *Present State of the Text.*—It is most unfortunate that this first and greatest of all versions of the O.T. has come down to us in so unsatisfactory a state. No one can say at present what were the exact words written even by the translators of the Pentateuch, much less by those of the other parts of the Bible. This uncertainty is due to rather curious circumstances, which must now be briefly explained.

The Septuagint became from the first the form of the Bible which was used by Christians (see below), and naturally they appealed to it in their endeavours to convince the Jews of the truth of the Gospel. This led the Jews of the second century A.D. to make a fresh translation, which should be more in accord with the

system of interpretation in favour with Jews of that time, and should also translate certain passages of the O.T. in an anti-Christian way. This was made by *Aquila* (about 130 A.D.), a Gentile who had been a Christian, and had become a Jew. It aimed at extreme literalness. Another version was made slightly later (say about 150 A.D.) by *Theodotion*, who appears to have been a Christian. This, though nearer to the Hebrew than was the Septuagint, was much liked by Christians, and his translation of Daniel was so much accepted, that it is the text of Daniel found in the ordinary editions of the Septuagint, and the Septuagint translation proper has survived in one manuscript only. A third version was that of *Symmachus* (about 190 A.D.), of whom even less is known. He tried to render the Hebrew into more idiomatic Greek than that of its predecessors. There were also other translations of separate books, of which we possess only very small fragments.

Thus, by the first quarter of the third century A.D., there were four great Greek versions of the Hebrew Scriptures, besides others of separate books. Origen (185–253 A.D.), the greatest and most original of all the Fathers, conceived the plan of copying all these out in parallel columns, together with the Hebrew original, and a transliteration of the Hebrew into Greek characters. He thus formed a vast work of *six* columns (Hexapla, *i.e.* sixfold), besides sometimes additional columns, when other versions of any book existed. Further, he marked in the Septuagint column the beginning of those passages which were wanting in the Hebrew with one kind of mark (— or ÷), and he added to that column passages which were properly not in the Septuagint (from Aquila or Theodotion), marking the beginning of these his own additions by another kind of mark (※). For each set he marked the end of the passage by a third kind of mark (: or ·/. or ⁘). This was well enough in the one great original manuscript at Cæsarea in Palestine (where it remained till its destruction in the sixth century), but it is evident that when the all-important column of the Septuagint was copied, the copyists would very easily make mistakes in the various kinds of marks, and indeed sometimes omit them altogether. This is what actually happened. With the exception of a very few fragments, we possess no manuscript that does not contain the readings of Aquila and Theodotion, mixed in with the Septuagint proper. When to this confusion of text are added the corruptions that invariably arise in the long succession of copies, it is evident that the task of those who would sift out the true text of the Septuagint is extremely complicated. Very little, in fact, has been done by scholars in this direction. The most trustworthy edition of the Septuagint (by Dr. Swete, Cambridge, 1894–1899), aims only at reproducing the Vatican manuscript (B) as accurately as possible, supplementing it where it is mutilated, and adding readings from a few other manuscripts. Even the large edition of Messrs. Brooke and McLean, of which only the Pentateuch has appeared, differs from this only in the immense number of manuscripts and versions which it cites. It makes no attempt to reproduce the original text of the Septuagint translators.

V. *Its Present Value.*—Notwithstanding the uncertainty that surrounds the details, there is no reason to doubt that the greater part of the text of the Septuagint represents the work of the original translators. So far as this is the case we have a translation from Hebrew manuscripts many hundreds of years earlier than any which now exist. Hence scholars have earnestly discussed the question whether the Hebrew text represented by the Septuagint is better than that of the ordinary Hebrew Bible. It is generally agreed to-day, that while sometimes the Septuagint has preserved the better reading, this is not the case as a whole. Each variation must be studied on its merits, for there are many causes of variation. For example, it may be due to a variation in the Hebrew, as, for instance, an interchange of similar letters, or to a mistranslation of the Hebrew, or to a reverential change of expression about God and His powers, or even to a traditional interpretation of a Hebrew phrase instead of an accurate translation. Indeed, it is probable that not a few of the so-called mistranslations or various readings are due to this last cause—the wish to paraphrase rather than translate. Even if we had before us an accurate text of the Septuagint version as it left the hands of its translators, it would require scholarship that combined an accurate knowledge of the Greek of the period with one equally accurate of the Hebrew scholarship and traditional learning of the Jews who were likely to have made the translation, before a decisive answer could be given to the question, What was the Hebrew text in front of the translators? In the present backward state of these two parts of the necessary scholarship, it is well to be very cautious in pronouncing dogmatically upon any apparent variation between the Greek and the Hebrew texts, and to hesitate before emending the Hebrew by the Greek.

VI. *Its Historical Importance.*—Lastly, it must be remembered that the Septuagint is of extreme interest not only for what it is, but also for what it has done. 1. It was, as has been already stated, the Bible of N.T. times. By far the greater part of the quotations from the O.T. found in the N.T. are taken from the Septuagint. In the Epistle to the Hebrews, crowded though it is with quotations, none are drawn from the Hebrew. But it is equally instructive that it is not certain that any of the quotations are taken from the Apocryphal books of the Greek Bible. There are indeed a few verbal coincidences, which indicate that the inspired authors knew some of these books, but they do not use them in evidence It

should be observed that the Book of Enoch, quoted in *Jude* 14, is no part of the Septuagint.

2. Not only, however, was the Septuagint practically the Bible of the N.T. writers, but it was, as has also been stated, the O.T. of the early Fathers. Greek was the mother tongue of the Levant, and even of a great part of the population at Rome, certainly of the foreign part, which included the great majority of the Christians there. It is easy to understand, therefore, that the Septuagint would suggest the words for many theological terms, and that as the Fathers, with one or two exceptions, could not read Hebrew, their modes of forming, as well as expressing, theological doctrines would be largely determined by the Septuagint. For example, in the fourth century the whole Christian Church was interested in the discussion of the words, "The Lord *created* me" in the Septuagint version of *Prov.* 8.22, although the Hebrew is properly represented by the English version, "The Lord possessed me." The history of the development of much of the theology in the Christian Church would be almost unintelligible without the Septuagint.

3. Finally, the LXX is of immense importance for its effect upon those translations which were made by its help, whether directly from it or from the Hebrew with its assistance. This, in both forms of influence, is especially true of the Latin versions, the older of which (the old Latin) was made from the Septuagint, the later (the Vulgate) professedly, indeed, from the Hebrew, but only after the Septuagint had already determined much of the Latin wording of sacred things. It should be noted that the so-called Vulgate of to-day is a mixture of the old Latin and Jerome's Vulgate proper.

The Latin Fathers, like the Greek, were in almost every case ignorant of Hebrew (Jerome is the greatest of the few exceptions), and, like them, therefore, were dependent ultimately on the Septuagint, which had influenced the Latin so greatly. It is almost needless to point out that those later translations, such as the English, which were influenced directly and indirectly by the Vulgate, contain much that historically is due to the Septuagint.

For further study the student should read Swete's *Introduction to the O.T. in Greek*, and Kenyon's article on "Greek Versions of the O.T." in Hastings-Selbie's *Dict. of the Bible.*

Sepulchre.—[BURIAL.]

Se'rah.—Sarah (*Gen.* 46.17; *Num.* 26.46; 1 *Ch.* 7.30). [SARAH.]

Serai'ah.—1. A scribe (2 *Sam.* 8.17). [SHEVA.] 2. Chief priest at Jerusalem when it was taken by Nebuchadnezzar (2 *K.* 25.18; 1 *Ch.* 6.14; *Ezra* 7.1; *Jer.* 52.24). 3. Son of Tanhumeth (2 *K.* 25.23; *Jer.* 40.8). 4. Brother of Othniel (1 *Ch.* 4.13, 14). 5. A Simeonite (1 *Ch.* 4.35). 6. A priest who returned with Zerubbabel (*Ezra* 2.2; *Neh.* 10.2, 12.1, 12). In *Neh.* 7.7 Azariah. 7. A post-exilic priest who was called "ruler of the house of God" (*Neh.* 11.11). 8. (*Jer.* 36.26). 9. Son of Neriah. He was sent to Babylon by Jeremiah with the written doom of that city, and was instructed to sink it in the Euphrates, as indicative that so Babylon should sink never to rise again (*Jer.* 51.59-61).

Ser'aphim.—An order of angels, mentioned only in the vision of Isaiah (6.2, 6). They are described as human in form, but with six wings, standing above the Lord (R.V.). One cried to another and said, "Holy, holy, holy, is the LORD of Hosts; the whole earth is full of His glory." In the self-abasement of the prophet before the vision of the Holy One a seraph flies to him with a live coal from the altar, with which he touches Isaiah's lips, to purge away his sin. Possibly the name means *burning ones*, in an active sense, and in reference to this function of purifying as by fire those to whom they were sent. [ANGEL.]

Se'red.—(*Gen.* 46.14; *Num.* 26.26).

Sergius Pau'lus.—[PAULUS-SERGIUS, also CYPRUS, ELYMAS.]

Serjeants.—The English rendering in *Acts* 16.35, 38 for a Greek word meaning rod-bearers. They were the Roman *lictors*, officers in attendance upon the magistrates to carry out their orders, especially of punishment, and bearing as their symbol of office the "fasces," an axe tied round with a bundle of rods.

Serpent.—Some thirty species of serpents have been found in Palestine, several of which are highly poisonous. The serpent is first mentioned in *Gen.* 3.1, 13, where it is said to be more subtil than all the beasts of the field. The venomous properties of the serpent tribe are mentioned in *Ps.* 58.4, "Their poison is like the poison of a serpent," and in *Deut.* 32.24 and *Prov.* 23.32 The poison appears in some passages to have been held to reside in the tongue (*Job* 20.16; *Ps.* 140.3), instead of being attributed to the bite, as is correctly indicated in *Num.* 21.9 and *Prov.* 23.32. The habit of serpents to lie hidden is referred to (*Eccles.* 10.8; *Amos* 5.19). The peculiar mode of progression is noticed with wonder in *Prov.* 30.19. In Isaiah (59.5), "They hatch basilisks' (marg. adders') eggs" shows that the fact of serpents being oviparous was well known (cf. 34.15, R.V.). The taming and charming of serpents appears in *Ps.* 58.5; *Eccles.* 10.11; *Jer.* 8.17. The traditional wisdom of the serpent is alluded to by our Lord (*Matt.* 10.16).

Serpent, Brazen.—The snakes which attacked the Hebrews were probably asps and adders, the burning inflammation set up by their poisonous bite being aptly described by "fiery" (*Num.* 21.6). The brazen serpent set up by Moses at the command of God was afterwards used by our Lord as symbolical of the uplifted Son of man (*John* 3.14). The brazen serpent had, of course, no natural tendency to work a cure, but owed all its efficacy to the Divine appointment, faith in which was expressed by the act of looking at it for deliverance. A superstitious use was afterwards made of this

brazen serpent, and led to its being destroyed by Hezekiah (2 *K.* 18.4). [NEHUSHTAN.]

Serug.—(?) *Entwined*: the great-grandfather of Abraham (*Gen.* 11.20-23; 1 *Ch.* 1.26; *Lk.* 3.35, R.V., where A.V. has Saruch).

Servant.—In the O.T. this is most frequently the rendering of two Hebrew words meaning a boy, a lad, an attendant, or a slave. The word is sometimes employed in humility (*Gen.* 32.18, 20), and of high officials at court (*Gen.* 40.20; 2 *Sam.* 10.2, 4). A third word (used of Joshua, *Ex.* 33.11) implies an attendant ministering to his needs. But "servant" in the O.T. most commonly represents bond-servant or slave. In the N.T., in like manner, whilst servant appears as the rendering of words indicating a house-servant (as in *Lk.* 16.13), a child or boy (as in *Matt.* 8.6), or an underling (as in *Matt.* 26.58), the word most often appearing is equivalent to bond-servant, slave (*Matt.* 8.9, etc.). This word is applied by the apostles to themselves as the servants of God (*Acts* 4.29; *Tit.* 1.1; *Jas.* 1.1) and of Jesus Christ (*Rom.* 1.1; *Phil.* 1.1; *Jude* 1). [SLAVE, SLAVERY.]

Servant of the Lord.—In the O.T. several persons are spoken of as servants of the Lord—Abraham, Isaac, and Jacob (*Deut.* 9.27), Moses (*Josh.* 1.2), Joshua (*Josh.* 24.29), Isaiah (20.3), Job (1.8), and even Nebuchadnezzar (*Jer.* 27.6). The title was also applied to the people of Israel, sometimes spoken of as Jacob, as the people chosen of God (*Isai.* 41.8, 42.19; *Jer.* 30.10; *Ezek.* 28.25). There are four other passages, in which the use of the title is used with a deeper significance. These are—*Isai.* 42.1-4, 49.1-6, 50.4-9, and 52.13–53.12. Some authorities are content only to identify this Servant with the ideal Israel. The nation was called to be God's servant (*Deut.* 10.12, 20), and, although punished by Him for their sins, was not by Him "cast off" (*Rom.* 11.1, and cf. 11.29); there remained a "holy seed" (*Isai.* 6.13), a "remnant" (*Rom.* 11.5). So far, then, the identification appears natural. But in *Isai.* 49.5, 6 the Servant stands apart from and has a duty towards Israel, by whom in *Isai.* 53 he is rejected. Thus there is reached the higher conception of the Servant of the Lord, who was the Lord Jesus Himself, in His person fulfilling the prediction of *Isai.* 53, offering the "one sacrifice for sins" (*Heb.* 10.12). [ISAIAH, THE BOOK OF.]

Seth.—(?) *Shoot*: the son of Adam and Eve (*Gen.* 4.25, 26, 5.3-8; 1 *Ch.* 1.1; *Lk.* 3.38).

Se'thur.—An Asherite spy employed by Moses (*Num.* 13.13).

Settle.—The use of this word in Ezekiel (43.14 ff.) denotes a ledge or step of the altar.

Seven.—The use of the number seven suggests a peculiar regard for it. Appearing first at the record of creation (*Gen.* 2.3), it is found in the law in regard to feasts (*Ex.* 12.15; *Lev.* 25.8; *Deut.* 16.9), and the consecration of priests and altars (*Ex.* 29.30, 35, 37), defilement (*Lev.* 12.2), the sprinkling of blood (*Lev.* 4.6), and oil (*Lev.* 14.16). Of persons in sevens we have sons (*Ruth* 4.15; 1 *Sam.* 2.5; *Jer.* 15.9; *Acts* 19.14), chamberlains (*Ezra* 7.14; *Esth.* 1.10, 14); maidens (*Esth.* 2.9), wise men (*Prov.* 26.16), poor men (*Eccles.* 11.2), women (*Isai.* 4.1), deacons (*Acts* 6.3); also angels (*Rev.* 8.2), spirits (*Rev.* 1.4), devils (*Mk.* 16.9). Of things in sevens—animals (*Gen.* 7.2), kine and ears of corn (*Gen.* 41.2-7), altars (*Num.* 23.1), pillars (*Prov.* 9.1), streams (*Isai.* 11.15), withs and locks (*Judg.* 16.7, 13), eyes (*Zech.* 3.9), stars (*Amos* 5.8), seals (*Rev.* 5.1), etc. Seven times is connected with—bowing (*Gen.* 33.3), punishment (*Lev.* 26.18, 21), praising God (*Ps.* 119.164), restoration (*Prov.* 6.31), forgiveness (*Matt.* 18.22). Seven was also used as a round number (*Job* 5.19, etc.), and, as sevenfold, in the sense of frequency or fully (*Gen.* 4.15).

Seventy, The.—The disciples sent out by our Lord, as recorded by Luke alone (*Lk.* 10.1, 17).

Shaalab'bin.—A town of Dan in which the Amorites were allowed to remain; one of Solomon's commissariat districts (*Josh.* 19.42; *Judg.* 1.35; 1 *K.* 4.9). Its present name is Selbit.

Shaal'bim.—The same as Shaalabbin (*Judg.* 1.35; 1 *K.* 4.9).

Shaalbonite.—Inhabitant of Shaalbin (2 *Sam.* 23.32; 1 *Ch.* 11.33).

Shaalim.—[SHALIM.]

Sha'aph.—1. A son of Jahdai (1 *Ch.* 2.47). 2. A son of Caleb. The founder of the town of Madmannah (1 *Ch.* 2.49).

Shaara'im, Shara'im.—*Two gates*: 1. A town in the lowland of Judah. It was east of Gath and north of Kadesh (*Josh.* 15.36; 1 *Sam.* 17.52). 2. A town of Simeon, in the Negeb (1 *Ch.* 4.31). [SHARUHEN.]

Shaash'gaz.—A chamberlain of Ahasuerus (*Esth.* 2.14).

Shab'bethai.—*Born on the Sabbath*: 1. A Levite (*Ezra* 10.15) who expounded the Law after it had been read (*Neh.* 8.7). 2. A Levite who was an overseer of the House of God (*Neh.* 11.16); perhaps the same as 1.

Shach'ia.—A son of Shaharaim, a Benjamite (1 *Ch.* 8.10).

Shaddai.—The meaning is quite unknown, though it seems to be connected with the thought of the *power* of God. Conjectures, ancient or modern, are "the Over-powerer," "the Destroyer," "my Mountain," "He is who is sufficient," "the Rain-giver." [GOD.]

Shad'rach.—The Babylonian name given to Hananiah, one of the three Jewish princes who had been carried captive to the court of Nebuchadnezzer, and cast into the fiery furnace rather than deny his God (*Dan.* 1.7, 2.49, 3.12-30). [HANANIAH.]

Sha'ge.—Father of Jonathan, who was one of David's valiant men (1 *Ch.* 11.34).

Sha'har.—[AIJELETH-SHAHAR.]

Shahara'im.—The passage is of doubtful meaning (1 *Ch.* 8.8).

Shahazi'mah (R.V. **Shahazu'mah**).—*Lofty place*: a border town of Issachar lying between Mount Tabor and the Jordan (*Josh.* 19.22).

Sha'lem.—*Safe*: the site of Jacob's encampment on entering the Promised Land (*Gen.* 33.18). But the R.V. renders this passage "Jacob came *in safety* to Shechem." [SALEM.]

Sha'lim (R.V. **Sha'alim**).—*Foxes*: a district through which Saul passed when seeking his father's asses (1 *Sam.* 9.4). Its position was probably north of Michmash. [SALIM.]

Shali'sha.—A district traversed by Saul in the search for his father's asses (1 *Sam.* 9.4). [BAAL-SHALISHAH.]

Shalle'cheth.—*Casting out*: a western gate of the Temple of Solomon; possibly that through which garbage was taken (1 *Ch.* 26.16).

Shal'lum.—*Retribution*: 1. A son of Jabesh. He slew Zechariah, the fourteenth king of Israel, and usurped his throne. After reigning one month, he was himself assassinated in Samaria by Menahem, 770 B.C. (2 *K.* 15.10-15). 2. Keeper of the wardrobe and husband of the prophetess Huldah (2 *K.* 22.14; 2 *Ch.* 34.22). 3. A descendant of Jerahmeel (1 *Ch.* 2.40, 41). 4. A son of King Josiah (1 *Ch.* 3.15; *Jer.* 22.11). He is also known as Jehoahaz. [JEHOAHAZ.] 5. Grandson of Simeon (1 *Ch.* 4.25). 6. Father of Hilkiah (1 *Ch.* 6.12, 13; *Ezra* 7.2). 7. Son of Naphtali (1 *Ch.* 7.13). He is Shillem in *Gen.* 46.24. 8. A Levite who was chief of the gatekeepers of the east gate of the Temple (1 *Ch.* 9.17, 31; *Ezra* 2.42; *Neh.* 7.45). 9. Father of Jehizkiah (2 *Ch.* 28.12). 10. A gatekeeper of the sanctuary (*Ezra* 10.24). 11. One of the sons of Bani (*Ezra* 10.42). 12. Son of Hallohesh. He ruled half of Jerusalem, and with the aid of his daughters assisted in the repairs to the walls of the city (*Neh.* 3.12). 13. The son of Col-hozeh (*Neh.* 3.15). Here spelt **Shallun.** 14. Uncle of Jeremiah the prophet (*Jer.* 32.7). Possibly the same as Shallum 2. 15. An officer in the service of the Temple in the time of Jehoiakim (*Jer.* 35.4).

Shal'mai.—A family of servants or Nethinim (*Ezra* 2.46, R.V. **Shamlai**; *Neh.* 7.48, R.V. **Salmai**).

Shal'man.—Presumably an abbreviated form of Shalmaneser (*Hos.* 10.14). Beth-arbel, which he "spoiled," was probably a fortress taken by one of the Assyrian kings of that name, perhaps Shalmaneser III., 783–773 B.C. It has been identified with the modern Irbid. Near this place are extensive caverns, which were repeatedly fortified by the Jews.

Shalmane'ser.—The fourth king of Assyria of that name, who succeeded Tiglath-pileser and reigned five years, from 727–722 B.C. (2 *K.* 17.3, 18.9). He invaded Israel twice. The second time he carried off Hoshea, who had revolted from his authority and refused payment of tribute, and besieged Samaria, which held out over two years, and was finally taken by Sargon after Shalmaneser's death. [SARGON.]

Sha'ma.—A Reubenite and member of David's guard (1 *Ch.* 11.44).

Shamari'ah.—[SHEMARIAH 2.]

Shambles.—The meaning of the word so translated is "provision-market," and especially "meat-market." So 1 *Cor.* 10.25. Doubtless some of the meat had been offered in sacrifice at the heathen temples.

Sha'med (R.V. **She'med**).—(1 *Ch.* 8.12). [SHEMER 4.]

Sha'mer.—1. (1 *Ch.* 6.46, R.V. **Shemer**). 2. (1 *Ch.* 7.34, R.V. **Shemer**). In 1 *Ch.* 7.32 it appears as Shomer.

Sham'gar.—Son of Anath and deliverer of Israel from the Philistines, of whom he slew 600 with an ox-goad (*Judg.* 3.31). The only other reference is in the Song of Deborah (5.6). It would seem from 3.31, 4.4 that his place in the line of the Judges is between Ehud and Deborah, but he is not mentioned in 4.1. The name may be identical with Sangara, a Hittite king, and as Anath was a heathen goddess it has been conjectured that Shamgar was of Hittite descent.

Sham'huth.—One of David's captains, who commanded in the fifth month (1 *Ch.* 27.8). [SHAMMAH 4, SHAMMOTH.]

Sha'mir.—1. Town in the mountains of Judah (*Josh.* 15.48). 2. Residence and burial-place of Tola, the judge (*Judg.* 10.1, 2). 3. A Kohathite (1 *Ch.* 24.24).

Sham'lai.—[SHALMAI.]

Sham'ma.—A son of Zophah (1 *Ch.* 7.37).

Sham'mah.—1. Grandson of Esau (*Gen.* 36.13, 17; 1 *Ch.* 1.37). 2. David's brother who fought against the Philistines at the battle of Elah (1 *Sam.* 16.9, 17.13; 1 *Ch.* 2.13). His name also appears as Shimma, Shimea, and Shimeah. 3. One of David's mighty men (2 *Sam.* 23.11). 4. Another of the mighty men (2 *Sam.* 23.33). [SHAMHUTH, SHAMMOTH.] 5. Another (2 *Sam.* 23.25).

Sham'mai.—1. Son of Onam (1 *Ch.* 2.28, 32). 2. Son of Rekem (1 *Ch.* 2.44, 45). 3. Son of Mered (1 *Ch.* 4.17).

Sham'moth.—(1 *Ch.* 11.27). [SHAMHUTH, SHAMMAH 4.]

Shammu'a.—1. A Reubenite sent by Moses to spy out the Promised Land (*Num.* 13.4). 2. David's son, born in Jerusalem (1 *Ch.* 14.4). His name is spelt Shimea in 1 *Ch.* 3.5, and Shammuah in A.V. of 2 *Sam.* 5.14. 3. A Levite connected with the Temple worship (*Neh.* 11.17). 4. A Levite (*Neh.* 12.18).

Shamshe'rai.—A Benjamite (1 *Ch.* 8.26).

Sha'pham.—A chief of Gad (1 *Ch.* 5.12).

Sha'phan.—1. Son of Azaliah and father of Ahikam (2 *K.* 22.3, 12). His other sons were Elasah and Gemariah (*Jer.* 29.3, 36.10, 11, 12), and his grandsons, Gedaliah (*Jer.* 39.14, 40.5 ff.) and Michaiah (*Jer.* 36.11). He was secretary and a chief officer to King Josiah. As scribe he accompanied as an equal in rank those sent to look after the money collected by the Levites for the repair of the Temple (2 *K.* 22.4-22; 2 *Ch.* 34.8-20). The copy of the Law which Hilkiah had discovered was conveyed to Josiah by Shaphan, and read by him to the king. [HILKIAH, HULDAH, JOSIAH.]

2. Father of Elasah (*Jer.* 29.3), and possibly identical with 1. 3. Father of Jehazaniah (*Ezek.* 8.11), and possibly identical with 1.

Sha'phat.—1. One of the spies employed by Moses (*Num.* 13.5). [SPIES.] 2. Father of the prophet Elisha (1 *K.* 19.16, 19; 2 *K.* 3.11, 6.31). 3. A descendant of David (1 *Ch.* 3.22). 4. A chief of Bashan (1 *Ch.* 5.12). 5. One of David's chief herd-keepers (1 *Ch.* 27.29).

Sha'pher (R.V. **Shepher**). — *Gleaming*: a mountain on the route of the Israelites in the wilderness where an encampment was made (*Num.* 33.23, 24). Site unknown.

Sha'phir.—[SAPHIR.]

Sha'rai.—A son of Bani (*Ezra* 10.40).

Sha'rar.—One of David's valiant men (2 *Sam.* 23.33). [SACAR 1.]

Share'zer.—With his brother Adrammelech he murdered their father Sennacherib, and then fled to Armenia, where he was given a place in which to settle (2 *K.* 19.37; *Isai.* 37.38). The Sherezer of *Zech.* 7.2 is the same name, though a different personage. [SHEREZER.]

Sha'ron.—*Level ground*: 1. There were two tracts of pasture-land bearing this name. The first is the plain lying between the mountains of Ephraim and the Mediterranean, and between Carmel on the north and Joppa on the south. This is the Sharon that was so celebrated for its beauty and fertility. It still preserves this character, and in the spring is adorned with the red and white rose, the narcissus, carnations, white and orange lilies. On its pastures the royal herds of David browsed (1 *Ch.* 27.29). Its beauty and utility were such that its loss would be regarded as a calamity (*Isai.* 33.9). It was symbolical of prosperity (*Isai.* 65.10) and of attractiveness (*Cant.* 2.1). This is the Saron of *Acts* 9.35. [PALESTINE.] 2. The second Sharon lay east of the Jordan, and consisted of the pasture-land of Gilead and Bashan, where the Gadites fed their flocks (1 *Ch.* 5.16).

Sharonite.—Title of Shitrai, who had charge of the royal herds (1 *Ch.* 27.29). [SHARON 1.]

Sharu'hen.—Town in the territory of Judah, allotted to Simeon (*Josh.* 19.6). Probably identical with Shilhim (15.32) and Shaaraim (1 *Ch.* 4.31). Its present name is Tell esh-Sheriah.

Sha'shai.—A son of Bani (*Ezra* 10.40).

Sha'shak.—A Benjamite (1 *Ch.* 8.14, 25).

Sha'ul.—*Asked for*: 1. A son of Simeon (*Gen.* 46.10; *Ex.* 6.15; 1 *Ch.* 4.24). 2. A king of Edom (*Gen.* 36.37, A.V. Saul; 1 *Ch.* 1.48, 49). 3. A Levite (1 *Ch.* 6.24).

Shaulites.—The family of Shaul 1 (*Num.* 26.13).

Sha'veh, The Vale of.—*Level plain*: place of the meeting between Abraham and the king of Sodom, east of the Jordan (*Gen.* 14.17).

Sha'veh-kiriatha'im.—*The level plain of the double city*: residence of Emim (*Gen.* 14.5) in the district afterwards possessed by Reuben (*Num.* 32.37).

Shav'sha.—David's scribe (1 *Ch.* 18.16); the same as Seraiah in 2 *Sam.* 8.17, Sheva in 2 *Sam.* 20.25, and Shisha in 1 *K.* 4.3.

She'al.—A son of Bani (*Ezra* 10.29).

Sheal'tiel.—[SALATHIEL.]

Shea'riah.—(1 *Ch.* 8.38, 9.44).

Shear-ja'shub.—*A remnant shall return*: the name given to the son of Isaiah previous to the invasion of Judah by the Syrians and the Ephraimites. The name was symbolic and prophetical, at once indicating the Captivity and the Return (*Isai.* 7.3; cf. 8.18, 10.20-22).

She'ba.—*Seven*: 1. A Benjamite who rebelled against David (2 *Sam.* 20.1 ff.). [DAVID.] 2. A Gadite (1 *Ch.* 5.13). 3. A town in the territory of Judah, allotted to Simeon (*Josh.* 19.2). Probably the same as Shema (*Josh.* 15.26).

She'ba.—A different word in the Hebrew from the preceding, and the meaning is unknown. 1. Son of Raamah and grandson of Ham (*Gen.* 10.7; 1 *Ch.* 1.9). 2. Son of Yoktan (*Gen.* 10.28; 1 *Ch.* 1.22). 3. Grandson of Abraham (*Gen.* 25.3; 1 *Ch.* 1.32). These are to be regarded as differing genealogies of the people described in the following article.

She'ba.—A kingdom embracing the greater part of the Yemen in the south of Arabia, between the Red Sea and the Persian Gulf. The kingdom of Sheba arose after the decay of that of Mâ'in or the Minæans, and its rulers were already masters of northern Arabia in the time of Tiglath-pileser and Sargon (733–715 B.C.). Its ancient capital is now represented by the ruins of Mareb, in the south-western corner of Arabia. Owing to its trade its population was regarded as the wealthiest in Arabia. The valuable products of the country are alluded to (*Ps.* 72.15; *Isai.* 60.6; *Jer.* 6.20); and its merchants (*Ezek.* 27.22, 23, 38.13). Some authorities placed Sheba in Ethiopia. Its inhabitants are called Sabeans in the A.V. of *Job* 1.15 and in *Joel* 3.8.

Sheba, Queen of.—The visit to King Solomon of a queen of Sheba, who had heard of his "fame . . . concerning the name of the Lord," is recorded in 1 *K.* 10.1-13 and 2 *Ch* 9.1-12, and is referred to by our Lord (*Matt.* 12.42). Presumably she came from the country described in the preceding article.

Shebah (R.V. **Shibah**).—*Seven* or *Oath*: the well which gave its name to *Beersheba* (which see) (*Gen.* 26.33).

She'bam (R.V. **Sebam**).—*Balsam, fragrant*: town of Dan, near Heshbon, on the east of the Jordan. At one time it belonged to Moab, then to the Amorites (*Num.* 32.3). It also appears as Shibmah (ver. 38, R.V. Sibmah) and Sibmah (*Josh.* 13.19; *Isai.* 16.8, 9; *Jer.* 48.32).

Shebani'ah.—*Brought back by Jehovah*: 1. A priest who helped bring the Ark from Obed-edom to Jerusalem (1 *Ch.* 15.24). 2. A Levite (*Neh.* 9.4, 5, 10.10). 3. A priest (*Neh.* 10.4, 12.14). 4. A Levite (*Neh.* 10.12).

Sheba'rim.—*Breaches*: limit of pursuit of the men of Ai (which see) (*Josh.* 7.5; see R.V. marg.).

She'bat.—[SEBAT.]

She'ber.—*Breach*: son of Caleb (1 *Ch.* 2.48).

Sheb'na.—King Hezekiah's scribe or secretary (2 *K.* 18.18 ff., R.V. Shebnah). At one time he was ruler of the palace, but was reduced through the instrumentality of Isaiah for his

overbearing conduct and his leanings towards idolatry (2 *K.* 18.26, 37, 19.2; *Isai.* 22.15, 36.3, 11, 22, 37.2).

Shebu'el.—1. Son of Gershom and grandson of Levi (1 *Ch.* 23.16). In 24.20 he is called Shubael. 2. Son of Heman, and head of the thirteenth band of twelve in the Temple service of song (1 *Ch.* 25.4). He is called Shubael in 25.20.

Shechani'ah.—*The Lord hath taken up His abode*: 1. (1 *Ch.* 3.21, 22). 2. A priest (1 *Ch.* 24.11). 3. (*Ezra* 8.3). 4. (*Ezra* 8.5). 5. The first to confess to taking strange wives (*Ezra* 10.2). 6. (*Neh.* 3.29). 7. (*Neh.* 6.18). 8. (*Neh.* 12.3).

She'chem.—*Shoulder, saddle*: 1. A town in the valley between Ebal and Gerizim on the backbone of Palestine, 40 miles from Jerusalem on the road to Nazareth (*Gen.* 33.18); called also Sichem, Sychem in the A.V. of *Gen.* 12.6; *Acts* 7.16. The name of Neapolis (whence the modern Nablous) was given to it by the Emperor Vespasian. Abraham came into this valley (*Gen.* 12.6 ff.); and there he saw the vision in which he was promised the land for an inheritance. Here also he built an altar to the Lord. Jacob purchased a field here, erected an altar, and dug a well (*Gen.* 33.18-20, 34, 35.4; *John* 4.6). Here Joseph sought his brethren, and was directed to Dothan, whither they had removed (*Gen.* 37.12 ff.); hither were his bones brought from Egypt and buried in the parcel of ground which Jacob had bought (*Josh.* 24.32).

On the division of the land it was allotted to Ephraim, though near Manasseh (*Josh.* 17.7). Then it was assigned to the Levites, and made a city of refuge (*Josh.* 20.7, 21.21; 1 *Ch.* 6.67, 7.28).

Shechem was the scene of a remarkable national gathering, when Joshua built an altar on Mount Ebal, overlooking the valley, and inscribed on stone the words of the Law, which he then read to the people assembled on the opposing slopes of Mounts Ebal and Gerizim (*Josh.* 8.30-35). From this time it was a rallying-point of the nation (*Josh.* 24.1-25; 1 *K.* 12.1; 2 *Ch.* 10.1). Shechem was the birthplace of Abimelech, the scene of his insurrection, of Jotham's parable (*Judg.* 8.31, 9). It was destroyed, and Abimelech killed by the stone thrown by a woman after he had pulled down the city and sown its site with salt (*Judg.* 9). It was rebuilt by Jeroboam (1 *K.* 12.25). Jeremiah tells us that some of its inhabitants who were on their way to Jerusalem were killed by Ishmael (41.5, 7).

It was about 2 miles from Shechem that our Lord talked with the woman of Samaria (*John* 4.1-42). The disciples also perhaps ministered here (*Acts* 8.25). [JACOB'S WELL, SYCHAR.]

2. Son of Hamor, a Hivite, and the chief of Shechem when Jacob arrived there (*Gen.* 33.19; *Josh.* 24.32; *Judg.* 9.28). For his conduct towards Dinah (which see) Shechem was slain by her brothers (*Gen.* 34.2-26), and his city ravaged. 3. Son of Gilead (*Num.* 26.31; *Josh.* 17.2). 4. Son of Shechem 3 (1 *Ch.* 7.19).

Sheche'mites.—Family of Shechem 3 (*Num.* 26.31).

Shede'ur.—A Reubenite who assisted to number the people (*Num.* 1.5, 2.10, 7.30, 35, 10.18).

Sheep.—The sheep formed the chief portion of the wealth of the patriarchs. Not only did its flesh form a chief article of food, but its fleece furnished almost the whole of the clothing of the people. Moreover, owing to the rugged nature of the land, sheep-farming was carried on extensively, and was of more importance than agriculture. The sheep of Palestine are of three breeds—the common sheep, the small stunted sheep tended by Amos (*Amos* 1.1) and owned by MESHA (see below), and the broad-tailed sheep, the latter chiefly remarkable for its enormously broad and heavy tail, which sometimes weighs between ten and twenty pounds. This breed is found in Tartary, Arabia, Persia, Barbary, and Syria, and was well known to the ancients, being found figured on Assyrian monuments. The body is white, head and neck dark, and the tip of the tail horny. The tail, which is almost all fat, is regarded as a great delicacy by the Arabs. It formed a part of the peace-offering (*Lev.* 3.9, R.V.).

The sheep is the first animal specified by name in the Bible, when Abel offered the first-lings of his flock to the Lord (*Gen.* 4.2). Abraham was very rich in sheep, and Job at one time had 14,000 in his flocks. In 2 *K.* 3.4 the Moabitish shepherd-king MESHA gives a tribute of a hundred thousand lambs and a hundred thousand rams; and this country is still noted for its vast flocks of sheep. Solomon sacrificed 120,000 sheep at the dedication of the Temple. The lamb was a type of innocence and purity, and therefore figured conspicuously in the sacrificial offerings. The male lamb or the kid was usually selected—the ram alone for the trespass-offering.

Sheep's wool as clothing is often mentioned (*Lev.* 13.47; *Deut.* 22.11; *Prov.* 31.13). Sheep-shearing is alluded to many times in Scripture: "Jehu and the brethren of Ahaziah at the shearing-house," etc. (2 *K.* 10.12, 14); and in *Gen.* 38.12, "Judah went up unto his sheep-shearers," and in other passages. Musical instruments were made from the horns of rams (*Josh.* 6.4), and also vessels for holding oil and other liquids (1 *Sam.* 16.1). Besides clothing made from spun yarn of wool, the dressed skins were used for coverings (*Heb.* 11.37); and the Tabernacle was lined with red ram skins (*Ex.* 26.14). Sheep-dogs were used (*Job* 30.1), apparently for much the same purposes as with us (Josephus, *Antiq.* IV. viii. 9). [SHEPHERD.]

Sheep Gate.—(*Neh.* 3.1, 32, 12.39; *John* 5.2, R.V.). [TEMPLE, GATES OF.]

Sheep Market.—(*John* 5.2, A.V.; R.V., correctly, sheep gate). The Greek text has no noun, but simply the feminine adjective "per-

taining to sheep," with which the feminine noun for " gate " is to be supplied.

Sheerah.—[SHERAH.]

Shehari'ah.—*Jehovah is the light*: son of Jehoram (1 *Ch.* 8.26).

She'kel.—In all the early uses of this word the reference is to a weight. From the very earliest times the precious metals were used as representative of wealth. Abraham bought the cave of Machpelah for four hundred shekels of silver weighed out to Ephron (*Gen.* 23.16). There are many similar instances of this use of money by weight. Abimelech gave to Abraham a thousand pieces of silver (*Gen.* 20.16). The Philistines paid to Delilah eleven hundred pieces of silver (*Judg.* 16.5, 18). See also *Gen.* 37.28; *Judg.* 17.2; 2 *K.* 5.23. The contributions to the Tabernacle (*Ex.* 30.13, 38.26), the sacrifices of animals (*Lev.* 5.15), the redemption of the first-born (*Num.* 3.50, 18.16), and the payment to the seer (1 *Sam.* 9.8) were all regulated by weight. The half-shekels had a distinct value, as had also the half-shekel of *Ex.* 30.13, and the fourth part of a shekel of 1 *Sam.* 9.7, 8. Later on the word shekel became the name for an actual coin, the change from shekel the weight to shekel the coin taking place in much the same way as in the use of the English word *pound*. In addition to the shekel, there was the bekah or half-shekel (*Ex.* 38.26), the third part (*Neh.* 10.32), the rebah or fourth part (1 *Sam.* 9.8), and the gerah or twentieth part of a shekel (*Ex.* 30.13). [MONEY, WEIGHTS.]

She'lah.—1. Youngest son of Judah (*Gen.* 38.5, 11, 14, 26; 1 *Ch.* 2.3, 4.21. 2. The same as Sala (which see) (1 *Ch.* 1.18, 24). 3. [SILOAM.]

She'lanites.—Descendants of Shelah 1 (*Num.* 26.20).

Shelemi'ah.—1. A gatekeeper of the Tabernacle (1 *Ch.* 26.14). 2. (*Ezra* 10.39). 3. (*Ezra* 10.41). 4. Father of Hananiah (*Neh.* 3.30). 5. A treasurer of the tithes appointed by Nehemiah (*Neh.* 13.13). 6. (*Jer.* 36.14). 7. Son of Abdeel, who was ordered by Jehoiakim to arrest Baruch and Jeremiah (*Jer.* 36.26). [JEHOIAKIM.] 8. Father of Jehucal (*Jer.* 37.3). In *Jer.* 38.1 Jehucal appears as Jucal. 9. Father of Irijah, who arrested Jeremiah (*Jer.* 37.13).

She'leph.—Son of Joktan (*Gen.* 10.26; 1 *Ch.* 1.20).

She'lesh.—A name in the genealogy of Asher (1 *Ch.* 7.35).

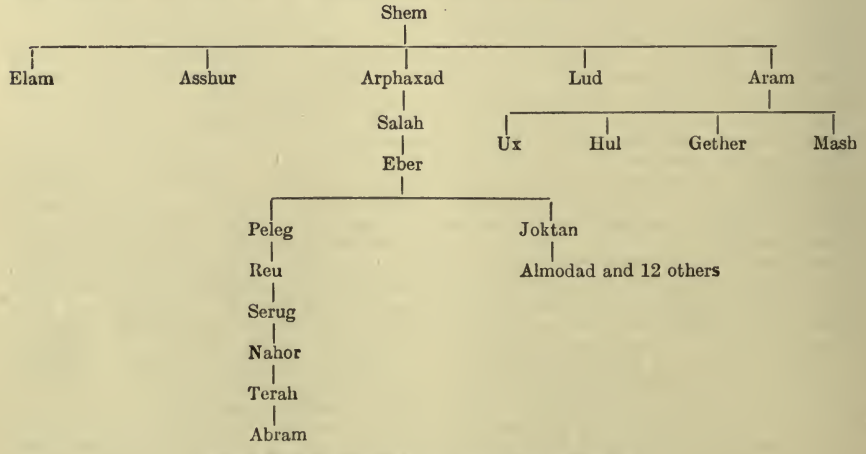
Shelo'mi.—A chief of Asher (*Num.* 34.27).

Shelo'mith.—1. Mother of the Egyptian whose son was stoned (*Lev.* 24.11). 2. Daughter of Zerubbabel (1 *Ch.* 3.19). 3. A Levite (1 *Ch.* 23.9, R.V. Shelomoth). 4. (1 *Ch.* 23.18, see Shelomoth). 5. A treasurer of the Tabernacle appointed in the days of David (1 *Ch.* 26.25, 26, 28, R.V. Shelomoth). 6. A child of Rehoboam, uncertain whether son or daughter (2 *Ch.* 11.20). 7. (*Ezra* 8.10).

Shelo'moth.—1. (1 *Ch.* 24.22). [SHELOMITH 4.] 2. [SHELOMITH 5.] 3. [SHELOMITH 3.]

Shelumi'el.—A Simeonite chief at the time of the Exodus. He helped Moses to number the people (*Num.* 1.6, 2.12, 7.36, 41).

Shem.—*Name, renown*: the eldest of the three sons of Noah (which see) (*Gen.* 5.32). After the Flood he, with the other members of Noah's family, entered into the covenant with God (*Gen.* 9.1 ff.). He was then ninety-eight years old, with a wife, but no children. Afterwards he had five sons, on whom the blessing of Noah fell because of his filial act as narrated in *Gen.* 9.25 ff. He lived to the age of six hundred years. His posterity possessed Upper and Middle Asia, stretching from the Mediterranean to the east of India. From his third son, Arphaxad, sprang the chosen race, and so the Messiah, in whom " all the families of the earth shall be blessed."



See each name separately for their settlements, etc.

She'ma.—1. A town of Judah (*Josh.* 15.26). Its position was near Anam in the south; now unknown. Probably the same as the Sheba of *Josh.* 19.2, which was allotted to Simeon. 2. Son of Hebron (1 *Ch.* 2.43, 44). 3. (1 *Ch.* 5.8). 4. A Benjamite and chief of Aijalon (1 *Ch.* 8.13). 5. (*Neh.* 8.4).

Shema'ah.—Father of two of David's heroes (1 *Ch.* 12.3).

Shemai'ah. — *Jehovah has heard*: 1. A prophet of the time of Rehoboam. The latter was about to lead his army against the revolting kingdom of Israel when Shemaiah was sent to warn him not to war against his brethren (1 *K.* 12.22; 2 *Ch.* 11.2). He appeared again to bring comfort to Judah during the investment of Jerusalem by Shishak (which see), king of Egypt (2 *Ch.* 12.5, 7). He also wrote a history of Rehoboam's reign (2 *Ch.* 12.15). 2. A descendant of David (1 *Ch.* 3.22). 3. Father of Shimri and a Simeonite prince (1 *Ch.* 4.37). 4. A Reubenite chief (1 *Ch.* 5.4). 5. A Merarite (1 *Ch.* 9.14; *Neh.* 11.15). 6. A Levite (1 *Ch.* 9.16). 7. A Kohathite who assisted in bringing up the Ark from Obed-edom (1 *Ch.* 15.8, 11). 8. A Levite and recorder in David's time (1 *Ch.* 24.6). 9. A Kohathite (1 *Ch.* 26.4-7). 10. A Levite (2 *Ch.* 17.8). 11. A son of Jeduthun (2 *Ch.* 29.14). 12. A Levite (2 *Ch.* 31.15). 13. A chief Levite (2 *Ch.* 35.9). 14. One who returned with Ezra (*Ezra* 8.13). 15. A messenger of Ezra (*Ezra* 8.16). 16. A priest who married a foreign wife (*Ezra* 10.21). 17. One who had married a foreign wife (*Ezra* 10.31). 18. A repairer of the wall (*Neh.* 3.29). 19. An opponent of Nehemiah (*Neh.* 6.10). 20. A priest (*Neh.* 10.8). 21. A helper of Nehemiah (*Neh.* 12.36). 22. One who gave thanks at the dedication of the wall (*Neh.* 12.42). 23. Father of Uriah (*Jer.* 26.20). 24. One who stirred up hostility to Jeremiah (*Jer.* 29.24). 25. Father of Delaiah (*Jer.* 36.12).

Shemari'ah.—*Guarded by God*: 1. One of David's mighty men (1 *Ch.* 12.5). 2. Son of King Rehoboam (2 *Ch.* 11.19). 3. (*Ezra* 10.32). 4. (*Ezra* 10.41).

Sheme'ber.—The king of Zeboim, who allied himself with others against Abraham (*Gen.* 14.2).

Shemed.—[Shamed, Shemer 4.]

She'mer.—*Watch*, or *guardian*: 1. Owner of the ground which Omri purchased and on which Samaria (which see) was built (1 *K.* 16.24). 2. [Shamer 1.] 3. [Shamer 2.] 4. A various reading for Shemed or Shamed.

Shemi'dah (R.V. **Shemi'da**).—Son of Gilead (*Num.* 26.32; *Josh.* 17.2; 1 *Ch.* 7.19).

Shemida'ites. — Descendants of Shemidah (*Num.* 26.32; *Josh.* 17.2).

Shemi'nith.—A musical term occurring in 1 *Ch.* 15.21 and in the titles of *Psalms* 6 and 12, R.V. "set to the Sheminith," marg. or "eighth," *i.e.*, probably, octave. The "harps set to the Sheminith" of 1 *Ch.* 15.21 stand in contrast with the "psalteries set to Alamoth" of ver. 20. If this latter means the choir of female voices, Sheminith would seem to denote the male choir, singing an octave lower. [Alamoth.]

Shemira'moth.—1. A Levite (1 *Ch.* 15.18, 20, 16.5). 2. A Levite sent by Jehoshaphat to teach the people of Judah (2 *Ch.* 17.8).

Shemu'el.—*Name of God*, hardly *Heard of God*: 1. A Simeonite chief who assisted in the division of the land (*Num.* 34.20). 2. The prophet Samuel (1 *Ch.* 6.33, R.V. Samuel). 3. Head of a family of Issachar (1 *Ch.* 7.2).

Shen.—*Tooth*, *crag*, or *peak*: a place near which Samuel erected the stone Ebenezer (1 *Sam.* 7.12).

Shena'zar (R.V. **Shenazzar**).—A son of Jeconiah (1 *Ch.* 3.18).

She'nir (R.V. **Senir**) (*Deut.* 3.9; *Cant.* 4.8).—*Peak.* [Senir.]

Sheol.—[Hell.]

She'pham.—*Bareness*: landmark on the north-east boundary of the Promised Land (*Num.* 34.10, 11).

Shephati'ah. — *Jehovah judges*: David's fifth son (2 *Sam.* 3.4; 1 *Ch.* 3.3). 2. A Benjamite (1 *Ch.* 9.8). 3. A valiant man who joined David at Ziklag (1 *Ch.* 12.5). 4. A prince of Simeon in the time of David (1 *Ch.* 27.16). 5. A son of Jehoshaphat (2 *Ch.* 21.2). 6. One whose descendants returned with Zerubbabel (*Ezra* 2.4). 7. Another whose descendants returned (*Ezra* 2.57). 8. One whose descendants, Zebadiah and others, returned (*Ezra* 8.8). 9. A descendant of Pharez (*Neh.* 11.4). 10. A prince of Judah (*Jer.* 38.1).

Shephelah.—[Palestine.]

Shepherd.—Shepherds in the East lead a lonely life. They wander far from human habitations in the quest of pasturage; and they have to protect their flocks by day and night. In the morning the shepherd lets the sheep out of the roughly-built fold, and, calling them, he leads the way, and they follow, "for they know his voice" (*John* 10.1-5). The sheep will pursue the shepherd and surround him rather than let him escape from them, such is their trust in him, their natural protector from the dreaded wolf. The finding of water is a matter of great concern to the shepherd. Hence it is that wells, such as that at Beersheba, and running streams, are great resorts and centres for pasture (*Ps.* 23.2). Noontide is the usual watering-time. In the story of *Gen.* 29 the point of the incident is the rolling away of the stone from the well for Rachel to water her sheep, the heavy stone being placed as a protection against dust and sand. Later on, Moses performed the same services for the daughters of Jethro, pouring the water into the troughs for the sheep. To this day the well is the common meeting-place in the East. [Well.] If the shepherd lost any of his sheep it was his duty to search until they were found (*Ezek.* 34.12; *Lk.* 15.4). His ordinary equipment was a long crook or staff (*mishneeth*), a short, thick-headed rod (*shebet*), and a sling. As he let them into the fold in the evening he compelled them to pass under a

rod across the entrance, checking each animal as it passed by a turn of the hand (*Lev.* 27.32; *Jer.* 33.13; *Ezek.* 20.37). The duties of the day over, he still had to keep watch during the night. Sometimes, however, another person kept the night watch (*John* 10.3). The tenderness and regard of the shepherd for his sheep was shown by his care of the feeble and sick members of his charge (*Gen.* 33.13; *Isai.* 40.11).

The relations of God to His people are symbolically referred to as those of shepherd and sheep (*Ps.* 23.1, 80.1; and see the Messianic passages, *Isai.* 40.11; *Zech.* 13.7). Our Lord calls Himself "the good shepherd" (*John* 10.11; and cf. *Heb.* 13.20; 1 *Pet.* 2.25). [SHEEP.]

Sheph'i, Sheph'o.—A son of Shobal (*Gen.* 36.23; 1 *Ch.* 1.40).

Shephu'phan (1 *Ch.* 8.5). — *Serpent*: a descendant of Benjamin. His name appears also as Shephupham (*Num.* 26.39, R.V.; A.V. Shupham), Shuppim (1 *Ch.* 7.12, 15), and Muppim (*Gen.* 46.21).

She'rah (R.V. **Sheerah**).—A daughter of Beriah (1 *Ch.* 7.24).

Sherebi'ah.—A Levite who, with his family, returned with Ezra, joined in expounding the Law, and sealed the covenant with Nehemiah (*Ezra* 8.18, 24; *Neh.* 8.7, 9.4, 5, 10.12, 12.8, 24).

She'resh.—(1 *Ch.* 7.16).

Sheriffs.—An official title used only in Daniel (3.2, 3). What the office was is unknown.

She'shach.—A secret or mystical name for Babylon (*Jer.* 25.26, 51.41). The word seems to be formed from Babel, by a system in which the first letter of the alphabet is written for the last, the second for the last but one, and so on.

She'shai.—A son of Anak who, with his brethren, dwelt at Hebron, and was killed by Caleb and his Judahite followers (*Num.* 13.22; *Josh.* 15.14; *Judg.* 1.10).

She'shan.—A descendant of Jerahmeel (1 *Ch.* 2.31, 34, 35).

Sheshbaz'zar. — Zerubbabel, the Chaldæan governor of Judah (*Ezra* 1.8, 11, 5.14, 16). The name was bestowed upon him by Cyrus, though its significance is uncertain. The case is analogous to those of Shadrach, Meshach, etc.

Sheth.—1. The same as Seth (which see) (1 *Ch.* 1.1). 2. In *Num.* 24.17 for A.V. "children of Sheth," R.V. has "sons of tumult," a title descriptive of the fighting men of Moab (cf. *Jer.* 48.45).

She'thar.—A Persian prince who had free access to the king (*Esth.* 1.14).

She'thar-boz'nai.—A commanding officer in the service of the Persian king Darius who tried to obstruct the rebuilding of the Temple (*Ezra* 5.3, 6, 6.6, 13).

She'va.—1. (2 *Sam.* 20.25). 2. (1 *Ch.* 2.49). [SHAVSHA.]

Shewbread.—[BREAD, SHEW.]

Shibah.—[SHEBAH.]

Shib'boleth.—*Flood, stream*, also, *an ear of corn*: a word which the Gileadites, after their defeat of Ephraim, used as a test of the fugitives who sought to cross the fords of Jordan by denying that they were Ephraimites. For the Ephraimites could not pronounce the Hebrew "Sh"; therefore they said Sibboleth instead of Shibboleth, and, self-betrayed, were slain (*Judg.* 12.6).

Shib'mah (R.V. **Sibmah**).—(*Num.* 32.38). [SIBMAH.]

Shic'ron (R.V. **Shikkeron**).—Boundary town in the north-west of Judah (*Josh.* 15.11). Site unknown, though it must have been near to the sea.

Shield.—Four Hebrew words are translated shield in the A.V. The first was of large size, adapted to covering the whole body. This was the *tsinnah*, the great shield or buckler which was constructed of wood and covered with hardened hides; the *magen* was a small round or octagonal shield, much used by the Jews, Babylonians, Chaldæans, Assyrians, and Egyptians. This small shield was also made of wood covered with leather for general use, but it was frequently covered with copper, or even overlaid with gold (1 *K.* 10.16, 17, 14.26, 27). The larger shield was employed by infantry chiefly, and was sometimes carried by the fighter's attendant (1 *Sam.* 17.7). It was used also during sieges, several being placed together to protect the heads of the besiegers from darts and stones flung from the walls or towers. The small round shield was worn by cavalry as well as by infantry. The third (*kidon*) is properly a dart or javelin (1 *Sam.* 17.45). The meaning of the fourth (*shelet* in 2 *Sam.* 8.7) is uncertain, though probably it is a shield of some kind. To lose the shield in battle was a disgrace, for it was an aggravation of the national mourning that "the shield of the mighty was vilely cast away" (2 *Sam.* 1.21). With the Greeks it was a capital crime, and punished with death. Lacedæmonian mothers would excite the ambition of their sons by handing them their fathers' shields with these words, "This shield thy father always preserved; do thou preserve it also, or perish."

It was the pride of the warrior to keep the shield bright. It was covered up when not in use, and rubbed with oil to protect it from the weather (*Isai.* 21.5, 22.6). Shields overlaid with gold were largely used for decorative purposes, and for ostentatious display. Solomon employed them thus, and in religious processions (1 *K.* 10.16 ff.), as his father had previously done, with his battle trophies (2 *Sam.* 8.7).

Faith is described as a shield in *Eph.* 6.16; as is salvation in *Ps.* 18.35.

Shiggai'on.—*Ps.* 7 is described in the title as "Shiggaion of David." The word is obscure; supposed to come from a root meaning *to wander*, it has been imaginatively interpreted as "a dithyrambic poem in wild ecstatic wandering rhythms, with corresponding music." The plural occurs in the title of the Psalm of *Hab.* 3, "Set to Shigionoth," possibly a corruption for Sheminith (which see).

Shigio'noth.—The plural of Shiggaion (*Hab.* 3.1).

Shi'hon (R.V. and A.V. of 1611, **Shion**)—\ town of Issachar near Mount Tabor (*Josh.* 19.19). Its modern name is 'Ayun esh-Sh'ain.

Shi'hor.—*Black, turbid*: in *Josh.* 13.3 and 1 *Ch.* 13.5 the "River of Egypt"; now the Wady el-Arish; in *Isai.* 23.3 and *Jer.* 2.18, the Nile.

Shi'hor-lib'nath.—*River of glass*: a place marking the south boundary of Asher (*Josh.* 19.26).

Shikkeron.—[SHICRON.]

Shil'hi.—Grandfather of King Jehoshaphat (1 *K.* 22.42; 2 *Ch.* 20.31).

Shil'him.—Town in the south of Judah (*Josh.* 15.32). It has not been identified.

Shil'lem.—[SHALLUM 7.]

Shil'lemites.—(*Num.* 26.49). [SHALLUM 7.]

Shilo'ah.—[SILOAH, SILOAM.]

Shi'loh.—*Rest*: now Seilun; a place 10 miles north-east of Bethel on a bold knoll, surrounded by higher hills. A copious fountain springs up a little to the east, making the locality a desirable camping ground. It was on the main road from Bethel to Shechem. Under Joshua, Shiloh was the meeting-place and sanctuary of the Israelites. Here also the land was divided by lot (*Josh.* 19.51) amongst the tribes, the town itself falling to the share of Manasseh. The Ark and Tabernacle remained here until the time of Samuel, a period of 300 years (*Josh.* 18.1-10, 22.12; *Judg.* 18.31; 1 *Sam.* 1, 2, 3, 4; 1 *K.* 2.27; *Ps.* 78.60; *Jer.* 7.12, 14, 26.6, 9). Here also the remnant of Benjamin obtained their wives (*Judg.* 21.12-21), and Abijah lived (1 *K.* 14.2, 4). It was resettled by the returned exiles from Babylon (*Jer.* 41.5).

Shiloh.—In the A.V. and R.V. of *Gen.* 49.10 this word appears as a personal proper name. Jacob is blessing his sons, and, predicting the pre-eminence of Judah, declares, "The sceptre shall not depart from Judah . . . until Shiloh come." This has been interpreted as a Messianic title, Shiloh meaning "the peaceful One" (cf. *Isai.* 9.6). The difficulties, however, are very great. (1) It is generally agreed by scholars that the Hebrew word cannot bear the meaning thus assigned to it. (2) Everywhere else Shiloh is a place; there is no reference either in O.T. or N.T. to this supposed Messianic title. (3) This interpretation lacks any support from the ancient versions (or from the earlier English translations of Wyclif and Coverdale). 4. Such a prediction of Messiah by *name* would be unique in Messianic prophecy.

On these and other grounds this rendering is generally abandoned, and opinion is divided in the main between two interpretations. (1) Keeping the existing Hebrew text, we may translate the phrase, "Until he come to Shiloh." In this case the reference would be to the pre-eminence of Judah during the period of the wanderings and the conquest of Canaan (*Num.* 10.14; *Josh.* 15; *Judg.* 1.2, 10) until tribal differences were merged in a national unity, of which Shiloh was the religious and political centre (cf. *Josh.* 18.1). The Messianic outlook of the prophecy, while detached on this view from the word Shiloh, still remains in the context. (2) Without discussing modern "conjectural emendations," it must be noted that the ancient versions cannot have been based upon the existing Hebrew text as vocalised by the Massoretes. The Latin Vulgate reads the word with a different final consonant nearly of the same form, and renders, "Till he come who is to be sent." The LXX translation does not necessarily require any change in the consonants, and is (in the best text), "Till the things reserved for him shall come," *i.e.* until the ideal Judah be realised in the Messiah. The Syriac Version renders, "Until he come whose it is," an even more significant prediction of Messiah. Compare *Ezek.* 21.27, "Until he come whose right it is," which probably refers to our passage. See further R.V. marg.

Shilo'ni.—[SHILONITE.]

Shi'lonite.—*Belonging to Shiloh*: Ahijah the prophet is so called (1 *K.* 11.29, 12.15, 15.29; 1 *Ch.* 9.5, etc.). But in 1 *Ch.* 9.5 and *Neh.* 11.5 (A.V., wrongly, Shiloni) perhaps we should read Shelanite, descendant of Shelah. [SHELAH 1, and cf. *Num.* 26.20.]

Shil'shah.—An Asherite (1 *Ch.* 7.37).

Shim'ea.—1. David's brother (1 *Ch.* 20.7); called Shimeah (2 *Sam.* 21.21), Shimma (1 *Ch.* 2.13), and Shammah (1 *Sam.* 16.9). 2. A son of David of Bathsheba (1 *Ch.* 3.5), called Shammuah (2 *Sam.* 5.14; 1 *Ch.* 14.4). 3. A Merarite Levite (1 *Ch.* 6.30). 4. A Gershonite Levite (1 *Ch.* 6.39).

Shim'eah.—1. [SHIMEA 1.] 2. A Benjamite (1 *Ch.* 8.32); called Shimeam (1 *Ch.* 9.38).

Shim'eam.—[SHIMEAH 2.]

Shim'eath.—An Ammonitess whose son killed Joash, king of Judah (2 *K.* 12.21; 2 *Ch.* 24.26).

Shimea'thites.—A family of scribes (1 *Ch.* 2.55).

Shim'ei.—1. Son of Gershom (*Num.* 3.18; 1 *Ch.* 6.17, 42, 23.7-10; *Zech.* 12.13); called Shimi in A.V. of *Ex.* 6.17. 2. A Benjamite, son of Gera (2 *Sam.* 16.5, 19.16-23; 1 *K.* 2.8-44). He was a member of the house of Saul, and lived at Bahurim. While David and his troops were passing Bahurim, Shimei taunted him with being a "man of blood" (2 *Sam.* 16.7, 8), cast stones and dirt at him, and called down curses on his head for having slain Saul and his sons. David forbade Abishai to hurt Shimei (2 *Sam.* 16.9, 10), and afterwards forgave him, allowing him to reside at Jerusalem. On his accession to the throne, Solomon, who had been cautioned by David (1 *K.* 2.9), forbade Shimei to leave the city under pain of death. Three years afterwards, Shimei, while in pursuit of some runaway slaves, disobeyed the order, and was slain by Benaiah (1 *K.* 2.36-46). 3. One of David's officers who remained faithful to him during the usurpation of Adonijah (1 *K.* 1.8). 4. One of Solomon's officers (1 *K.* 4.18). 5. A grandson of Jeconiah (1 *Ch.* 3.19). 6. A Benjamite (1 *Ch.* 4.26, 27). 7. A Reubenite (1 *Ch.* 5.4). 8. A Merarite (1 *Ch.* 6.29). 9. A

Benjamite (1 *Ch.* 8.21, A.V. Shimhi, marg. or, Shema). 10. A Levite (1 *Ch.* 25.17). 11. A man of Rama and an officer of David (1 *Ch.* 27.27). 12. One of the sons of Heman (2 *Ch.* 29.14). 13. A Levite in the time of Hezekiah (2 *Ch.* 31.12, 13). 14. A Levite (*Ezra* 10.23). 15. One of the family of Hashum (*Ezra* 10.33). 16. One of the family of Bani (*Ezra* 10.38). 17. The grandfather of Mordecai (*Esth.* 2.5).

Shim'eon.—An Israelite who had married a foreign wife (*Ezra* 10.31). The name is the same as Simeon.

Shim'hi (R.V. **Shimei**).—(1 *Ch.* 8.21).

Shim'ites.—Descendants of Shimei 1 (*Num.* 3.21).

Shim'ma (R.V. **Shimea**).—Brother of David (1 *Ch.* 2.13). The same as Shammah, Shimea, Shimeah.

Shi'mon.—A descendant of Caleb (1 *Ch.* 4.20).

Shim'rath.—A son of Shimhi (1 *Ch.* 8.21).

Shim'ri, Simri.—1. Head of a Simeonite family (1 *Ch.* 4.37). 2. The father of one of David's valiant men (1 *Ch.* 11.45). 3. A Merarite (1 *Ch.* 26.10). 4. A Levite (2 *Ch.* 29.13).

Shim'rith.—A Moabitess and mother of one of the murderers of Joash (2 *Ch.* 24.26). In 2 *K.* 12.21 she is called Shomer.

Shim'ron.—1. A son of Issachar (*Gen.* 46.13; *Num.* 26.24; 1 *Ch.* 7.1). 2. Town in Zebulun. It had previously been a royal Canaanite city (*Josh.* 11.1, 19.15). Now Semunieh, west of Nazareth. Probably the same as Shimron-meron (*Josh.* 12.20).

Shimron-meron.—[SHIMRON 2.]

Shim'shai.—*Sunshine*: a scribe employed to write to the Persian monarch objecting to the rebuilding of Jerusalem (*Ezra* 4).

Shi'nab.—King of Admah (*Gen.* 14.2). He was one of the five associated kings attacked by Chedorlaomer. The name is identical with Sinabu in Babylonian.

Shi'nar.—Ancient name for the country afterwards known as Babylonia (*Gen.* 10.10, 11.2, 14.1, 9; *Isai.* 11.11; *Dan.* 1.2; *Zech.* 5.11). The derivation and meaning are uncertain. [BABYLONIA, CHALDÆA.]

Shion.—[SHIHON.]

Ship.—First named in Jacob's blessing, where it is predicted that Zebulun "shall be an haven for ships" (*Gen.* 49.13). The ships most familiar to the Hebrews would be the semi-raft-like constructions of reeds on the Nile and the trading vessels of the Mediterranean, propelled partly by means of oars and partly by one large sail. Jehoshaphat endeavoured to found a mercantile fleet, having its base at Ezion-gaber (2 *Ch.* 20.36). This was for the purposes of foreign trade. Jonah sought to escape from God by taking ship (*Jon.* 1.3) to sail across the Mediterranean to the port of Tarshish, a Phœnician settlement in what is now Spain. The early trading vessels were partly decked over, forming a cabin and hold for the protection of persons and goods. Jonah had gone below," into the sides of the ship" (*Jon.* 1.5). In some, cabins were erected on deck, as is shown in ancient inscriptions. Figures were sometimes painted or carved on the prow and the stern of the vessel. This would generally take the form of a god, or protecting deity. [CASTOR AND POLLUX.] Jonah's Tarshish ship had such an image or images (*Jon.* 1.5), as had Paul's Alexandria ship at a much later date (*Acts* 28.11). Vessels of war seem to have been in existence from a very early period. The prophet Ezekiel gives the fullest account of such a ship (*Ezek.* 27). It was probably a galley or fighting ship of the largest size, with a projecting gallery all round, for the warriors to stand and fight, and on which they would hang their shields when not in use. Ezekiel likens such a vessel to the city of Tyre, "The walls round about" (ver. 11), *i.e.* the fighting stage, suggesting the parallel. The towers were high places upon the forecastles.

In Paul's days sailors had no compass, and when they left the sight of land (which was seldom) they could only direct their way by the sun and stars. In cloudy weather, therefore, it was usual to anchor for the night (*Acts* 27.20). They often remained in port during the winter (*Acts* 27.12). Ships carried several anchors. These were at first large blocks of stone, but bronze and finally iron were employed. Four anchors were cast out of the *stern* of Paul's ship by the help of a boat (*Acts* 27.29, 30). Vessels were steered by large-bladed oars or sweeps fastened by cords to the sides of the ship, one on each side.

The "ships" on the Sea of Galilee were fishermen's boats, carrying mast and sail, and but rarely decked over. The fishermen who left all to follow Jesus were not necessarily poor men, certainly not of the poorest (*Matt.* 4.22).

Shiph'i.—A Simeonite prince (1 *Ch.* 4.37).

Shiph'mite.—An officer of David who had charge of his wine cellars and saw to their replenishment (1 *Ch.* 27.27); perhaps a native of Shepham.

Shiph'rah.—A Hebrew midwife who disobeyed Pharaoh and saved newborn males (*Ex.* 1.15).

Shiph'tan.—An Ephraimite (*Num.* 34.24).

Shi'sha.—The father of two of Solomon's scribes (1 *K.* 4.3). [SHAVSHA.]

Shi'shak.—A king of Egypt who received Jeroboam (1 *K.* 11.40), and invaded Judæa during the reign of Rehoboam. He took several fenced cities as well as Jerusalem, and carried off the Temple treasures (1 *K.* 14.25, 26; 2 *Ch.* 12.2-9). He is identified with the first king of the twenty-second dynasty, Shoshenk I. The south wall of the great temple at Karnak had sculptures giving a list of the cities in Palestine taken by the king.

Shit'rai.—A herdsman of Sharon who had charge of David's flocks (1 *Ch.* 27.29).

Shit'tah, Shittim.—In the prophecy of *Isai.* 41.19 among the trees to be planted in the desert is the shittah (R.V. acacia). Elsewhere the word is used in the plural, "shittim wood," R.V. "acacia wood." The references are con-

fined to the Book of Exodus with *Deut.* 10.3, from which we learn that it was the chief material used in the construction of the Tabernacle and its furniture.

The tree in question, the Egyptian "sunt," is the *Acacia seyal*, and yields the gum-arabic of commerce. It grows chiefly in the Sinaitic peninsula, but extends some distance into Palestine, being found in the Jordan valley and on the east side of the Dead Sea. It has a rugged and thorny stem, and bears yellow blossoms amidst its feathery foliage; its seed is a pod like that of the laburnum. The wood is hard and very durable, and admirably adapted for cabinet-work (*Ex.* 25, 26, 27, 30, 35, 36, 37, 38; *Deut.* 10.3).

Shittim.—*Acacias*: site of the last Israelite encampment before the passage of the Jordan (*Num.* 25.1; *Mic.* 6.5). Its full name was Abel-shittim, which see.

Shi'za.—The father of one of David's valiant men (1 *Ch.* 11.42).

Sho'a.—A district of Assyria (*Ezek.* 23.23).

Sho'bab.—1. One of David's sons born in Jerusalem (2 *Sam.* 5.14; 1 *Ch.* 3.5, 14.4). 2. A descendant of Caleb (1 *Ch.* 2.18).

Sho'bach.—One of King Hadarezer's captains, slain by Joab (2 *Sam.* 10.15-18). In 1 *Ch.* 19.16 he is called Shophach.

Sho'bai.—One whose descendant returned with Zerubbabel (*Ezra* 2.42; *Neh.* 7.45).

Sho'bal.—1. A son of Seir the Horite (*Gen.* 36.20, 29; 1 *Ch.* 1.38, 40). 2. A son of Caleb, son of Hur (1 *Ch.* 2.50, 52). 3. A son of Judah (1 *Ch.* 4.1, 2).

Sho'bek.—One of those who sealed the covenant (*Neh.* 10.24).

Sho'bi.—A son of Nahash who befriended David as he fled from Absalom (2 *Sam.* 17.27).

Sho'cho, Shoco, Shochoh. [SOCHO.]

Shoe.—[SANDAL.]

Sho'ham.—A Merarite Levite (1 *Ch.* 24.27).

Sho'mer.—1. The father of Jehozabad (2 *K.* 12.21); called Shimrith in 2 *Ch.* 24.26. 2. An Asherite (1 *Ch.* 7.32). In ver. 34 his name appears as Shamer (R.V. Shomer).

Sho'phach.—[SHOBACH.]

Sho'phan.—A fortified town of Gad (*Num.* 32.35). [ATROTH-SHOPHAN.]

Shoshan'nim.—*Lilies*: a musical direction in Psalms 45 and 69. R.V. "Set to Shoshannim." Also Psalm 60 is, "Set to Shushaneduth," *i.e.* "the lily of testimony," and Psalm 80 to "Shoshannim-eduth," *i.e.* "lilies, a testimony." Probably the name of the melody; perhaps connected with the spring festival of the Passover commemorating the great deliverance wrought by Jehovah. Dr. Thirtle (*Titles of the Psalms*) applies the title in each case to the *preceding* Psalm.

Shovel.—Shovels were among the utensils attached to the altar (*Ex.* 27.3, 38.3; *Num.* 4.14). The reference in *Isai.* 30.24 is to the broad-bladed winnowing shovel of wood.

Shrine.—In *Acts* 19.24 the "silver shrines of Diana" were miniature temples or grottoes containing the image of the goddess. They were also made in marble and terra-cotta.

Shua.—A sister of Shomer (1 *Ch.* 7.32).

Shu'ah.—1. One of Abraham's sons by Keturah (*Gen.* 25.2). 2. A Canaanite (*Gen.* 38.2, R.V. Shua); in 1 *Ch.* 2.3 Shua (R.V. Beth-shua). 3. A descendant of Caleb, son of Hur (1 *Ch.* 4.11, R.V. Shuhah).

Shu'al.—An Asherite (1 *Ch.* 7.36).

Shu'al, Land of.—*Jackal*: the district through which the marauding party of Philistines went (1 *Sam.* 13.17); in the hill country of Benjamin.

Shuba'el.—[SHEBUEL 1 and 2.]

Shuhah.—[SHUAH 3.]

Shu'ham.—A son of Dan, and founder of the family of the Shuhamites (*Num.* 26.42).

Shu'hamites.—The family of Shuham (*Num.* 26.42, 43).

Shu'hite.—A designation of Job's friend, Bildad. Perhaps from Shuah 1 (*Job* 2.11, etc.).

Shu'lamite (R.V. **Shulammite**).—A designation of the heroine of the Song of Songs (6.13). Perhaps Shulem was an alternative form of Shunem (which see).

Shu'mathites.—Descendants of Shobal of Kirjath-jearim (1 *Ch.* 2.53).

Shunam'mite.—A native of Shunem (1 *K.* 1.3, 15, 2.17-22; 2 *K.* 4.12, 25, 36). The term is applied in the above passages to Abishag, a nurse of King David, and to the woman who received the prophet Elisha into her house. [ABISHAG, ELISHA.]

Shu'nem.—A town of Issachar at the south-west corner of Little Hermon (Jebel Duhy), more than 20 miles from Carmel. It was the camping-place of the Philistines before the battle of Gilboa; the original home of Abishag, David's nurse, and of the hostess of Elisha. Its present name is Solam (*Josh.* 19.18; 1 *Sam.* 28.4; 1 *K.* 1.3; 2 *K.* 4.8, 25).

Shu'ni.—*Fortunate*: a son of Gad (*Gen.* 46.16; *Num.* 26.15).

Shu'nites.—Descendants of Shuni (*Num.* 26.15).

Shu'pham (R.V. **Shephupham**).—*Serpent*: a son of Benjamin (*Num.* 26.39). [SHUPPIM 1.]

Shu'phamites.—Descendants of Shupham (*Num.* 26.39).

Shup'pim.—*Serpent*: 1. Descendant of Benjamin (1 *Ch.* 7.12, 15). 2. A Levite and door-keeper (1 *Ch.* 26.16). [MUPPIM, SHUPHAM, SHEPHUPHAN.]

Shur.—*Wall*: the wilderness between Palestine and Egypt, extending south-east from the Isthmus of Suez between the Gulf and et-Tih (*Gen.* 16.7, 20.1, 25.18; *Ex.* 15.22; 1 *Sam.* 15.7, 27.8); called also the Wilderness of Etham. [ETHAM.]

Shu'shan.—A city on the branch of the Choaspes (Kerkhah); afterwards called Sus or Shush, Greek *Susa*. Originally the capital of Elam, then of Persia, and the usual residence of the Persian monarchs (*Neh.* 1.1; *Esth.*; *Dan.* 8.2). Here Daniel had the vision of the ram and the he-goat (*Dan.* 8); and here Darius Hystaspes issued his decree for the rebuilding

of the Temple at Jerusalem, in gratitude for which the Jews called the eastern gate of the Temple the gate of Shushan, and had a picture of that city carved thereon. At Shushan, also, Darius kept the splendid feast described in Esther (1.6).

Shushanchites.—[SUSANCHITES.]

Shu'shan-e'duth.—[SHOSHANNIM.]

Shuthalites, Shuthelahites.—Descendants of Shuthelah 1 (*Num.* 26.35).

Shuthe'lah.—1. Descendant of Ephraim (*Num.* 26.35, 36; 1 *Ch.* 7.20). 2. Another descendant of Ephraim, but possibly the same as Shuthelah 1 (1 *Ch.* 7.21).

Shuttle.—[WEAVING.]

Si'a, Sia'ha.—Ancestor of some who returned to Jerusalem with Zerubbabel (*Ezra* 2.44; *Neh.* 7.47).

Sib'becai, Sib'bechai.—One of David's officers. He slew the giant Saph in single combat at Gezer (2 *Sam.* 21.18; 1 *Ch.* 11.29, 20.4, 27.11).

Sib'boleth.—[SHIBBOLETH.]

Sib'mah.—[SHEBAM.]

Sibra'im.—Landmark on the north boundary of the Holy Land (*Ezek.* 47.16).

Siccuth.—Or rather *Sakkuth*, a name of Adar, the Assyrian god of war (*Amos* 5.26, R.V., where A.V. reads *tabernacle*, as though it was connected with *Succoth*).

Si'chem.—[SHECHEM.]

Sickle.—[HARVEST, REAPING.]

Sid'dim.—A valley at the north-west corner of the Dead Sea; the scene of the battle of the kings in which Lot was taken prisoner (*Gen.* 14.3-12). [LOT.]

Sidon.—*Fishery*: 1. The eldest son of Canaan and legendary founder of Sidon 2 (*Gen.* 10.15, R.V. Zidon). 2. The Greek form of Zidon. [ZIDON.]

Sidonians.—[ZIDONIANS.]

Signet.—[RING, SEAL.]

Si'hon.—An Amorite king in Heshbon who attacked the Israelites as they approached the Promised Land. He lost the battle and his life, his army was annihilated and his country occupied by the enemy. Previously to the coming of the Israelites, Sihon had defeated the Moabites and had taken a portion of their country (*Num.* 21.21 ff.; *Deut.* 1.4, 2.24 ff., 3.2, 6; *Judg.* 11.19-21; *Neh.* 9.22; *Ps.* 135.10-12, 136.18, 19; *Amos* 2.9). [AMORITE.]

Si'hor (R.V. **Shihor**).—(*Josh.* 13.3; 1 *Ch.* 13.5; *Isai.* 23.3; *Jer.* 2.18). [SHIHOR.]

Si'las.—A prominent member of the Early Christian Church, and a Roman citizen (*Acts* 15.22). He was sent by the apostles to Antioch with Paul and Barnabas (*Acts* 15.22, 27, 34). He was also Paul's fellow-labourer and companion on his second missionary journey through Asia Minor (*Acts* 15.40, 16.19, 17.4, 10; 1 *Thess.* 1.1; 2 *Thess.* 1.1). Silas was cast into prison with Paul at Philippi (which see), but released by a miracle (*Acts* 16.19-40). For awhile he remained at Berea with Timothy (*Acts* 17.14), but rejoined Paul at Corinth (*Acts* 17.15, 18.5). Silas is a contraction of Silvanus, the name by which he is known in the Epistles (2 *Cor.* 1.19; 1 *Thess.* 1.1; 2 *Thess.* 1.1). He is probably the Silvanus who was the bearer of the First Epistle of Peter (1 *Pet.* 5.12).

Silk.—Though silk is only mentioned three times in the Bible (in *Prov.* 31.22, R.V., correctly, "fine linen"), it was well known in the Holy Land and neighbouring countries, being imported from the far East in its rough state, called "whole silk." A method of separating the threads into a finer state was employed, and the woven web resembled the modern gauze. Silk was manufactured and coloured at Tyre and Berytus; sometimes it was mixed with other materials. [LINEN.] It was very costly, being at times worth its weight in gold (*Ezek.* 16.10, 13; *Rev.* 18.12).

Sil'la.—*Highway*: an unknown spot in or near Jerusalem, apparently in the Tyropœon Valley (2 *K.* 12.20).

Silo'ah.—The same as Shiloah, Siloam.

Silo'am.—*Sent forth*: the "pool of Siloam" is referred to in *John* 9.7, 11; from *Neh.* 3.15 (Shelah, R.V.) we learn that its "wall" was "by the king's garden," *i.e.* probably a portion of the fortifications at the south end of the Tyropœon Valley, of which perhaps the "tower in Siloam" (*Lk.* 13.4) formed part. The only other mention is *Isai.* 8.6, "The waters of Shiloah that go softly." Both the name itself (*sent*) and the phrase "go softly" seem to refer to the fact that the pool was supplied by a rock-hewn conduit from the "Fountain of the Virgin" [GIHON], an intermittent spring in the Kidron Valley. This conduit has been discovered, with an inscription (found in 1880) near its issue in the pool, describing how the miners worked from both ends and met in the middle. In all probability, both pool and conduit are to be attributed to Hezekiah (2 *K.* 20.20; 2 *Ch.* 32.2-4, 30; *Isai.* 22.9, 11). The pool is identified with the present Birket Silwan, in the Tyropœon Valley, and lay just outside the city wall.

Silvanus—[SILAS.]

Silver, Silversmith.—Lead and silver are both found in Palestine, and silver was mined (*Job* 28.1-11). Silver refining and the mixing of alloys are also alluded to (*Ps.* 12.6; *Prov.* 8.19, 25.4; *Jer.* 6.30; *Ezek.* 22.20 ff.). But silver was also largely imported from Spain and India, being brought by the merchants of Tarshish in plates (2 *Ch.* 9.21; *Jer.* 10.9). It was used for money, for the making of drinking and other vessels, and for overlaying baser materials (*Gen.* 13.2; *Amos* 8.6; *Matt.* 26.15). David provided a quantity for the Temple (1 *Ch.* 29.2, 7), and in Solomon's time it was very abundant (1 *K.* 10.27). The introduction of Phœnician workmen for the building of David's palace (2 *Sam.* 5.11) and Solomon's Temple brought the art of engraving on silver and other arts to the Hebrews, who readily learnt from Hiram's skilled workmen. In the reign of Jehoash, when repairs became

necessary, we have no hint of foreign workmen being employed (2 *K.* 12.7-13).

Silver, Piece of.—In the O.T. this phrase probably refers to the shekel, and so, probably, in *Matt.* 26.15, 27.3, 5, 6, 9, a reference to the thirty shekels paid for a slave (*Zech.* 11.12, 13). In *Lk.* 15.8, 9 the coin is named the "drachma," a Greek coin equivalent to the Roman silver "denarius" (*penny*). [MONEY, WEIGHTS.]

Silverling.—Small piece of silver (*Isai.* 7.23).

Sim'eon—*Hearing*: 1. The son of Jacob and Leah (*Gen.* 29.33, 34.25). Jacob foretold that, because of their cruelty to the Shechemites, Simeon and Levi should have no fixed share in the Promised Land. "I will divide them in Jacob, and scatter them in Israel" (*Gen.* 49.5, 7). During the famine Simeon was kept prisoner by Joseph for the surety of his brethren's return (*Gen.* 42.24, 36). The reason for this choice is not given. The tribe of Levi never had any fixed lot or portion, and that of Simeon received only a portion of land dismembered from Judah (*Josh.* 19.1, etc.), and certain territories in the mountains of Seir and the deserts of Gedor (1 *Ch.* 4.39, 42) which they wrested from the original inhabitants. The tribe of Simeon was a small one, its rate of increase being low (1 *Ch.* 4.27). At the numbering at Sinai it was relatively large, furnishing 59,300 fighting men (*Num.* 1.23, 2.12, 13), but at the second counting, at Shittim, it was the smallest tribe of all (*Num.* 26.14). Its position on the march was south of the Tabernacle under the standard of Reuben (*Num.* 2.12). There was great mortality in the tribe following its idolatry at Peor. Josiah destroyed the Simeonite idols (2 *Ch.* 34.6). David took refuge among the Simeonites, and gave them part of the spoils of the Amalekites, and when he had secured the throne a deputation attended his coronation (1 *Ch.* 12.23 ff.) at Hebron.

2. An aged and pious Jew who blessed Jesus in the Temple (*Lk.* 2.25 ff.). Gamaliel, the instructor of Saul (*Acts* 22.3), is said to have been Simeon's son; if so, Simeon was probably a Rabbi of high rank. Tradition makes him chief of the Sanhedrin. 3. A name in the genealogy of our Lord (*Lk.* 3.30). 4. A disciple and prophet at Antioch, surnamed *Niger* (black). He was a teacher at Antioch (*Acts* 13.1). 5. (*Acts* 15.14). [PETER, SYMEON.]

Si'mon.—*Hearing*: 1. The "brother" of our Lord (*Matt.* 13.55; *Mk.* 6.3). [BRETHREN OF THE LORD.] 2. (*Matt.* 4.18, etc.). [PETER.] 3. The Cananæan, an apostle of Jesus Christ. The term (A.V., wrongly, Canaanite) is equivalent to the Greek "zealot." We know nothing of his acts as an apostle (*Matt.* 10.4; *Mk.* 3.18; *Lk.* 6.15; *Acts* 1.13). [CANAANITE.] 4. A leper living at Bethany, at whose house the Saviour's head was anointed with oil (*Matt.* 26.6; *Mk.* 14.3). As he was living among the people and in his own house, he must have recovered from his leprosy; probably he was one of those miraculously cured by the Lord. Lazarus, Mary, and Martha were present as guests (*John* 12.2). 5. A Cyrenean who was compelled to help carry the cross to the site of the Crucifixion (*Matt.* 27.32; *Mk.* 15,21; *Lk.* 23.26) when Jesus was too fatigued to bear it longer; the father of Alexander and Rufus (*Mk.* 15.21); the latter perhaps the Christian of Rome named in *Rom.* 16.13. 6. A Pharisee at whose house Jesus was anointed by the "woman who was a sinner" (*Lk.* 7.36-50). 7. The father of Judas Iscariot (*John* 6.71, 12.4, 13.2, 26). [JUDAS.] 8. A sorcerer of Samaria, generally called Simon Magus, who sought to purchase for money the gift of the Spirit (*Acts* 8.9-24). His impious offer of money for the gift of the Holy Ghost is embodied in the term Simony. Later Christian tradition has much to say of his subsequent history. 9. Simon the tanner: a Christian of Joppa at whose house Peter stayed (*Acts* 9.43, 10.6, 17, 32).

Simri (R.V. **Shimri**).—(1 *Ch.* 26.10).

Sin.—*Mire*: 1. A city of Egypt, afterwards called Pelusium. It was situated amongst the marshes of the north-east branches of the Nile, now overflowed (*Ezek.* 30.15, 16). 2. Wilderness of. A wild tract of country between Elim and Sinai traversed by the Israelites. It was here that the manna and quails were given (*Ex.* 16.1, 17.1; *Num.* 33.11, 12). [MANNA, QUAIL.]

Sin.—I. One great object of the Bible is to deal with the facts of human life, to state their meaning and effect, and sometimes to throw light upon their cause. In the case of sin there are two chief facts—first, that men commit sins; secondly, that every man commits them. It may be expected, therefore, that the Bible will throw light on the meaning and effect of sins, and also on the cause of their universal prevalence among men, and if there be a remedy will indicate it.

II. According to the Bible, the *cause* of sins is due ultimately (so far as regards earthly life) to the sin of the first human pair, with its consequences on them and their children. This subject is considered under FALL. Here it must be sufficient to say that, however low in the scale of humanity (according to the theory of evolution) the first man was, yet, if he was man, he must have had some rudimentary sense of right and wrong, and after his first wilful disobedience to this moral sense must have been in a different and lower state morally from what he was before. The first conscious transgression cannot but be a moral fall, however much intellectual wisdom may be gained in the process. Further, it is only reasonable to believe that children begotten after such a fall so far share their parents' nature as to be themselves more weak as regards morality than they would have been if their parents had not transgressed.

This very reasonable belief appears to be the central thought of the narrative in *Gen.* 3. For the writer is evidently doing more than state the sin of Adam and Eve as such. He desires to show that it has affected the whole of

mankind. Every one comes into the world with the original tendency of human nature modified for the worse. It is, therefore, not to be wondered at that every person does in fact sin. In succeeding chapters the terrible and far-reaching effects of that first sin are stated plainly.

III. The different aspects of sin which presented themselves to the writers of the Bible may be seen most conveniently in the various names given to it. For the Bible is very rich in words for sin, evil, iniquity, wickedness, of which the more important may be mentioned here:—1. Words that mean "failure," "missing one's aim," etc. In Hebrew, *chēt* and cognate words (*Ps.* 51.9); in Greek, *hamartia* (*Rom.* 3.9), *hamartēma* (1 *Cor.* 6.18). 2. Perversion, distortion, with an implication of guilt, is presented by the Hebrew *'avon* (1 *K.* 17.18). 3. Several words indicate the transgression of a law, or rebellion against a lawgiver. In Hebrew *pesha'* (*Prov.* 28.13; *Isai.* 53.5); in Greek *parabasis* ("transgression," *Rom.* 4.15), *paraptōma* ("trespasses," R.V., *Eph.* 2.5), *anŏmia* (disregard of God's law, 1 *John* 3.4, where we read "*hamartia* is *anŏmia*"), *asĕbeia* (disregard of God, 2 *Tim.* 2.16). 4. Wickedness, a habit of sin, and often violence, are intended by the Hebrew *rĕsha'* (1 *Sam.* 24.13), and the Greek *adikia* (*Lk.* 13.27). 5. Unfaithfulness, treachery to God and man, by the Hebrew *ma'al* (*Josh.* 22.22, "trespass," R.V.) 6. Guilt requiring a guilt-offering is expressed by *'āshām* (*Prov.* 14.9). 7. Sin is regarded as a debt in the Lord's Prayer, *ŏpheilēma* (*Matt.* 6.12).

IV. Among the greater effects of sin may be mentioned:—1. The dread of God, in contrast to reverential, filial fear (*Gen.* 3.10). 2. The gradual hardening of the will against good and good influences (*Ex.* 7.13). 3. The eating away of the vigour and life of the soul, as leprosy eats away the body. ("There is no reference in the Bible to leprosy as a type of sin; the nearest approach to this is in *Ps.* 51.7, where the reference is to the ceremonial cleansing of the leper."—A. Macalister in Hastings' *B.D.* iii. 98.) 4. All these culminating in separation from God (*Gen.* 3.24; *Lev.* 13.46; 2. *Thess* 1.9).

V. But in the Bible the remedy for sin is at least as prominent as its cause, nature, and effect. Frequently, of course, there are appeals to sinners to leave their sins, emphasised with statements of the disasters that overtake sinners, and there are promises of the kindly reception which God gives to such repentant sinners (notably 2 *Sam.* 12.13), the human means being repentance and faith. But both the O.T. and the N.T. state clearly that more is required. In *Isai.* 53 the self-sacrifice of the Ideal Servant is represented as the means by which sinners are healed, as the Person on whom our iniquity was laid. Other sacrifices were but types of this one sacrifice. See also *John* 1.29; *Col.* 1.21, 22. This remedy is effective for the restoration of a right standing with God (*Rom.* 5.1; 1 *John* 1.9), for the removal of the stain brought even on the very highest places by sin, which touches the honour of God and His temple (*Heb.* 9.23-26), and also for the gradual elimination of sin in the believer (1 *John* 1.7-9*b*), although while he is on earth he is never wholly free from it (*Rom.* 7.23; *Gal.* 5.17; 1 *John* 1.10). It is no wonder that our Lord received His name, "for it is he that shall save his people from their sins" (*Matt.* 1.21, R.V.).

Among the many helps for the student of this subject may be mentioned Bishop Westcott's additional note on 1 *John* 1.9, *The Idea of Sin in St. John*, and Chancellor E. R. Bernard's article on "Sin" in Hastings' *Bible Dictionary*. [ATONEMENT.]

Sina, Sinai.—The peninsula lying between the Gulfs of Suez and Akabah. The Wilderness of Sinai, where the Israelites continued encamped almost a year, and where Moses erected the Tabernacle of the Covenant, is itself higher than the rest of the country. Here the Almighty made known His will, through Moses, to the assembled multitude. At Mount Sinai, rising abruptly from the plain, the Decalogue was given, and the covenant made (*Ex.* 20.1-17, 24.7, 8). In this desert also the worship of the golden calf took place; the people were numbered (*Num.* 1.19, 3.1); Aaron and his sons were consecrated; the second passover was celebrated (*Num.* 9.5); and Nadab and Abihu were destroyed for offering strange fire unto the Lord. [NADAB, ABIHU.] The mountain from which the Law was given is called Horeb in Deuteronomy (1.2, etc.); elsewhere it is Sinai. Horeb, it seems, denotes the whole district, and Sinai the mountain where the Law was given.

Sinim, The Land of.—A country in the Far East; by some identified with China, by others with Persia (*Isai.* 49.12). But it should perhaps be emended to SYENE. The district of the SINITES is too near.

Sinites.—Descendants of Canaan, who occupied the maritime district north of Sidon (*Gen.* 10.17; 1 *Ch.* 1.15). [CANAAN.]

Sin-offering.—An offering of atonement for sin (*Lev.* 4.32-35). The sin-offering was a burnt-offering, differing from other sacrifices in that the victims were offered for sins committed inadvertently, or through ignorance, but for which the offender would have deserved cutting off, if done willingly. It was the "expiation of sin by a substituted life" (*Lev.* 5.17-19, 15.2, 9, 39, etc.; *Num.* 6.11). Sin-offerings were (1) presented by the high-priest when he had committed an offence and brought guilt upon the nation, or (2) when the nation had sinned inadvertently; also (3) by individuals who had sinned through ignorance (*Lev.* 4.32 ff.); and (4), more especially, on the great Day of Atonement. In the first and last cases the high-priest laid his hand on the head of the victim, confessing his sin. In the second case the elders laid their hand on the victim, and in the third

case on the person who brought the offering. The transactions of the great Day of Atonement were exceedingly significant (*Lev.* 16.20, 26-33; *Num.* 29.7-11); the goat for AZAZEL carrying away the sins of the people, and forming, with the second goat, which was sacrificed, a single complete type of the work of our Lord. Sin-offerings were also presented on various occasions of purification (*Lev.* 9.22, 14.19-31, 15.2, 14, 15, 25-30; *Num.* 6.2-12).

In the N.T. our Lord is spoken of in terms that represent Him as a sin-offering (*Rom.* 8.3; 2 *Cor.* 5.21; *Heb.* 1.3, 9.28).

Si'on.—*Peak*: 1. Mount Hermon (*Deut.* 4.48). 2. The Greek form of Zion. [ZION.]

Siph'moth.—Town in the south of Judah, to which David fled from Saul (1 *Sam.* 30.28). Position unknown.

Sip'pai.—A giant (sons of Rephaim) killed by Sibbechai at Gezer (1 *Ch.* 20.4). The name appears again as Saph in 2 *Sam.* 21.18.

Si'rach, Book of.—[ECCLESIASTICUS, NON-CANONICAL BOOKS.]

Si'rah.—*Going aside*: a pit or well about one mile on the north road from Hebron, where Abner was killed by Joab (2 *Sam.* 3.26). Now 'Ain Sarah.

Si'rion.—The name given to Mount Hermon by the Zidonians (*Deut.* 3.9; *Ps.* 29.6).

Sisa'mai (R.V. **Sismai**). — A Jerahmeelite (1 *Ch.* 2.40).

Sis'era.—(?) *Child*: 1. A captain of the army of Jabin, king of Canaan. He was slain by Jael (*Judg.* 4.2 ff., 5.20-30; 1 *Sam.* 12.9; *Ps.* 83.9). Sisera had been defeated by Barak and Deborah, and fled from the battlefield. Exhausted, he sought shelter in the tent of Jael, who drove a tent-pin through his skull while he slept. [JAEL.] 2. The ancestor of a family that returned to Jerusalem with Zerubbabel (*Ezra* 2.53; *Neh.* 7.55).

Sis'mai.—[SISAMAI.]

Sith.—Old English for "since" (*Ezek.* 35.6).

Sith'ri.—[ZITHRI.]

Sit'nah.—*Accusation, strife*: a well dug by Isaac's servants which the herdsmen of Gerar, Abimelech's servants, strove to obtain (*Gen.* 26.21).

Si'van.—The third month in the Jewish sacred calendar. It lasted from the new moon of May to that of June. On the sixth and seventh was the Pentecost or Feast of Weeks, being seven weeks from the days of unleavened bread (*Esth.* 8.9).

Skirt.—That part of the flowing mantle below the girdle (*Deut.* 22.30; 1 *Sam.* 24.11; *Ezek.* 16.8).

Skull, Place of a.—[CALVARY, GOLGOTHA.]

Slave, Slavery.—The word slave occurs once in the A.V. (*Rev.* 18.13; but see the word in italics in *Jer.* 2.14); and twice in R.V. (*Deut.* 21.14, 24.7). The word servant most frequently expressed all that we mean by slave. Slavery as an institution appears in the oldest records of mankind. The slaves, or bond-servants, of O.T. times were obtained in various ways. Many were prisoners of war (*Gen.* 14.14; *Deut.* 20.14; 2 *Ch.* 28.8; *Dan.* 1.4). Offenders, *i.e.* thieves, etc., were sold into slavery (*Ex.* 22.3). If a man owed money and could not pay, he became the slave of him to whom he was indebted, and might be sold by him (2 *K.* 4.1; *Neh.* 5.4, 5; *Matt.* 18.25). Some were the children of slaves, and born in the master's family (*Gen.* 14.14, 15.3, 17.23, 21.10; *Jer.* 2.14; cf. *Ps.* 86.6, 116.16). Slaves of this latter class were generally treated with more kindness than the others; but there was a great difference between them and the sons of the family (*Rom.* 8.15; *Gal.* 4.6). Yet their masters put great confidence in them, and even armed them for the general defence (*Gen.* 14.14, 32.6, 33.1). The stories of Joseph and Daniel show that slaves were sometimes advanced to posts of great authority.

The Mosaic Law was a law of mercy for the bond-servant (*Ex.* 20.10, 21.20, 26, 27; *Deut.* 5.14, 12.18, 16.11, etc.). Hebrews who had been compelled to become slaves were to be set free at the end of the seventh year, unless they chose to continue in the service of their master (*Deut.* 15.12). It was partly through the neglect of this merciful provision that the Lord delivered the nation into the hands of their enemies (*Jer.* 34.9, 20). [SERVANT.]

Slime.—Asphalt or bitumen. This substance was gathered in the form of a muddy slime from the region of the Dead Sea (which see), the Euphrates, and other places, and used for cementing stone and brick used in building (*Gen.* 11.3), especially for protecting the lower courses from damp. The bitumen which bubbles up from springs is frequently found floating on the surface of the Dead Sea in large lumps; such lumps are sometimes also seen floating down the Euphrates.

Sling.—Slings were part of the equipment of soldiers in ancient times (2 *Ch.* 26.14). The Benjamites were celebrated for their skill with the weapon (*Judg.* 20.16), and David killed Goliath with a sling (1 *Sam.* 17.40-50). Later, the Romans constructed instruments that could sling stones and darts to great distances, and thus foreshadowed the modern guns. [ARMS, WAR.]

The sling was also used by shepherds and herdsmen to drive off threatening beasts of prey. They became expert in the use of the simple instrument, which consisted of two strings fastened to opposite sides of a small piece of leather in which the stone was placed.

Sluice.—A channel for the conveyance of water (*Isai.* 19.10, A.V.). But in *Isai.* 19.10 the R.V. rightly gives quite a different translation. [SILOAM.]

Smith (1 *Sam.* 13.19).—It was not until the times of the kings that the Israelites took up handicrafts. Then they learnt them from the imported workmen of King Hiram, etc. Bronze was the prevalent metal employed by the smiths, from which they made cooking-utensils and fetters (*Judg.* 16.21), besides armour and

weapons (1 *Sam.* 17.5, 6 ; 2 *Sam.* 21.16, 22.35). Iron was chiefly used to point spears, to edge ploughshares and axes, and the Canaanite chariots were plated with iron (*Judg.* 1.19) ; all of which work implied skill in the smiths of a high order. [KENITE.]

Smyrna.—An ancient and flourishing city on the west coast of Asia Minor near the head of a deep bay, now as in N.T. times a centre of commerce for the Levant. It was the seat of one of the seven Churches of Asia to which the apocalyptic letters were addressed (*Rev.* 1.11, 2.8). Polycarp was one of its early bishops.

Snail.—Two words are translated "snail." In *Lev.* 11.30 a variety of lizard is evidently intended. In the only other case in which the word occurs (*Ps.* 58.8) the metaphor is derived from the slimy track left by the snail, which gives it the appearance of melting as it moves. Snails are abundant in Palestine and other Bible lands.

Snow.—Snow falls in Palestine not only on the mountains of the north, but generally over the country as far south as Nazareth and Jerusalem, where it falls frequently. It does not last, however, on the lowlands and lesser heights, so that when ice is wanted for cooling purposes it has to be brought from Lebanon (*Prov.* 25.13 ; *Jer.* 18.14). Falling snow is mentioned in 2 *Sam.* 23.20 ; *Ps.* 147.16, 148.8 ; and see *Job* 6.16, 24.19. The snow never melts from the summit of Mount Hermon. Metaphorically snow stands for purity (*Ps.* 51.7 ; *Isai.* 1.18), for shining brightness (*Dan.* 7.9 ; *Rev.* 1.14), for whiteness (*Ex.* 4.6 ; *Num.* 12.10), for cleansing qualities (*Job* 9.30), and for chilling and blighting effects (*Prov.* 25.13, 26.1).

So.—An Egyptian king of Ethiopian descent whose fuller name was Sabaku, in the twenty-fifth dynasty. Hoshea, who desired to free himself from the Assyrian yoke, sought the help and alliance of So (2 *K.* 17.4). The result was disaster, for Hoshea was taken prisoner by the Assyrians, who also took Samaria and carried the ten tribes into captivity. Many, however, think that So was only a sub-king in the Delta. [HOSEA, ISRAEL, SAMARIA.]

Soap.—[SOPE.]

So'cho, So'co, So'coh, Sho'choh, So'choh.—1. A town of Judah, near which the Philistines were encamped when Goliath was slain (1 *Sam.* 17.1) ; fortified by Rehoboam, and retaken by the Philistines in the reign of Ahaz (1 *K.* 4.10 ; 2 *Ch.* 11.7, 28.18). 2. Another town in the mountain district of Judah (*Josh.* 15.48).

So'di.—*Intimacy of Jehovah* : the father of one of the spies (*Num.* 13.10).

Sodom.—One of the chief cities of the plain which opposed the invasion of Chedorlaomer (*Gen.* 14) ; the dwelling-place of Lot (*Gen.* 13.12, 13). For its crimes of pride, gluttony, idleness, and lust (*Ezek.* 16.49, 50 ; 2 *Pet.* 2.6-9 ; *Jude* 7), it was destroyed, together with Gomorrah, Zeboim, and Admah, neighbouring cities, so completely that no trace of any of them remains (*Gen.* 19). [GOMORRAH, VINE OF SODOM.]

Sodoma.—The Greek form of Sodom (*Rom.* 9.29).

Sojourner.—[STRANGER.]

Soldier.—[ARMY.]

Solomon.—(?) *Place of Jehovah* : the third king of Israel ; tenth son of David and his second by Bathsheba. His birth was foreshadowed in the promise conveyed by the prophet Nathan (2 *Sam.* 7.12, 13 ; 1 *Ch.* 22.8-10). Born at Jerusalem (2 *Sam.* 5.14), he was named by the prophet Jedidiah, "Beloved of the Lord" (2 *Sam.* 12.24, 25). When David's son Adonijah, in his father's old age, "exalted himself," and said, "I will be king" (1 *K.* 1.5), Nathan incited Bathsheba to remind David of his promise as to Solomon. Bathsheba acted promptly, and David, hearing of Adonijah's pretensions, caused Zadok and Nathan to anoint Solomon king. Adonijah's supporters promptly deserted him, but Solomon for the time dismissed his half-brother to his house (1 *K.* 1 ; 1 *Ch.* 23.1). The ceremony of anointing was repeated later (1 *Ch.* 29.22-25). After the death of David (1 *K.* 2.10), Solomon married a daughter of the Egyptian Pharaoh, and brought her to Jerusalem (1 *K.* 3.1). In a dream he asked of God wisdom, and received the promise of abundant honour (1 *K.* 3.5-15). His wisdom (1 *K.* 3.16-28) and piety (1 *K.* 5.5), the splendour of his surroundings and the extent of his kingdom, spread his fame broadcast (1 *K.* 10.1-13). According to the promise given, he built the first Temple at Jerusalem (1 *K.* 5, 6 ; 2 *Ch.* 2–4), a palace for himself, the House of the Forest of Lebanon, a palace for his Egyptian queen, the wall of Jerusalem, and various cities (1 *K.* 3.1, 7.1, 2, 8, 9.15-19, 24).

Solomon and his people enjoyed a profound peace during his reign and throughout his dominions. He ruled over all the countries and kingdoms from (and even beyond) the Euphrates to the Nile. His army was large and well equipped (1 *K.* 4.26, 10.26 ; 2 *Ch.* 1.14). He so encouraged commerce that Palestine became rich, and articles of luxury abundant (1 *K.* 9.26-28, 10.14, 15, 27-29). His court was a scene of wealth and splendour (1 *K.* 10.5 ; and cf. *Matt.* 6.29). But prosperity degenerated into voluptuousness ; moral and religious decay ensued. Solomon took wives and concubines, to the number of a thousand, from among the Moabites, Ammonites, Idumæans, Sidonians, and Hittites. These perverted his heart, so that he worshipped false gods, Ashtoreth of the Sidonians, Moloch of the Ammonites, and Chemosh of the Moabites, to whom he built temples on the Mount of Olives (1 *K.* 11.1-2 ; *Neh.* 13.26). His sins brought down the chastisement foretold (2 *Sam.* 7.14 ; 1 *K.* 11.9-13), and enemies appeared (1 *K.* 11.14-40), clouding his last days. After a reign of forty years, Solomon died, and was buried "in the city of David his father" (1 *K.* 11.42, 43 ; 2 *Ch.* 9.29-31). Three O.T. books—Proverbs,

Ecclesiastes, and Canticles are attributed to him. The wisdom and splendour of Solomon were alluded to by our Lord (*Matt.* 6.29, 12.42; *Lk.* 11.31, 12.27). [ADONIJAH, BATHSHEBA, TEMPLE.]

Solomon's Porch.—In Herod's Temple there was a colonnade on each of the four sides of the Temple area, that on the east being named after Solomon, perhaps because it was on the same site as one built by him, or that even some remains of the original building still survived. Our Lord taught there (*John* 10.23), and it was the scene of Christian work by Peter and John (*Acts* 3.11) and the apostles (*Acts* 5.12).

Solomon's Servants, The Children of.—A group of persons attached to the second Temple (*Ezra* 2.55, 58; *Neh.* 7.57, 60, 11.3).

Solomon, Song of.—[CANTICLES.]

Son of Consolation (R.V. **Exhortation**).—The interpretation in the A.V. of the name Barnabas. [BARNABAS.]

Son of God.—In the O.T. the title "sons of God" appears in *Gen.* 6.2, where it has been variously interpreted as (1) young men of rank, (2) angels, (3) the descendants of Seth, (4) the descendants of Cain; in *Job* 1.6, 38.7, where it is used of angels; and in *Hos.* 1.10 of the spiritual Israel. As God revealed Himself as a Father to Israel (*Isai.* 63.16, 64.8; *Jer.* 31.9), so they are called His sons (*Ex.* 4.22; *Deut.* 14.1. Cf. *Deut.* 1.31; *Isai.* 1.2, 30.1). The words of *Ps.* 2.7, "Thou art my Son; this day have I begotten thee," are in *Acts* 13.33, *Heb.* 1.5, 5.5 applied to our Lord.

In the N.T. the titles "Son of God," or "the Son," are applied as distinctive titles to our Lord. In the Synoptic Gospels the title is used before the birth of Christ (*Lk.* 1.35); is bestowed by the Divine voice at the Baptism and the Transfiguration (*Matt.* 3.17, 17.5; *Mk.* 1.11, 9.7; *Lk.* 3.22, 9.35); is used by Peter (*Matt.* 16.16), and by men who saw the miracles (*Matt.* 14.33); by the devil at the Temptation (*Matt.* 4.3, 6; *Lk.* 4.3, 9), and by demoniacs (*Mk.* 3.11, 5.7; *Lk.* 4.41, 8.28); by the priests and others interrogatively at the Crucifixion (*Matt.* 27.43); and by the watching centurion (*Matt.* 27.54; *Mk.* 15.39).

The Fourth Gospel opens with the writer's personal testimony to the Son of God (1.34); the title is used by Christ Himself (9.35, 37, 11.4), and the use is testified to by His accusers before Pilate (19.7); to promote belief in Him as the Son of God is declared to be the purpose of the author (20.31). Compare also 3.16, 17, 18, 35, 36, 5.20, 21, 22, etc. In Acts the title only appears in 8.37, which is omitted by R.V., and in 9.20 (and cf. 13.33). Neither "Son of God" nor "the Son" appears in several epistles—Philippians, 2 Thessalonians, 1 and 2 Timothy, Titus, Philemon, James, 1 Peter, Jude, and 3 John. But the uses of "the Son of God," or "the Son," speak of Him as sent by God (*Rom.* 8.3), "spared" by Him (*Rom.* 8.32), manifestly declared as His Son (*Rom.* 1.4); as the great High Priest (*Heb.* 4.14); as manifested to "destroy the works of the devil" (1 *John* 3.8), to give eternal life (1 *John* 4.9, 5.11), to be "the propitiation for our sins" (1 *John* 4.9, 10), and "the Saviour of the world" (1 *John* 4.14), belief on Whom procures the indwelling of God, victory over the world, and eternal life (1 *John* 4.15, 5.5, 10, 11, 12). [JESUS CHRIST.]

Son of man, The.—This title is applied to the Lord Jesus in the N.T. only by Himself, with the exception of *Acts* 7.56 and (though rather as a description than a title) *Rev.* 1.13, 14.14. He uses it with reference to power and supremacy (*Matt.* 9.6, 13.41, 16.27, 19.28, 24.27, 30, 25.31, 32, 26.64; *Mk.* 14.62), and also to weakness, humiliation, and suffering (*Matt.* 8.20, 17.22, 26.24). Doubtless His followers avoided it because they were more occupied with His Divinity than His humanity. What meaning, however, did He Himself give to it, and from what source did He derive it? It has been asserted that, as in the Aramaic of (approximately) our Lord's day, and presumably spoken by Him, "*a* son of man" meant "a man," *i.e.* an ordinary human being, "*the* son of man" meant "the man," *i.e.* the ordinary human being. But the phrase "*the* son of man" has not yet been found in the existing fragments of Aramaic of that time, and therefore the argument is precarious. It is, moreover, plain that on our Lord's lips the phrase meant more than "the ordinary human being."

Whence, however, did He derive it? Was it from *Dan.* 7.13, which in the A.V. is "one like the son of man"? Hardly, for the R.V. rendering is right: "One like unto a son of man," *i.e.* a human being, in contrast to the brute forms mentioned just before. There, too, it refers, not to the Messiah, but to "the saints of the Most High," the people of Israel. No doubt our Lord used some terms taken from that passage, *e.g.* "the clouds of heaven," when describing the return of Himself as the Son of man, but the phrase itself can hardly be derived thence. Was it, then, taken from the Book of Enoch, written (in this part) between 94 and 79 B.C.? [NON-CANONICAL BOOKS.] There the Son of man is with "the Head of days," is chosen by the Lord of spirits, will arouse the kings, will grind to powder the teeth of the sinners, will put down the kings from their thrones (§ 46). Before the creation of the sun and stars, his name was named before the Lord of spirits. He will be a staff to the righteous, and be the light of the Gentiles. He was chosen and hidden before the Lord of spirits, before the creation of the world, and for evermore (§ 48). He is identical with Him who is called the Anointed, *i.e.* the Messiah (§ 48), and the Elect One (§ 40), who sits on God's throne (§ 51), which is also the throne of the Son of man (§ 62). At first sight it does seem probable that our Lord derived His use of the term from the Book of Enoch. But although the Book was

known to Jude (ver. 14), in perhaps 70 A.D., there is no evidence that it was known to the circle in which our Lord was brought up. But even if it were, the contrast between Himself, the meek and lowly Jesus, and the glorious Son of man of the Apocalyptists, was so great that it would not, and did not, occur to the populace to identify them. Hence He could use the title of Himself without it being a direct and open claim to Messiahship, a claim He was careful to avoid, save to His disciples privately (*Matt.* 16.13-16), and, at the very last, to the high-priest (*Mk.* 14.61, 62). Further, in the Book of Enoch only the high position of the Son of man is described; nothing is said of His humiliation and suffering. But this side was, as we have seen, brought out by our Lord equally with the other. On the whole, therefore, it is improbable that He derived the title from the Book of Enoch. In the Book of Ezekiel, however, both aspects of the title are contained; that of human weakness in contrast to God, quite plainly, in perhaps all the many times (nearly one hundred) that the phrase occurs. But the aspect of power and glory is also implied. For in the introductory vision of the four living creatures (the "chariot" of God, to use an ancient phrase), each having faces of a man, a lion, an ox, and an eagle, there is seated on the throne above them "a likeness as the appearance of a man upon it" (1.26), who then addresses the prophet as "Son of man." Thus Ezekiel is bid remember that he stands in close connexion with, not the chariot alone, but also the Charioteer. It is to this double relation that our Lord refers in His use of the term. He is man among creation, and therefore liable to suffering, but also He holds a unique place as regards the Supreme, a relation to Him of which Ezekiel's relation was only a hint, a relationship enduing Him with power to govern and to judge. The phrase suggests also that He is the ideal man, standing closer to God than any human being, even than the first Adam. Thus, while the title, "the Son of man," was not identified in the common consciousness of the time with the personality of the Messiah, and therefore was not a direct claim to the Messiahship, it admirably expressed both His humiliation and His glory, and was appreciated by the disciples when they had come to know Him as He really was, human yet Divine. [JESUS CHRIST.]

Song of Solomon.—[CANTICLES.]

Sons of Thunder.—[BOANERGES, THUNDER.]

Soothsayer.—[DIVINATION.]

So'pater.—A Greek Christian who returned with Paul from his third missionary tour (*Acts* 20.4). He was a native of Bercæa, and is thought by some to be the same as Sosipater (*Rom.* 16.21).

Sope.—Soap is so spelt in A.V. (*Jer.* 2.22; *Mal.* 3.2).

Sopher'eth.—*Learned one*: a family that returned from captivity with Zerubbabel (*Ezra* 2.55; *Neh.* 7.57).

Sorcerer, Sorcery.—[DIVINATION, WITCH.]

So'rek.—*Choice vine*: a valley in which was the home of Delilah (*Judg.* 16.4), near Gaza; possibly the modern Wady Surak. [SAMSON.]

Sosi'pater.—A kinsman of Paul, named among those who sent salutations from Corinth to Rome (*Rom.* 16.21). [SOPATER.]

Sos'thenes.—1. A ruler of the synagogue at Corinth, who was beaten by the Greeks when Gallio refused to entertain the charges brought by the Jews of that place against Paul during his second journey (*Acts* 18.17). 2. Another person of the same name; a Christian believer associated with Paul at Ephesus (1 *Cor.* 1.1). But many think he is identical with 1, who had become a Christian after the events mentioned in *Acts* 18.17.

So'tai.—Ancestor of a family who returned with Zerubbabel (*Ezra* 2.55; *Neh.* 7.57).

Soul.—Save in two cases (*Job* 30.15; *Isai.* 57.16) "soul" in the A.V. represents the Hebrew *nephesh*, which in many other passages is translated "life" or "creature." It is used of a living being (*Gen.* 17.14; *Num.* 9.13, etc.); and, as "creature," of animals (*Gen.* 2.19, 9.15, etc.); of the soul as distinguished from the body (*Gen.* 35.18); of animal life (*Gen.* 2.7; and note the apparent identification with blood, *Lev.* 17.14; *Deut.* 12.23); of the soul as the seat of affections, sensations, passions—as, *e.g.*, capable of anguish (*Gen.* 42.21), of affliction (*Lev.* 16.29), of discouragement (*Num.* 21.5), of desire (*Deut.* 14.26), of abhorrence (*Ps.* 107.18); but also as capable of intercourse with God, as being His (*Ezek.* 18.4), desiring Him (*Ps.* 42.1; *Isai.* 26.9), rejoicing in Him (*Ps.* 35.9; *Isai.* 61.10), trusting in Him (*Ps.* 57.1), worshipping Him (*Ps.* 86.4, 104.1), sinning against Him and being sinned against (*Jer.* 44.7; *Ezek.* 18.4; *Mic.* 6.7).

In the N.T. "soul" is the rendering of the Greek *psuché*, which, like *nephesh*, is often rendered "life." It is used of the individual man (*Acts* 2.41; *Rom.* 13.1; 1 *Pet.* 3.20); of the animal sentient life, with its passions and desires, distinguished from the body (*Matt.* 10.28), and from the spirit (*Lk.* 1.46; 1 *Thess.* 5.23; *Heb.* 4.12); capable of being lost (*Matt.* 16.26), or saved (*Heb.* 10.39; *Jas.* 1.21); and of existing after separation from the body (*Matt.* 10.28; *Rev.* 6.9, 20.4). [IMMORTALITY OF THE SOUL, SPIRIT.]

South Country.—[PALESTINE.]

Sow, Sower.—[AGRICULTURE.]

Spain.—The present country of that name, which Paul proposed to visit, though there is no satisfactory evidence to show that he ever did so (*Rom.* 15.24, 28). [PAUL, TARSHISH.]

Span.—The span was a measure of length equal to three palms, or 9 inches (*Ex.* 28.16, etc.). [WEIGHTS AND MEASURES.]

Sparrow.—In two passages (*Ps.* 84.3, 102.7) the word translated "sparrow" is generally used to indicate simply "bird" or "fowl," though in these instances it seems to point to a particular species of bird. Canon Tristram

considers that the sparrow of *Ps.* 102.7 may be the blue thrush, which is common in Palestine, solitary in its habits, and fond of sitting on a roof or any conspicuous eminence, while uttering a plaintive cry. Of true sparrows there are several varieties in the East, the English variety being very abundant. It is, however, more brilliantly coloured, and a trifle smaller. A marsh sparrow is found in the Jordan valley, and on the east of the Dead Sea is another variety, the "Moabitish sparrow" (*Matt.* 10.29, 31; *Lk.* 12.6, 7).

Spear.—(1 *Sam.* 13.19, etc.). [ARMS, ARMY.]

Speech.—[LANGUAGE.]

Spelt.—[RYE.]

Spice.—The ancients had most of the spices with which we are familiar, and valued them greatly. With spice they seasoned their meat (*Ezek.* 24.10), flavoured their wines (*Cant.* 8.2), perfumed their persons and beds (*Esth.* 2.12; *Ps.* 45.8; *Prov.* 7.17), and embalmed the dead (2 *Ch.* 16.14; *Jer.* 34.5; *Mk.* 16.1). The trade in spices was carefully encouraged and protected. It was carried on largely by means of caravans travelling across the Arabian desert and along the Palestine shore of the Mediterranean to Egypt and beyond (*Gen.* 37.25). Many spices were brought to Palestine from India and Persia, but those in common use were chiefly the product of the country itself, such as balm of Gilead, myrrh, spikenard (which see), though these partake rather of the nature of perfumes than of spices proper.

Spider.—In *Prov.* 30.28, "The spider taketh hold with her hands," the word probably has reference to the "gecko," a species of lizard (R.V. lizard). This creature has suckers on its toes, by means of which it can run up walls with the greatest ease. In the other two cases (*Job* 8.14; *Isai.* 59.5, 6) there is no doubt as to the creature intended, for not only the spider, but its web is mentioned. Palestine has its due proportion of spiders, adapted to various modes and habits of life, dwelling on the surface of the ground, in holes beneath, or suspended from trees, besides inhabiting dwellings and caverns in large numbers; sometimes walls and bushes will be quite covered with their webs. To the slenderness of the filmy web Job compares the hope of the wicked (8.14).

Spies.—When the Israelites had reached the borders of Canaan at Kadesh, Moses, by the command of God, sent out twelve men, one from each tribe, to spy out the land and report on its character and the number and quality of its inhabitants (*Num.* 13.1-20). They were absent forty days, and then returned with specimens of the produce, favourable news of the productiveness of the land, but an alarming account of its inhabitants (25–33). Two of the spies, however, when the Israelites broke out into open mutiny against Moses and Aaron (14.1-4), assured the people that the conquest of the country was by no means impossible (5.10). These two, Joshua and Caleb, were about to be stoned by the enraged multitude when Jehovah Himself intervened (11, 12). As a result, only Joshua and Caleb of the spies were permitted eventually to enter the Promised Land (14.13-35); the ten were punished with immediate death (36–38). Afterwards Joshua sent two spies into Jericho when he approached to take that city (*Josh.* 2.1 ff.). They were discovered, and would have been killed, but were saved by Rahab. In return for this act she was saved, with all her belongings and goods, when the city was destroyed (*Josh.* 6.1 ff.; and see also *Heb.* 11.31).

Spikenard.—A fragrant oil extracted from an Indian plant, and very costly (*Mk.* 14.3-5; *John* 12.3-5). Its name is simply "nard," which is the Hebrew word translated "spikenard" in the O.T. passages, which refer to its use as a perfume (*Cant.* 1.12, 4.13, 14). The Greek of the N.T. passages cited above has the same word "nard," but joined with an adjective of obscure etymology and meaning "pistic nard" (see A.V. and R.V. margins). "Spikenard" comes from the Latin Vulgate rendering of this phrase, "spiked nard," a reference to the spiked shoots at the base of the plant, from which the oil is extracted. [OINTMENT, PERFUMES.]

Spindle.—Among the Jews the spinning of thread was a domestic operation rather than a regular trade. It is so still, to a large extent, not only in Palestine but all over the East. The instruments for spinning were of the most primitive kind, consisting of a distaff and spindle, no wheel being employed. The spindle was a short staff less than a foot in length, with a clay or stone whorl at the lower end to give it weight and to steady its rotary motion. The material to be spun was loosely fastened to the distaff, which was held in the left hand, and drawn off by the right hand, which also kept the spindle in motion. The industry was entirely in the hands of women, though men assisted in the weaving (*Ex.* 35.25, 26; *Prov.* 31.19; *Matt.* 6.28; *Lk.* 12.27). [WEAVING.]

Spirit.—In the O.T., with two exceptions, a rendering of the Hebrew *ruach*, which also bears its literal meaning of "wind" (*Gen.* 8.1, etc.), and in many passages is translated "breath," as applying to air breathed (*Job* 17.1; *Isai.* 2.2), and in the phrase "the breath of life" (*Gen.* 6.17, 7.15, and cf. *Ps.* 104.29; *Ezek.* 37.8). Thus, naturally, it is used of the vital principle, the principle of animal life (*anima*, *psuché*), whether of men or beasts ("breath," *Eccles.* 3.19), of men (*Gen.* 45.27; *Num.* 16.22; *Job* 10.12; *Ps.* 104.29, "breath"; *Eccles.* 12.7; *Isai.* 38.16, 57.16). In other passages it refers to the spiritual principle or rational soul (*animus*, *pneuma*). In this sense the spirit is the seat of the senses and emotions; it is haughty (*Prov.* 16.18), sorrowful (1 *Sam.* 1.15), contrite (*Prov.* 16.18); it is the subject of divine graces (*Ps.* 51.10; *Ezek.* 11.19, 36.26). In the N.T., spirit (*pneuma*), as the divinely bestowed faculty by which man can come into communion with God, is distinguished from his

natural self (*psuché*): see especially 1 *Cor.* 2.10-16. The Bible clearly implies the separate existence of the spirit apart from the body after death (*Lk.* 24.37, 39; *Heb.* 12.23). [HOLY SPIRIT, SOUL.]

Spirit, The Holy.—The Holy Spirit, the Third Person of the Trinity, appears in Scripture as "the Spirit," "the Holy Spirit," "the Holy Ghost," "the Spirit of God," "the Spirit of the Son of God," and the Comforter. The Spirit moved on the waters at Creation (*Gen.* 1.2; *Job* 26.13); was given to particular men for their work—Bezaleel (*Ex.* 31.2, 3), Joshua (*Num.* 27.18), Gideon (*Judg.* 6.34), Jephthah (*Judg.* 11.29), Saul (1 *Sam.* 11.6), David (1 *Sam.* 16.13); was especially manifest in the prophets (*Ezek.* 11.5; *Zech.* 7.12); was given for man's enlightenment (*Prov.* 1.23); promised to the Messiah (*Isai.* 11.2, 42.1), and to "all flesh" (*Joel* 2.28).

In the N.T. the Holy Spirit in the Synoptic Gospels is manifested at the baptism of our Lord (*Matt.* 3.16; *Mk.* 1.10), and at the Temptation (*Matt.* 4.1; *Mk.* 1.12; *Lk.* 4.1); and immediately after the Temptation (*Lk.* 4.14); while in His sermon at Nazareth our Lord recalls the Messianic promise of *Isai.* 61.1, 2; cf. 42.1-4. So also the Holy Ghost speaks to and guides the aged Simeon (*Lk.* 2.25-27). The gift of the Holy Spirit is definitely promised by our Lord (*Lk.* 11.13). In the Fourth Gospel the teaching of our Lord as to the work of the Spirit is more definite. "God is Spirit" (4.24, R.V. marg.) in respect of His nature. Unless a man be born again "of water and of the Spirit" he cannot enter into the kingdom of God (3.5). The Spirit is given without measure to Messiah (3.34). In His use of the Messianic promises (*Isai.* 44.3; *Joel* 2.28) the Lord "spake of the Spirit which they that believe on Him should receive" (7.39), for the Spirit, in manifestation or operation, was in this sense "not yet given" (7.39); but, as the "Comforter," Paraclete, Advocate (14.16, 26, 15.26, 16.7; 1 *John* 2.1), the "Spirit of truth," by Whom the truth is expressed and is brought home to man (15.26, 16.13), He was to be "given" to the faithful by the Father (14.16), abiding by them and dwelling in them, and glorifying the Son (16.14) by making Him known. In 1 *John* 3.24, 4.13, this indwelling is one of the two marks or tests of union with Christ; and the Spirit, Who "is truth," bears witness of the Son (1 *John* 5.6). In the Acts the manifestation of the Spirit is made at Pentecost, and the fact is identified with that foretold by the prophet (2.4, 17, 18); Ananias and Sapphira "tempt" the Spirit, putting to the test His indwelling in the Church (5.9); the Spirit expressly directs the action of apostles and evangelists (1.2, 8.29, 39, 10.19, 11.12, 16.7, 21.4); and inspires Agabus (11.28). In the Epistles of Paul the indwelling of the Spirit is clearly stated (*Rom.* 8.11; 1 *Cor.* 3.16, 6.17-19). He is the author of faith (1 *Cor.* 12.3, and cf. 2 *Cor.* 4.13); in the Spirit men live (*Gal.* 5.25), aided by Him in their infirmities (*Rom.* 8.26, 27), strengthened by Him (*Eph.* 3.16), receiving from Him gifts (1 *Cor.* 12), bearing fruit as a result of His presence (*Gal.* 5.22). He is the means of their resurrection (*Rom.* 8.11). Peter (1 *Pet.* 1.2) writes of sanctification as the work of the Spirit. In Revelation the apostle is consciously influenced by the Spirit (1.10, 4.2), and the message to the Seven Churches is the message of the Spirit (2.7, 11, 17, 29).

The Holy Spirit is a divine Person, not merely a method of divine action (see especially our Lord's words, *John* 14.16, 17, 15.26, 16.7, 8, and cf. *Matt.* 12.31, 32; *Acts* 5.3, 9, 7.51; *Rom.* 8.14; 1 *Cor.* 2.10; *Heb.* 3.7, etc.). The Spirit proceedeth from the Father (*John* 15.26) and from the Son (*Gal.* 4.6; 1 *Pet.* 1.11, etc.); He is both "the Spirit of God" and "the Spirit of Christ" (*Rom.* 8.9). Thus in the mysteries of redemption and the new life, in regeneration, sanctification, and union with Christ, it is a Person Who is at work, the Helper of man, yet One Who may be denied, quenched, and grieved (*Eph.* 4.30; 1 *Thess.* 5.19). [TRINITY.]

Spiritual Gifts.—The powers or graces conferred on certain believers by the Holy Spirit for the profit of the Church. Their nature and the manner of their right exercise are dealt with in *Rom.* 12 and 1 *Cor.* 12–14; and see also 1 *Cor.* 7.7; 1 *Tim.* 4.14; 2 *Tim.* 1.6; 1 *Pet.* 4.10. They are more than examples of the ordinary Christian graces ("the fruit of the Spirit," *Gal.* 5.22, 23), for they are certain definite powers.

Sponge (A.V. **Spunge**).—Though the sponge is only mentioned in connexion with the Crucifixion, yet we learn from early writers that it was well known in ancient times. It was obtained all round the coasts of the Mediterranean (*Matt.* 27.48; *Mk.* 15.36; *John* 19.29).

Spring.—Palestine is a land of springs, though most of them run dry at certain seasons. For a constant supply of water, wells had to be dug, and aqueducts and cisterns constructed; indeed, the oldest architectural remains in the country are connected with the supply and reservation of water. The possession of water was a source of happiness (*Isai.* 41.18), and the digging of a well almost a religious act (see *Num.* 21.16, 17). [BEER.]

Spy.—[SPIES.]

Sta'chys.—*Ear of corn*: a Greek Christian in Rome mentioned by Paul (*Rom.* 16.9).

Stacte.—One of the three ingredients composing the sacred perfume (*Ex.* 30.34, 35). The Hebrew word signifies a drop, and "stacte" is the Greek equivalent. It was perhaps a resin yielded by *Storax officinale*, a plant allied to that yielding benzoin; or possibly a form of *myrrh* is intended.

Staff.—[ROD, SHEPHERD.]

Standard.—During the march of the Israelites each tribe gathered round its own standard. When in camp, three tribes were stationed on each side of the Tabernacle, each three constituting a separate camp or division under a

common standard (*Num.* 1.52, 2.2 ff.). [BANNER, ENSIGN.]

Star.—Astronomy was studied by some of the ancients, and O.T. references to the stars show both observation and reflection. Wonder and awe were stirred by their contemplation. Their origin is with God (*Gen.* 1.16; *Ps.* 8.3, 136.9), and they are under His control (*Job* 9.7; *Jer.* 31.35), Who alone can number them (*Ps.* 147.4; *Isai.* 40.26). The darkening or disturbance of the heavenly bodies is associated with calamity both in O.T. (*Isai.* 13.10; *Ezek.* 32.7; *Joel* 2.10, 3.15), and in N.T. (*Matt.* 24.29; *Mk.* 13.25; *Acts* 2.19, 20; *Rev.* 6.13, 8.10-12). Worship of the heavenly bodies was one of the forms of idolatry with which the Hebrews were in contact (*Deut.* 4.19; 2 *K.* 17.16; *Jer.* 19.13; *Amos* 5.26; *Zeph.* 1.5; *Acts* 7.43). Our Lord is spoken of as the Morning Star (*Rev.* 2.28, 22.16). The "wandering stars" of *Jude* 13 are a comparison with comets. For particular stars or constellations, see ARCTURUS, MAZZAROTH, ORION, PLEIADES.

Star in the East, The.—The star seen by the Magi (*Matt.* 2.2, 7, 9, 10) was evidently more than an ordinary star, though not observed by the general public; Herod had to inquire (2.7) as to the time of its rising. It has been conjectured by some to have been a new star, a comet, or a conjunction of certain planets known to have occurred at that time. [ASTROLOGER, MAGI.]

Steel.—Although some kind of refined and hardened iron was known to the ancients, yet in most instances where the word "steel" occurs in the A.V. the R.V. correctly has "brass" (2 *Sam.* 22.35; *Job* 20.24; *Ps.* 18.34; *Jer.* 15.12). "Steel" occurs once in R.V. (*Nah.* 2.3, "The chariots flash with steel"; A.V. "The chariots *shall be* with flaming torches"). [ARMS, BRASS, COPPER.]

Steph'anas.—*A crown*: a Corinthian who was baptized with all his family by Paul, and by him styled "the first-fruits of Achaia" (1 *Cor.* 1.16, 16.15, 17).

Ste'phen.—*A crown*: a Hellenistic Jew, and the first Christian martyr. He is mentioned first among "the Seven" of the Church at Jerusalem as one "full of faith and of the Holy Spirit," "full of grace and power," and as performing many miracles (*Acts* 6.5-8). In the many disputes that ensued, Stephen was chosen spokesman and leader to answer the Hellenistic opponents of the young Church (ver. 9). His success led to his arrest. Brought before the Sanhedrin, his address in his own defence stirred a deadly hostility against him. He was stoned, calling upon God and praying for his murderers (*Acts* 7.58-60). The persecution then begun had remarkable results for the Church (*Acts* 8.1, 4, 11.19).

Stoics and Epicureans.—Mentioned as encountering Paul at Athens and inquiring of him concerning his "new teaching" (*Acts* 17.18-33). 1. The *Stoics* were a sect of Greek philosophers, disciples of Zeno, who derived their name from *Stoa*, "a porch," the "porch" being that where their master stood to teach at Athens (299 B.C.). The distinguishing tenets of the Stoics were: that God is underived, incorruptible, and eternal; that He is possessed of infinite wisdom and goodness; the cause and preserver of all things and qualities: that matter, in its original elements, is also underived and eternal; and is by the powerful energy of the Deity impressed with motion and form: that though God and matter existed from eternity the present system of things had a beginning, originating in chaos, and shall end in a conflagration resolving all material things to their original state, when all life will be reabsorbed in the Deity; and that this birth out of chaos, and subsequent resolution into chaos again, is to be repeatedly re-enacted to all time. Some imagined even that each individual would at each reappearance return to his own body. Those among the Stoics who maintained the existence of the soul after death, supposed it to be removed to the celestial regions of the gods, where it remained until, at the general conflagration, all souls, both human and divine (those of gods), shall be absorbed in the Deity. Some also believed in a sort of purgatory in which the soul was purged and purified from all grossness. The Stoics were stern fatalists; all things, even the gods, being subject to an eternal chain of causes and effects. They taught that a wise and virtuous man might be happy in the midst of torture, and that all external things were to him indifferent. If a man was satisfied with himself, that was sufficient. They detested vice.

2. *Epicureans.*—Epicurus was a Greek philosopher who taught in Athens from 307 B.C. He was born in the year 344 B.C. His system held that the great business of life is the pursuit of pleasure. He admitted the existence of divine beings, but did not believe that they had any intercourse with men. These beings existed in a state of perfect purity, tranquillity, and happiness. With respect to the life of man, Epicurus taught that a tranquil life, free from evils and enriched with pleasure, is man's chief good. His followers maintained that the world was formed not by God, nor with any design, but by the fortuitous concourse of atoms. They denied the immortality of the soul. The happiness they sought was to be obtained through pleasure; while some of them sought this happiness in the tranquillity and joy of mind arising from the practice of morality, others sought it in the grosser pleasures of the appetites. The philosophy of Epicurus was twofold—first, there was the study and observation of all things pertaining to nature, and, secondly, of moral actions by which man's conduct should be controlled, and the giving of pain be avoided. Man's life consisted of pleasure and pain, therefore the true philosopher was he who could increase the joy of life and diminish its pain. Moreover, true and perfect happiness could only be ob-

tained by virtuous living and thinking, and the practice of temperance, gentleness, compassion, gratitude, and friendship.

Stomacher.—Perhaps used of a species of tunic (*Isai.* 3.24).

Stone.—Heaps or pyramids of stones were erected as memorials or historic landmarks. Jacob and Laban each raised such a monument on Mount Gilead (*Gen.* 31.46). Joshua erected one at Gilgal (*Josh.* 4.5-7), and the two and a half Tribes beyond Jordan raised one on the bank of that river, as a testimony of their oneness with the Tribes in Western Palestine (*Josh.* 22.10).

Stone Knives.—Flint knives were sometimes used at sacrifices, and the Egyptians used them in preparing the dead for embalmment. In each case they appear to have been a religious survival from the time when flint was the only material used (see *Ex.* 4.25; *Josh.* 5.2).

Stone, White.—"I will give him a white stone, and upon the stone a new name written" (*Rev.* 2.17). White pebbles were used for voting, as entrance tickets to various functions, and were presented to victors in the games. The exact custom here referred to is uncertain. But the "new name" is inscribed upon material which is imperishable, and is white, the colour of good fortune. [CORNER-STONE.]

Stone-cutters.—From the times of Saul and David the Hebrews became acquainted with the art of working stone for building, having acquired the knowledge from the Phœnicians (2 *Sam.* 5.11; 1 *K.* 5.18).

Stoning.—Stoning, amongst the Jews, was the usual method of carrying out the death sentence. Any crime meriting death, unless the law expressly stipulated for another form, was punished with stoning. The witnesses were to cast the first stones (*Deut.* 17.7). Some O.T. references are *Ex.* 8.26, 19.13, 21.28-32; *Lev.* 20.2, 10, 27; *Deut.* 13.5, 10; 1 *K.* 21.10. In the N.T. references stoning is not only a legal punishment, but an act of mob violence (*Lk.* 13.34; *John* 8.5, 10.31-33; *Acts* 5.26, 7.58, 59, 14.19).

Stork.—The stork is a migratory bird, reaching Palestine at the end of March. It flies by day, so that its arrival "in the heaven" (*Jer.* 8.7) is patent to every one.

It was accounted an unclean bird (*Lev.* 11.19; *Deut.* 14.18). The quill feathers of the wings are black, the rest of the plumage pure white, presenting a beautiful contrast. Job has been thought to refer to this feature (39.13, A.V. marg.). The wings are large and powerful, with an expanse of 7 feet (*Zech.* 5.9), enabling the birds to fly long distances at a great altitude.

Stranger.—The English word both in A.V. and R.V. represents Hebrew terms of very different import, and though it is hardly possible for the English reader to determine in any given passage which word is employed in the original, he ought always to be on his guard, and turn, if possible, to a commentary for further information.

1. *Nekar, Nokri.*—A foreigner who may or may not come into contact with Israel. He worships strange gods, and is regarded as quite outside the interests of God's people (*Gen.* 35.2; *Ex.* 12.43).

2. *Zar.*—A word of wider meaning, used of any one who is outside a particular relationship, *e.g.* strange to a family (*Deut.* 25.5), or to a priestly house (*Lev.* 22.12), or to the land (*Hos.* 7.9).

3. *Toshāb.*—A sojourner for a short time, who does not (as such) enter into any kindly relationship with Israel. It is often joined with the next word (*Lev.* 22.10).

4. *Ger.*—A resident alien, and a sojourner in the best sense. It sometimes has a general meaning, as of Abraham at Hebron (*Gen.* 23.4), Israel in Egypt (*Gen.* 15.13; *Ex.* 22.20), but frequently the technical sense of a foreigner who comes to live more or less permanently in Israel, and places himself under the protection of Jehovah, obtaining thereby certain rights and privileges (*Josh.* 8.33). He is to share in the Sabbath rest (*Ex.* 20.10), and is not to be ill-treated (*Lev.* 19.33), but is not required to be strict in the observance of the dietary laws (*Deut.* 14.21). He thus serves as an illustration of the relation of the believer to God, for as regards Him we have no rights, yet are allowed to enjoy privileges (*Ps.* 39.12).

Straw.—Long straw was not valued by the Hebrews or by the Egyptians. It was used for food for oxen (*Isai.* 11.7), chopped small, and mixed with grains. Straw was also largely used in brick-making (*Ex.* 5.7) [BRICK], and as fuel for the bread ovens. [BAKING, BREAD, CHAFF, REAPING, STUBBLE.]

Stream of Egypt.—(*Isai.* 27.12, R.V. "brook"). [RIVER OF EGYPT.]

Street.—The streets of Eastern cities are often very narrow, sometimes 3 or 4 feet wide, and almost always very crooked. In many places a person cannot safely pass a loaded camel, but must squeeze into a doorway or bend low to let the beast pass. At Damascus, where Ananias found Saul, was a street called "Straight" (*Acts* 9.11). This street is still in existence, and is covered over its entire length, about half a mile. A street at Smyrna, which is watered by a river, with trees on either side, tallies somewhat closely with the description in *Rev.* 22.2. Streets were seldom paved until Roman times, and it is very noticeable that one of the glories of the Heavenly Jerusalem was the pavement of its streets.

Stripes.—Not more than forty stripes could be given by the Jewish Law (*Deut.* 25.3), and to avoid exceeding this number only thirty-nine were administered (2 *Cor.* 11.24).

Stubble.—In harvesting, the Egyptians gathered first the ears of corn, then the straw, leaving the stubble standing in the fields. It was these short ends with the attached roots that the Israelites were compelled to gather for brick-making (which see) (*Ex.* 5.12). Sometimes the ground was cleared of stubble by fire.

Hence the reference in *Ex.* 15.7 and *Isai.* 5.24. [CHAFF, STRAW.]

Studs.—Beads or points (*Song* 1.11), where they are of silver strung on golden threads.

Stumbling-block, Stone of Stumbling (*Isai.* 8.14).—These terms or figures of speech are perhaps suggested by the rough, uneven roads and mountain paths of Palestine, a perpetual danger to the traveller. In the N.T. two Greek words are used to express the idea—(1) lit. "scandal," originally implying something which entraps rather than what trips up (*Matt.* 16.23; 1 *Cor.* 1.23; *Gal.* 5.11, etc.); (2) something which the foot strikes against (*Rom.* 9.32, 33, 14.13, 20; 1 *Cor.* 8.9).

Su'ah.—A descendant of Asher (1 *Ch.* 7.36).

Sucathites.—[SUCHATHITES.]

Suc'coth.—*Booths*: 1. A place on the east of Jordan where Jacob formed an encampment after his return from Padan-aram (*Gen.* 33.17). At the division of the land it was allotted to Gad (*Josh.* 13.27). Gideon passed by Succoth when pursuing the Midianites, was refused provision by its princes, and on his return slew them (*Judg.* 8.5-16). Solomon established a brass foundry here (1 *K.* 7.46; 2 *Ch.* 4.17), at which the vessels for the service of the Temple were cast. Site unknown, but probably south of the river Jabbok. 2. Valley of. Mentioned in Psalms (60.6, 108.7), but position unknown. 3. Site of the first camping-place of the Israelites after leaving Egypt and before crossing the Red Sea (*Ex.* 12.37, 13.20; *Num.* 33.5, 6). It is supposed to have been a regular resting-place for caravans starting from Egypt for the north.

Suc'coth-be'noth.—*Booths*, or *tents of the daughters*: the name of gods made by the men of Babylon (2 *K.* 17.30). It seems to be a corrupted form either of the Babylonian deity, Bel-merodach, or of his wife, Zer-banit.

Suchathites, Sucathites.—A family of scribes (1 *Ch.* 2.55).

Sue.—[LAW, DEBT.]

Suit.—[CLOTHING, LAW.]

Sukkiim, Sukkiims.—*Dwellers among the rocks*: a tribe mentioned with the Lubim and the Ethiopians as being in Shishak's army (2 *Ch.* 12.3).

Sun.—The "greater light" of *Gen.* 1.16-18. The name first occurs in *Gen.* 15.12. Sun-worship was and is widely spread in the East; and the Israelites were warned against it (*Deut.* 4.19, 17.3). [BETH-HORON, HERES, IDOLATRY, JOSHUA, STARS.]

Suph (*Deut.* 1.1, R.V.).—*Reed*: probably the sense is given rightly in A.V., "the Red Sea." [RED SEA.]

Suphah (*Num.* 21.14, R.V.).—(?) *Reed*: it appears to be a place-name. The A.V. translation cannot be right.

Supper.—There were only two meals in the day in the life of an Oriental. The first was about midday (*Gen.* 43.16; 1 *K.* 20.16; *Ruth* 2.14; *Lk.* 11.37, 14.12). The second supper, the chief meal of the day, was in the evening (*Judg.* 19.21). The Passover was also celebrated at this time (*Ex.* 16.12).

Supper, The Lord's.—The Lord's Supper is distinctly treated in five N.T. passages: in the three accounts of the institution in the Gospels, in 1 *Cor.* 10, and in 1 *Cor.* 11. The two titles given to it are the "breaking of bread" (*Acts* 2.42), and the "Lord's Supper" (1 *Cor.* 11.20). The ordinance was instituted on the eve of our Lord's death, and in the presence of intimate disciples, who were in close fellowship with Him. This shows that the ordinance is intended, not for men who were about to become disciples, but for those already instructed. There is a close connexion between the Lord's Supper and the death of Christ; and it is essential to study all the passages which throw light on His death. He had foreshadowed His death in highly metaphorical language in *John* 6, had foretold it in plain statement (*Matt.* 16.21), and had so far explained its meaning as "for the life of the world" (*John* 6.51), and as "a ransom for many" (*Matt.* 20.28). It was, however, at Capernaum, about a year before His crucifixion, that Christ uttered the fullest teaching as to His death (*John* 6). With solemn emphasis He stated that He was about to give His flesh for the life of the world, and that it was absolutely necessary for every one to eat His flesh and drink His blood for the reception and maintenance of eternal life. He thus taught the absolute necessity of participation in His death for the possession of eternal life. This discourse at Capernaum was addressed mainly to unbelievers and nominal followers. In view of this clear reference to His death, we see at once the relation of the discourse to the Lord's Supper, instituted on the eve of His passion. The relation is that of a universal truth to a particular application; the Supper is one means whereby the disciples of Christ may appropriate the benefit of His death. Both discourse and Supper refer to the same thing—the Cross.

We must now examine in detail the *language of Christ in instituting the Supper*. The institution came immediately after the Passover meal. Our Lord first took the bread, and then the cup, blessing God for the one, and giving thanks for the other. Both blessing and thanksgiving refer to God. When thus breaking the bread and taking the cup, our Lord said, "This is My body which is given for you," "This is My blood of the covenant, which is shed for many unto remission of sins (*Matt.* 26.27, 28, R.V.). The words, "This is My body," refer to that which our Lord gave, namely, a broken fragment of the loaf; and they are exactly in accordance with the words used by the Jews at their Passover, "This is the bread of affliction which our ancestors ate in the land of Egypt." Thus the whole phrase means, "This is the representation of My body which is given for you." The term "covenant" recalls O.T. facts and promises, especially the

new covenant foretold by Jeremiah (*Jer.* 31.31; *Heb.* 8.7-13). "In remembrance of Me" (*Lk.* 22.19) means "calling to mind," or recollection, which is the primary and fundamental purpose of the ordinance. The phrase "This do," means, "Perform this action."

When we turn to the Epistles, we find one or two additional points in St. Paul's account of the ordinance. In 1 *Cor.* 10.16, we have "the cup of blessing which we bless," which means, "the cup over which the blessing is pronounced" (Ellicott). Blessing in the N.T. is never associated with things as its object, but only with God, as the One whom we *bless* (Westcott, *Hebrews*, p. 209). "The communion of the body of Christ," means fellowship, partnership, joint sharing with persons in that which is theirs "in common." Thus St. Paul follows closely the original institution, in associating the ordinance with partnership in our Lord's death. It is to be observed how the apostle uses the term "table," not "altar," for the Lord's Supper. In 1 *Cor.* 11.26 there is the additional statement, "As often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till He come." The apostle warns against eating and drinking "unworthily," that is, regardless of the sacred and solemn meaning of the ordinance; and he says that any one so doing is "guilty of the body and blood of the Lord," that is, guilty of profanation of the Divine means of our redemption, the Lord Himself. The ordinance calls for definite spiritual examination and discernment, "discerning the Lord's body," that is, a spiritual discernment of its sacred purpose and intention (same word as in ver. 31). These are all the passages in the N.T. which speak of the Lord's Supper. The statement, "We have an altar" (*Heb.* 13.10), cannot refer to the Supper on any proper exegesis; and none of the best commentators so regard it. The reference may be to the Jewish altar, in connexion with which the priests did not eat the sin offerings, or, more probably, to Christ Himself or His cross. [ALTAR.]

In all this Scripture teaching we observe the extreme simplicity of the institution; the place was a house, not a temple; the persons were ordinary Jews; the time was evening; the circumstances were those of a social meal, a family gathering at the Passover time. The fundamental idea of the ordinance is found in our Lord's words, "Do this in remembrance of Me." We recall Him and His sacrifice on our behalf. But the bread is to be eaten and the wine drunk; this means not remembrance alone, but remembrance with appropriation. We are to "feed on Him in our hearts by faith." And this is to be done, not in secret and alone, but in company with others, as we confess to ourselves and to them our trust in the atoning sacrifice of Christ. We realise therein our joint possession of all that Calvary means, and thereby express and realise our unity with Him who died for us on the cross (1 *Cor.* 10.17). Then again, both the Lord and St. Paul definitely connect the ordinance with the future, with the second advent, and we proclaim His death, "till He come." Thus the Supper involves, symbolises, and proclaims the entire Gospel in miniature. Christ *for* us, offered on Calvary; Christ *in* us, appropriated by faith; Christ *among* us, our centre of unity; Christ *coming*, our Lord and King. And so, as Godet well says, the Supper of the Lord reveals and expresses the "totality of salvation." It strengthens our faith, stirs our love, inspires our obedience and sustains our hope. The message of the entire revelation of God in Christ is thus concentrated in this one ordinance.

Sur.—*Turning aside, removed*: a gate in Jerusalem (2 *K.* 11.6). In 2 *Ch.* 23.5 it is called "gate of the foundation." The position of this gate, whether it was of the city, of the Temple, or of the king's palace, is unknown.

Surety.—Becoming surety for a debt does not appear to have been sanctioned by the Law, though practised. This explains the express cautions against it (*Prov.* 11.15, 17.18, 22.26). Yet there are instances in which persons have offered to become surety for the fulfilment of a promise (*Gen.* 43.9, 44.32; *Job* 17.3; *Ps.* 119.122), and in *Heb.* 7.22 the Saviour is spoken of as a surety for the fulfilment of the new and everlasting covenant. [LAW, PLEDGE.]

Susanch'ites (R.V. **Shushanchites**).—The inhabitants of Susa, or Shushan, who were carried to Samaria and settled there by Shalmanezer (*Ezra* 4.9). [SAMARIA.]

Susan'na.—One of the women who followed Christ, ministering to His wants (*Lk.* 8.3).

Su'si.—The father of Gaddi, who was one of the spies sent out to view the Promised Land (*Num.* 13.11).

Swallow.—Mentioned in *Ps.* 84.3 and *Prov.* 26.2; also in *Isai.* 38.14 and *Jer.* 8.7, where, however, the R.V. transposes the "swallow or crane" of A.V. into "crane or swallow." These passages comprise references to the swallow's nesting habits, to its swift and tireless flight, to its twittering note, and to its annual migration. Of the swallows and the closely allied martins and swifts there are several varieties in Palestine. The common swift, so well known in England, arrives in countless numbers in Palestine in April, leaving again in November.

Swan.—Mentioned only twice in A.V. (*Lev.* 11.18; *Deut.* 14.16) in the list of "unclean" birds. But the swan is practically unknown in Palestine, and as it is a vegetable-feeder it would have hardly been classed among the "unclean." The R.V. renders the word "horned owl." It is more likely that the Egyptian ibis, an unclean feeder, is intended, or some other water-fowl of the Mediterranean marshes.

Swearing.—[OATH.]

Sweet Cane (*Isai.* 43.24; *Jer.* 6.20).—Perhaps the scented calamus, which was offered in the Assyrian ritual. [CALAMUS.]

Swine.—No animal is spoken of in the Bible with such abhorrence as the pig. It is forbidden as unclean by the Mosaic Law (*Lev.* 11.7; *Deut.* 14.8); and in several instances the eating of swine's flesh is alluded to as the very acme of abomination (*Isai.* 65.4, 66.3, 17). The most orthodox of Jews in the Middle Ages would not even name the animal, but referred to it as "the abomination." Swine are, however, referred to as the type of uncleanness: "As a jewel of gold in a swine's snout, so is a fair woman which is without discretion" (*Prov.* 11.22; cf. also *Matt.* 7.6). The proverb quoted in 2 *Pet.* 2.22 seems to be based on the saying in the Story of Ahikar (fourth or fifth century B.C.): "The pig who went to the hot bath with people of quality, and when it came out of the hot bath it saw a filthy hole, and it went down and wallowed in it." Later, herds of swine were kept for trade with the heathen population of Palestine (*Matt.* 8.30-32; *Mk.* 5.11-16; *Lk.* 8.32, 33, 15.15, 16).

Sword.—Among the nations of antiquity the sword was an auxiliary weapon, the warrior relying chiefly on his bow and arrows or spear. The sword itself was short and broad, generally sharpened on one edge, but sometimes on both, when its function was to stab. It varied greatly in shape, sometimes straight, sometimes curved. Always it was carried on the left thigh, whence Ehud could wear a short sword or dagger on his right thigh without suspicion, being left-handed (*Judg.* 3.16). The sword is the most ancient weapon of offence mentioned in the Bible. With it Jacob's sons slew the Shechemites (*Gen.* 34.25). It is often synonymous with "war," "The Lord shall send the sword (*i.e.* war) into the land." "The sword of the mouth" (*Job* 5.15; *Ps.* 57.4) is pernicious talk, false accusation, slander, calumny. The Word of God in its penetrating power is likened to a two-edged sword (*Heb.* 4.12). "Out of His mouth went a sharp two-edged sword" (*Rev.* 1.16) expresses the force of His word, whether of grace or of judgment.

Sycamine Tree.—The mulberry tree (*Lk.* 17.6). It is common in North Arabia, including Palestine, and two varieties are known, black and white, both grown for the fruit and because silkworms feed on its leaves.

Sycamore, Sycomore (*Lk.* 19.4).—The sycamore is a true fig, and is still common in warm and sheltered positions in Palestine. In Egypt, "Pharaoh's fig trees," as they are called, are still found, though not nearly so abundant as formerly. It is easily reared, grows rapidly, and becomes a giant in girth, with wide-spreading branches and enormous roots. It bears several crops of figs during the year; but they are small and insipid. Yet they form a principal article of food with the poorer classes. Amos, describing himself as a gatherer ("dresser," R.V.) of sycomore fruit, may refer to the artificial nipping of the fruit to make it eatable (*Amos* 7.14). In flowers and foliage it closely resembles the common fig. The wood is soft, but durable, and capable of being cut into large planks. David and Solomon had special plantations of sycamores in the low hills near the coast, where the mild climate was conducive to their growth (1 *K.* 10.27; 1 *Ch.* 27.28). With cedars, pine trees, and oaks the Hebrews might well regard the sycamore as an inferior material (*Isai.* 9.9, 10), just as the fruit was not to be compared with the allied species. [Figs.]

Sy'char.—A "city" of Samaria, near which was Jacob's Well (*John* 4.5); the modern Askar, about 2 miles east of Shechem. Here Jesus, weary after His hot and dusty journey, met the woman of Samaria, and stayed two days teaching. [Jesus, Living Water.]

Sy'chem.—(*Acts* 7.16, R.V. Shechem, which see).

Sye'ne, or Seveneh.—The last town of Egypt on the southern frontier towards Ethiopia (*Ezek.* 29.10, 30.6, R.V. Seveneh). It had a large garrison, to protect the adjacent granite quarries and its workmen from the incursions of wandering bands of marauders. The fortified centre of Syene was the island of the Nile called Elephantine; now Assouan. Papyri have been found there written in the fifth century B.C., giving an account of the Jews who lived there then.

Symeon.—So the R.V. for *Simeon* 3, 4, and also for 5 (*Acts* 15.14; 2 *Pet.* 1.1, marg.).

Synagogue.—*Assembly*: literally meaning a convention or assembly; the word, as in the case of "church," came to be used of the building in which the assembly met. Local "assemblies" for instruction in the Law and worship existed from early times, *e.g.* "the schools of the prophets" (1 *Sam.* 10.11, 19.20-24; 2 *K.* 4.1); and during the Captivity meetings of the elders of Israel were not infrequent (cf. *Ezek.* 8.1, and parallel passages); but synagogues proper seem to have arisen later in the Dispersion. From about 200 B.C. the systematic organisation of these assemblies rapidly developed in Palestine, and buildings set apart for religious services multiplied. They were intimately associated with the Scribes, as an institution for the instruction of the people in the Law and its application to daily life. In the synagogues the costly scrolls of the Scriptures written by the Scribes were carefully preserved in a chest or ark conspicuously facing the seats of the people. Stated services were held every Sabbath, also on the second and fifth days of the week. Special prominence was given in these services to the reading of the Law and the Prophets; prayers, exhortations, exposition and almsgiving were also observed. As the knowledge of ancient Hebrew gradually died out, the reading of the appointed portions of Scripture had to be accompanied by translation into the vernacular Aramaic, or perhaps even into Greek, which seems in the time of our Lord to have been understood in the north of Palestine. Not only were the synagogues places of worship, they were also schools for teaching children to read, and likewise minor courts of

justice, in which the sentence was not only pronounced but executed (*Matt.* 10.17). The general management of the synagogue was under the direction of "elders" (*Lk.* 7.3), the chief of whom were "rulers" (*Lk.* 13.14; *Acts* 13.15). The seats of the elders and rulers were in front of the ark and facing the congregation. The disciplinary powers of excommunicating and of scourging were in the hands of the elders, and it was they or the rulers who in the service called on fit persons to read, pray, and preach. Alms were collected by two or more "collectors," and a "minister" (attendant, R.V.), *Lk.* 4.20, had charge of the sacred books, and fulfilled the general duties of verger or caretaker. The order of service in a synagogue much resembles that described in *Neh.* 8.1-8, with which compare *Lk.* 4.16-20. Synagogues were very numerous. Wherever a number of Jews lived and carried on business, they had their synagogue. Every trading company had one of its own, and even strangers built some for those of their own nation. Hence we find synagogues "of the Cyrenians, and of the Alexandrians, and of them of Cilicia and Asia," belonging to such as came up to Jerusalem from those countries (*Acts* 6.9). In our Lord's time there was scarcely a country in the whole Roman Empire where a colony of Jews might not be found.

Syn'tyche.—A female Christian of Philippi and a fellow-worker with Euodia (which see). These two apparently found it hard to work together harmoniously, and so Paul rebuked them (*Phil.* 4.2).

Sy'racuse.—A city on the east coast of Sicily, where Paul stayed three days while journeying to Rome (*Acts* 28.12); now Syracusa. Before Paul's day Syracuse had been a magnificent city, with a fine harbour still used for the Alexandrian grain ships. But warfare and piratical raids had done much to damage it, though its harbour was too important for the place to sink into insignificance.

Syria.—Syria, called also Aram (which see) from the patriarch whose descendants peopled it, comprehended the country lying between the Euphrates to the east and the Mediterranean to the west—Cilicia on the north and Arabia Deserta on the south, exclusive of Palestine. The limits of Syria, however, were never determined, and the name was vaguely used. Syria had many famous cities within its borders. Of these, Damascus, Antioch, Seleucia, Palmyra, Laodicea, are chief. It was, however, for the most part a collection of petty states, striving with one another for supremacy, but with indeterminate results. The kingdom of Damascus was the chief; and, after the days of Abraham, it first appears in the Bible history as confederate against David with Hadadezer, king of Zobah (2 *Sam.* 8.5). The result was that Syria submitted to David; but in the days of Solomon it revolted under Rezon of Zobah, who also captured Damascus (1 *K.* 11.23-25). From that time the Syrian kingdoms were independent of Israel, with which they had repeated wars under the "Hadad" dynasty, notably in the siege of Samaria, so marvellously frustrated (2 *K.* 6, 7). Hazael afterwards murdered the Syrian king and usurped the throne, greatly harassing Israel, but was overcome in turn by Joash, king of Israel (2 *K.* 13.22-25). Jeroboam II. followed up the advantage; and in a subsequent reign the Syrian kingdom under Rezin is found in alliance with Israel against Ahaz, king of Judah. See the remarkable passage, *Isai.* 7.1-6. The issue of the conflict was that Ahaz invoked the aid of the Assyrian Tiglath-pileser against the confederate kings; and the swiftly following series of events led to the defeat and death of Rezin and the absorption of Damascus in Assyria.

From that time the Syrian states ceased to have any independent existence, but became a part of the great Assyrian empire, from which they passed to the Babylonians, the Persians, and the generals of Alexander, who for the first time consolidated them into a great and prosperous kingdom. The inscriptions of Tiglath-pileser commemorate the fall of Damascus, the overthrow of Rezin (mentioned by name), and give the name of Hadad as that of the Syrian divinity.

In N.T. times, Syria, as a Roman province, included Palestine, which, however, had a separate governor or procurator. Thus about the date of the birth of our Lord the "legatus" of Syria was C. Sentius Saturninus (9–6 B.C.), followed by P. Quintilius Varus (6–4 B.C.) and P. Sulpitius Quirinius (3–2 B.C.). At the date of the Crucifixion, L. Ælius Lamia was legate, and Pontius Pilate procurator.

Syrophenician. — A Phenician inhabiting Syria, as distinguished from a Phenician of Carthage or other colonies on the Mediterranean (*Mk.* 7.26). The woman so described is also styled a "Greek," *i.e.* either in language or religion, or simply in the sense of Gentile. Matthew calls her "a woman of Canaan" (*Matt.* 15.22). The three terms emphasise the strangeness of her appeal to our Lord.

Syrtis, The.—[QUICKSANDS.]

T

Taa'nach, Ta'nach.—Now T'annak, a village on the south-west border of the plain of Esdraelon, 4 miles south of Megiddo; a royal Canaanite city taken by Joshua. Afterwards it lay within the territory of Issachar, but was allotted to the west half-tribe of Manasseh; assigned to the Kohathites; whence the Canaanites were not expelled (*Josh.* 12.21, 17.11-13, 21.25; *Judg.* 1.27, 28; 1 *Ch.* 7.29). It was a gathering-place of Sisera's host (*Judg.* 5.19), and subsequently a part of one of Solomon's commissariat districts (1 *K.* 4.12).

Taa'nath-shi'loh.—Meaning unknown; possibly *threshold of Shiloh*: a frontier town of Ephraim between Shechem and the Jordan; the modern Tana, 2 miles north of Yanun and 7 from Nablus (*Josh.* 16.6).

Tabba'oth.—(?) *Rings*: the children of Tabbaoth were a family of Nethinim who returned with Zerubbabel (*Ezra* 2.43; *Neh.* 7.46).

Tab'bath.—The scene of the flight of the Midianites after Gideon's attack (*Judg.* 7.22); not identified, apparently about the middle of the Jordan valley.

Tabe'al, Tabe'el.—Probably, *God is good* [TABEEL]: Pekah and Rezin sought to make "the son of Tabeal" king of Judah, in place of Ahaz (*Isai.* 7.6). Possibly the person intended is Pekah himself, for Tabeal, by a permutation of letters commonly employed by later Jews, can be read as Remala (Remaliah).

Tabe'el.—*God is good*, or *wise*: an officer of the Persian government in Samaria in the reign of Artaxerxes, who wrote complaints of the Jews (*Ezra* 4.7).

Taber'ah.—*Burning*: site of Israelite encampment where fire consumed the murmurers. Not identified (*Num.* 11.3; *Deut.* 9.22).

Tabering.—This obsolete word, used in *Nah.* 2.7 ("tabering upon their breasts"), brings before us the image of the women of Nineveh, led away into captivity, beating their breasts in anguish, as though beating a tabor or small drum.

Tabernacle.—**1.** The construction of the Tabernacle, with an account of its furniture and contents, is described in Exodus, chaps. 25, 26, 27, 36, 37, 38. In the Tabernacle, public worship was held from the time of the wilderness till the reign of Solomon. It was both the temple of God and the palace of the invisible King; His "holy habitation." It was the place where He met the people and communed with them. The A.V. phrase, "Tabernacle of the congregation," should be rendered, "Tabernacle or tent of meeting" (see R.V.), *i.e.* of God with man.

The Tabernacle was an oblong, rectangular building, 55 feet by 15 feet, built of planks of the acacia, overlaid with gold, united by poles of gold, and resting on bases of silver; the whole shielded by four costly coverings (*Ex.* 26.1-14). The eastern end was not boarded, but was closed by a curtain of cotton, suspended from silver rods, that were sustained by five pillars covered with gold.

The interior was divided into two parts by a curtain or veil made of rich stuff, and curiously embroidered with figures of cherubim and other ornaments (*Ex.* 26.36, 37).

The first apartment was the Holy Place (*Heb.* 9.2), 30 feet by 15; the inner and smaller one, the "Holy of Holies," a cube of 15 feet. In the latter was the Ark of the Covenant, an oblong chest of wood, covered with gold, and surmounted by two golden figures of cherubim with outstretched wings. Above them was "the Glory," the symbol of the Divine presence. It rested between them, and came down on the lid of the ark—"the Mercy-seat." In or near the ark were the tables of stone, the book of the Law, a pot of manna, and Aaron's rod (*Ex.* 25.21; *Deut.* 31.26; *Heb.* 9.4).

In the first or ante-room were placed the golden altar of incense (*Ex.* 30.1-10; for the statement in *Heb.* 9.3, 4, see ALTAR), the seven-branched golden candlestick or lamp (*Ex.* 25.31-39), and the table of wood, overlaid with gold, where the shewbread, and perhaps the wine, were placed (*Ex.* 25.23-30).

Around the Tabernacle was an extensive court, about 150 feet by 75, formed by curtains of linen, suspended by silver hooks from rods of silver, which reached from one column to another. These columns were twenty in all, of acacia, probably supported on bases of brass, and eight or nine feet (five cubits) high. The entrance was on the east side, and was closed by falling tapestry, adorned with figures in blue, purple, and scarlet (*Ex.* 27.9-19).

In this court, which was open at the top, all the public services of religion were performed, and all sacrifices presented. Near the centre was the great brazen altar (five cubits square and three high), with prominences at the corners called "horns" (*Ex.* 27.1-8; *Ps.* 118.27). The various instruments of this altar were of brass, as those of the altar of incense were of gold (*Ex.* 25.31-40, 27.3, 38.3). In the court of the Tabernacle, between the brazen altar and the Tabernacle, stood the brazen laver, at which the priests performed their ablutions before approaching the altar (*Ex.* 30.17-21). On the altar a fire burnt continually, at first miraculously kindled, and afterwards kept in by the priests (*Lev.* 6.12, 9.24, 10.1). It is probable that, before the Tabernacle proper was built, Moses used a smaller tent for the purpose of worshipping God, outside the camp, which was called by the same name, "the tent of meeting" (*Ex.* 33.7). It is worthy of notice that all the materials for the Tabernacle could have been obtained in the Sinaitic peninsula, and that its construction was simple. See further the

articles on the separate parts of the furniture of the Tabernacle. 2. [SICCUTH.]

Tabernacles, The Feast of.—A solemn festival of the Hebrews, lasting eight days, and observed after the harvest of corn and fruit was over, as a Feast of the Ingathering of Fruits. It was one of the three great solemnities whereat all the males were obliged to present themselves before the Lord; and it was instituted to commemorate the goodness of God, Who protected the children of Israel in the wilderness, and made them dwell in tents or booths after they came out of Egypt. No work might be done during the feast. On the first day of the festival the people cut down branches of the handsomest trees, with their fruit, branches of palm trees and such as were fullest of leaves, and boughs of the willow trees that grew upon the sides of the brooks. These they brought together, and waved them, it is said, towards the four quarters of the world, singing certain songs. These branches were also called hosannoth, because, when they carried and waved them, the people shouted hosanna, as the people did at the Saviour's entry into Jerusalem. The last day of the feast was called the great hosanna. During the week the people lived in booths constructed of branches, in remembrance of dwelling in booths as they came out from Egypt (*Lev.* 23.34-44; *Deut.* 31.10-13; *Neh.* 8.16; *Matt.* 21.8, 9; *John* 7, 8.12-20). In N.T. times, on the last day of the feast, a priest, accompanied by a procession of worshippers, drew water in a golden pitcher, containing a quarter of a hîn, from the spring of Siloam, which issued from a rock near the Temple. This water was mingled with an equal quantity of wine (*Ex.* 29.40) as a special drink-offering (*Lev.* 23.36, 37), the people singing the words of Isaiah, "With joy shall they draw water from the wells of salvation," and was poured on the evening sacrifice amid joyful acclamations (*John* 7.37). The golden candelabra in the court of the Temple were lighted on the first night, and perhaps also on the other nights of the feast (*John* 8.12). Priests also ascended the steps which separated the Court of the Women from the inner court, singing the Psalms of Degrees (*Ps.* 120–134).

Tabi'tha.—[DORCAS.]

Ta'bor.—1. Jebel et-Tor; a striking isolated dome-like hill, rising abruptly, 1312 feet from its base, at the north-east of the plain of Jezreel, with rounded top, commanding extensive views (*Ps.* 89.12; *Jer.* 46.18). It stood on the boundary between Issachar and Zebulun (*Josh.* 19.22). Tabor was the gathering-place of Barak's forces (*Judg.* 4.6, 14) for the war against Jabin and Sisera; the scene of the slaughter of Gideon's sons (*Judg.* 8.18), and of a corrupted form of the true faith which was characteristic of the northern kingdom (*Hos.* 5.1). Since the third century Tabor has been revered by Christian tradition as the scene of the Transfiguration (which see), though the name of the "high mountain" is not given in the Gospels, and probably the summit of Tabor at that time was inhabited and partially fortified. 2. A town of Zebulun, on or near Mount Tabor, assigned to the Merarites (*Josh.* 19.22; 1 *Ch.* 6.77). 3. The "Plain," or more correctly the "Oak," of Tabor was near Bethel, in the route of Saul after he was anointed by Samuel (1 *Sam.* 10.3).

Tabret.—1. A tambourine (*Gen.* 31.27). 2. In *Job* 17.6 a mistranslation for "spitting" (see R.V. marg.).

Tab-rim'mon.—*Rimmon* (the Syrian god) *is good*: the father of Benhadad (1 *K.* 15.18), king of Syria.

Tache.—An old word, meaning a fastening (compare the derived words, attach, detach), occurring only in the description of the curtains of the Tabernacle (*Ex.* 26.6, etc.; R.V. clasp).

Tachmon'ite, Tahchemonite.—(?) *The wise*: an appellation of Adino, the chief of David's mighty men (2 *Sam.* 23.8). In 1 *Ch.* 11.11 we read "Jashobeam, the son of a Hachmonite" (R.V.). [JASHOBEAM.]

Tad'mor.—(?) *City of palms*: now Palmyra, a city 120 miles north-east of Damascus, in a well-watered and fruitful oasis, midway between the Euphrates and the Orontes (1 *K.* 9.18); said in 2 *Ch.* 8.4 to have been built by Solomon; and so also in the common text of 1 *K.* 9.18, where the true text is Tamar (which see). Palmyra was advantageously placed for trade with Babylon. The city of Palmyra continued to be inhabited until the downfall of the Roman Empire. Its ruins are magnificent.

Ta'han.—A descendant of Ephraim (*Num.* 26.35; 1 *Ch.* 7.25).

Tahan'ites.—Descendants of Tahan (*Num.* 26.35).

Tahap'anes (R.V. **Tahp'anhes**), **Tehaphnehes.**—The classical Daphnæ, now Tell Defenneh, where traces of a great camp have been found; an important town on east border of Lower Egypt (*Jer.* 2.16), whither Jeremiah and others fled from Jerusalem (*Jer.* 43.7-9, 44.1); where he prophesied the conquest of Egypt by Nebuchadnezzar (*Jer.* 46.14). Ezekiel also appears to refer to the same town (*Ezek.* 30.18).

Tahash.—[THAHASH.]

Ta'hath.—1. The site of an Israelite encampment (*Num.* 33.26, 27). 2. A Kohathite and ancestor of Samuel (1 *Ch.* 6.24, 37). 3 and 4. Two Ephraimites (1 *Ch.* 7.20).

Tahchemonite.—[TACHMONITE.]

Tahpe'nes.—An Egyptian queen, the wife of the Pharaoh who received Hadad the Edomite, and gave him her sister in marriage (1 *K.* 11.19, 20).

Tahre'a.—(?) *Shrewd*: son of Micah, and grandson of Mephibosheth (1 *Ch.* 9.41). His name appears as Tarea in 1 *Ch.* 8.35.

Tah'tim-hod'shi.—A place visited by Joab when numbering the people (2 *Sam.* 24.6); otherwise unknown. It has been thought to be an error of the copyist for "(the land of) the Hittites to Kadesh," which was the capital of the Hittites on the river Orontes.

Talent.—In the O.T. the largest Hebrew weight for metals. The ancient Hebrews seem to have had three different talents, which were derived from the three similar talents of Assyria and Mesopotamia. The weight talent "of the king" was equal to over 158 lb. troy; the gold talent to over 131 lb. troy and £6000; the silver talent to over 117 lb. troy and £400. The coin mentioned in the N.T. is the Greek talent, worth about £240. The sum owed by the servant in the parable was therefore enormous, £2,400,000 (*Matt.* 18.24). [WEIGHTS.]

Talitha cumi.—*Maiden, arise!* the Aramaic expression addressed by our Lord to the daughter of Jairus (*Mk.* 5.41).

Tal'mai.—1. One of the three children of Anak slain by the men of Judah under Caleb (*Num.* 13.22; *Josh.* 15.14; *Judg.* 1.10). 2. A king of Geshur, father of David's wife Maachah, and grandfather of Absalom (2 *Sam.* 3.3, 13.37; 1 *Ch.* 3.2).

Tal'mon.—The head of a family of door-keepers in the Temple after the Return (1 *Ch.* 9.17; *Neh.* 11.19). Some returned with Zerubbabel (*Ezra* 2.42; *Neh.* 7.45); and their descendants were employed in their hereditary office in the days of Nehemiah and Ezra (*Neh.* 12.25).

Ta'mah.—[THAMAH.]

Ta'mar.—*Palm tree*: 1. Wife successively of Er and Onan, the sons of Judah, and afterwards, by Judah himself, the mother of Pharez and Zarah, through the former of whom the sacred line was continued. She was an ancestress of our Lord (*Gen.* 38.6-30; *Matt.* 1.3, Thamar). 2. The daughter of David wronged by Amnon, her half-brother, and avenged by her brother, Absalom (2 *Sam.* 13.1-32; 1 *Ch.* 3.9). 3. A daughter of Absalom, called probably after her aunt, and inheriting the beauty of both aunt and father (2 *Sam.* 14.27). 4. A spot on the south-east frontier of Judah (*Ezek.* 47.19, 48.28, and probably 1 *K.* 9.18, see TADMOR).

Tamarisk. — Abraham planted one (*Gen.* 21.33); Saul sat under one (1 *Sam.* 22.6); and he and his sons were buried under one in Jabesh (1 *Sam.* 31.13). Such is the rendering of the R.V. in all three places. The bush may often be seen at English seaside resorts, for it thrives in sandy soil with saltish air. Presumably those mentioned in Scripture had a quasi-sacred reputation. [TREE.]

Tam'muz.—A name of Adonis, the sun-god, the headquarters of whose worship were at Byblos in Phœnicia. His annual festival, in June in Babylon, but August in Palestine, which took the form of lamentation for his death, and rejoicing at his coming to life again, was marked by obscene rites (*Ezek.* 8.14). The river Adonis (Nahr Ibrahim), which flows down from the Lebanon, is sometimes tinged with red, for the soil of the Lebanon is naturally very red-coloured. Popular fancy converted this redness into the blood of Adonis. *Isai.* 17.10 is thought (see R.V. marg.) to refer to the "gardens of Adonis," which were cut herbs placed in pots containing a wooden image of the god, and soon withered away. In *Dan.* 11.37 "the desire of women" may also refer to him. Milton in *Paradise Lost*, i. 456 ff., has some well-known lines on his worship.

Tanhu'meth.—*Consolation*: the father (or perhaps mother) of Seraiah, a Hebrew captain after the fall of Jerusalem, who submitted to Gedaliah (2 *K.* 25.23; *Jer.* 40.8).

Tap'hath.—A daughter of Solomon, married to Ben-abinadab, one of the king's twelve commissariat officers (1 *K.* 4.11).

Tappu'ah.—*Apple*: 1. A place in the lowland of Judah, about 12 miles west of Jerusalem (*Josh.* 12.17, 15.34). 2. A town on the boundary of Ephraim and Manasseh, belonging to Ephraim, which gave its name to a district belonging to Manasseh (*Josh.* 16.8, 17.8). [TIPHSAH 2.] 3. A son of Hebron, of the tribe of Judah (1 *Ch.* 2.43).

Ta'rah, Terah.—The site of an Israelite encampment (*Num.* 33.27, 28).

Tara'lah.—A town of Benjamin (*Josh.* 18.27).

Tare'a.—(1 *Ch.* 8.35). [TAHREA.]

Tares.—In *Matt.* 13 the darnel, which is like the wheat when undeveloped, though easily distinguishable when "both have grown together until the harvest." It is not unknown in England, but in the low-lying districts of the Lebanon and other parts of Palestine it becomes alarmingly plentiful. If eaten, it produces sickness, dizziness, and diarrhœa. It has to be carefully winnowed and picked out of the wheat grain by grain.

Target.—A larger sort of shield (1 *K.* 10.16; 2 *Ch.* 9.15). In 1 *Sam.* 17.6 the Hebrew word probably means "javelin." [SHIELD.]

Targum.—[VERSIONS.]

Tarpe'lites.—(?) *Beyond the bridge*: a race of colonists who were planted by Shalmaneser in the cities of Samaria after the captivity of the northern kingdom of Israel (*Ezra* 4.9).

Tar'shish, Thar'shish.—1. In *Gen.* 10.4 and 1 *Ch.* 1.7, Tarshish is one of the sons of Javan. Prof. Sayce takes this to mean that Tarshish was colonised by settlers of Ionian Greeks. 2. An emporium of commerce, probably the same as Tartessos, in Spain; almost certainly the ancient city of Seville, and one of the chief (and most remote) settlements of the Phœnicians (1 *K.* 10.22; 2 *Ch.* 9.21; *Isai.* 2.16; *Jer.* 10.9; *Ezek.* 27.12; *Jon.* 1.3). Silver, iron, tin, and lead were brought from Tarshish. "Ships of Tarshish" came to mean large vessels bound for other ports. Colonel Conder still follows Josephus in identifying Tarshish with Tarsus in Cilicia. 3. A great-grandson of Benjamin (1 *Ch.* 7.10). 4. One of the seven princes of Persia who saw the king's face at pleasure (*Esth.* 1.14).

Tar'sus.—The chief town of Cilicia, Asia Minor, the birthplace and early residence of Paul (*Acts* 9.11, 30, 11.25, 21.39, 22.3). It was renowned as a place of education under the early Roman emperors, and its university

rivalled those of Athens and Alexandria. It was made a free city by Antony, and Pompey, Julius Cæsar, Antony, and Augustus all conferred Roman citizenship on some of its inhabitants, among them being, presumably, St. Paul's ancestors (*Acts* 22.28). It is now a very poor little place, inferior in importance to the quite modern port Mersina, and to Adana.

Tar'tak.—One of the gods of the Avite, or Avvite, colonists who were planted in the cities of Samaria after the removal of the tribes by Shalmaneser (2 *K.* 17.31). Nothing is known about the name.

Tar'tan.—Used as a proper name in 2 *K.* 18.17 and *Isai.* 20.1, but in reality an Assyrian title signifying commander-in-chief. He ranked next to the king.

Tat'nai, Tattenai.—A satrap of the province west of the Euphrates in the time of Darius Hystaspis and Zerubbabel (*Ezra* 5.3, 6, 6.6, 13). He was hostile to the Jews, and wrote to Darius to stop the rebuilding of the Temple.

Taverns, Three.—[Three Taverns, The.]

Taxes.—Apart from dues for the maintenance of religious worship, the Hebrews seem to have been free from taxation (in our sense of the word) until the days of the kings. Then the burdens laid upon the inhabitants included a tithe of the produce both of the soil and of live stock (1 *Sam.* 8.15, 17); gifts to the king, theoretically voluntary but really compulsory, at the beginning of his reign or in time of war (1 *Sam.* 10.27, 16.20, 17.18); import duties, chiefly on the produce of the spice districts of Arabia (1 *K.* 10.15); the monopoly of certain branches of commerce, as, for example, that of gold, fine linen from Egypt, and horses (1 *K.* 9.28, 10.28, 29, 22.48); and the appropriation to the king's use of the early crop of hay (*Amos* 7.1). That these burdens were oppressive may be inferred from the fact that in the time of Saul exemption from taxes is looked on as a sufficient reward for great military services (1 *Sam.* 17.25). Under the outward prosperity and splendour of the reign of Solomon there lay the deep discontent of an overtaxed people, which contributed largely to the revolution that followed. The people complained, not of Solomon's idolatry, but of their taxes (1 *K.* 12.4). Of all the king's officers he whom they hated most was Adoram or Adoniram, who was "over the tribute" (1 *K.* 12.18). While under subjection to the Persian Empire, and to the Egyptian and Syrian kings, the Jews were subjected to very heavy taxation in order to pay the tribute demanded. As regards the Persian exactions, particulars are found in *Ezra* 4.13, 20, 7.24. The people were compelled to mortgage their vineyards and fields, borrowing money at 12 per cent. (*Neh.* 5.1-11). In default of repayment the debtors were seized and treated as slaves. When Judæa became formally a Roman province, the taxes were farmed and the *publicans* (which see) appeared as a new curse to the country. The customs which Matthew (*Matt.* 9.9) received would go not to Rome, but to the tetrarchy of Herod Antipas. The taxes called Portoria were levied at harbours, piers, and the gates of cities. In addition, there was a poll-tax paid by every Jew (*Mk.* 12.15). It was about the lawfulness of this payment that the rabbis disputed (*Matt.* 22.17; *Mk.* 12.13; *Lk.* 20.22). This poll-tax was specially obnoxious to the Jews, being regarded as a mark of servitude. Hence the eagerness of the enemies of Jesus to entrap Him into a statement about it which would either put Him wrong with the people or with the Roman authorities. The tribute mentioned in *Matt.* 17.24 was the redemption-money to be paid to the Temple authorities (*Ex.* 30.13-16). [Publican.]

Taxing.—The taxing referred to in *Lk.* 2.1-5 in connexion with the birth of the Saviour was probably a census of persons. [Cyrenius.] The other taxing in *Acts* 5.37 was probably an assessment of the value of property in Syria, with a view, no doubt, to the levying of taxes upon it. Hence the revolt of Judas of Galilee (which see). [Judas 4.]

Te'bah.—(?) *Slaughter*: a son of Nahor, and hence a nephew of Abraham (*Gen.* 22.24).

Tebali'ah.—*Jehovah hath dipped* (*i.e.* baptized or purified): a porter of the line of Merari, of the time of David (1 *Ch.* 26.11).

Te'beth.—The tenth Jewish month, December to January. Perhaps Assyrian=muddy month (*Esth.* 2.16).

Tehaphne'hes.—(*Ezek.* 30.18). [Tahapanes.]

Tehin'nah.—*Supplication*: a member of the tribe of Judah (1 *Ch.* 4.12).

Teil Tree.—An old name for the lime tree; but the Hebrew word translated "teil tree" in *Isai.* 6.13 is rendered "oak" in *Isai.* 1.30. In the former passage, however, the teil tree is distinguished from the oak, and is translated *terebinth* in the R.V.

Tekel.—[Mene.]

Teko'a, Teko'ah.—Perhaps, *pitching of tents* or *blowing of trumpets* (see *Jer.* 6.1): now Tekua, 5 miles south of Bethlehem, 7 miles north-east of Beth-zur, in a pastoral district on the range of hills which rise near Hebron and stretch eastward towards the Dead Sea. Ashur, a grandson of Judah, is called its "father," *i.e.* apparently its founder (1 *Ch.* 4.5). It was the home of the wise woman sent to reconcile David with Absalom (2 *Sam.* 14.2), of one of David's mighty men (2 *Sam.* 23.26; 1 *Ch.* 11.28, 27.9), and of Amos the prophet (*Amos* 1.1). It was fortified by Rehoboam (2 *Ch.* 11.6); and reoccupied after the return from Captivity (*Neh.* 3.5, 27). The people who lived in the region must have been occupied mainly as shepherds, and Tekoa could have been little more than a cluster of tents, to which the men returned at intervals from the neighbouring pastures, and in which their families dwelt during their absence. This is still the character of the hamlet.

Teko'ite.—An inhabitant of Tekoa (2 *Sam.* 23.26; 1 *Ch.* 11.28; *Neh.* 3.5).

Tel-a'bib.—Possibly, *hill of green corn*: city of Babylonia on the river Chebar (*Ezek.* 3.15).

Te'lah.—An Ephraimite and ancestor of Joshua (1 *Ch.* 7.25).

Tela'im.—*Young lambs*: a gathering-place of Saul's forces before his attack on Amalek (1 *Sam.* 15.4). [TELEM.]

Tela'ssar, Thela'sar.—*The hill of Assar* (a name of the god Merodach, whose temple at Telassar was famous): mentioned in 2 *K.* 19.12 and *Isai.* 37.12 as a city inhabited by the children of Eden, which had been conquered, and was held in the time of Sennacherib by the Assyrians. It must have been in western Mesopotamia.

Te'lem.—1. A town in extreme south of Judah (*Josh.* 15.24); perhaps the same as Telaim (which see). 2. A porter or doorkeeper of the Temple in the time of Ezra, who had married a foreign wife (*Ezra* 10.24).

Tel-har'sa, Tel-hare'sha (R.V. **Tel-harsha**).—*Hill of woodland*: Babylonian town whence Jews returned with Zerubbabel (*Ezra* 2.59; *Neh.* 7.61); not identified.

Tel-me'lah.—*Hill of salt*: Babylonian town whence Jews returned with Zerubbabel (*Ezra* 2.59; *Neh.* 7.61); not identified.

Te'ma.—(?) *South country*: a son of Ishmael, the tribe called after him, and the land occupied by them (*Gen.* 25.15; 1 *Ch.* 1.30; *Job* 6.19; *Isai.* 21.14; *Jer.* 25.23). Teyma is still a well-known town and district in North Arabia on the road of the Damascus pilgrim-caravan.

Temah.—[THAMAH.]

Te'man, Tema'ni.—*South*: 1. A grandson of Esau and "duke" of Edom (*Gen.* 36.11; 1 *Ch.* 1.36, 53). 2. A town and district in the south of Edom (*Jer.* 49.7, 20; *Ezek.* 25.13; *Amos* 1.12; *Obad.* 9; *Hab.* 3.3).

Te'manite.—An inhabitant of Teman; used of Eliphaz (*Job* 2.11).

Tem'eni.—A son of Ashur, the grandson of Judah (1 *Ch.* 4.6).

Temple.—Account is to be taken of three Temples at Jerusalem—Solomon's Temple, the Temple rebuilt under Nehemiah, and Herod's Temple.

1. *Solomon's Temple.*—The building of the Temple was the great task of Solomon's reign. The timber used was brought from Lebanon by Phœnician workmen, who were employed for this and other purposes in large numbers. It was not merely prepared, but dressed before it was brought to the sea, to be conveyed in floats to Joppa, whence the distance to Jerusalem was only about 40 miles (1 *K.* 5.9). Similarly the great hewed stones were all chiselled and carefully marked before being sent to Jerusalem (1 *K.* 6.7). A very large number of workmen were employed. There were 160,000 Palestinians divided into two classes. The first comprised native Israelites, of whom 30,000—or about 1 in 44 of the able-bodied male population—were raised by a "levy." These men worked by relays, 10,000 being employed during one month, after which they returned for two months to their homes. The second class of workmen (1 *K.* 5.15; 2 *Ch.* 2.17, 18) numbered 150,000, of whom 70,000 were burden-bearers and 80,000 stone-cutters. The former class being Hebrews were free labourers, who worked under the direction of Hiram's skilled men, while the others, who were the representatives of the ancient heathen inhabitants of Palestine, were really bond-servants (1 *K.* 9.20, 21; 2 *Ch.* 2.17, 18, 8.7-9). Over these men 3300 officers were appointed (1 *K.* 5.16), with 550 "chiefs" (1 *K.* 9.23), of whom 250 were apparently native Israelites (2 *Ch.* 8.10). The bargain between Solomon and Hiram was, that Solomon would undertake to provide for the support and salary of Hiram's men, wheat, barley, and oil, to the amount specified in 2 *Ch.* 2.10; while, so long as building materials were required, Hiram charged for them at an annual rate of 20,000 measures of wheat, and 20 measures (about 10 hogsheads) of the best oil in the market. Phœnicia was chiefly dependent on Palestine for its supply of grain and oil (*Ezek.* 27.17; *Acts* 12.20). The master-workman whom Hiram sent was Huram or Churam, a man of Jewish descent by the mother's side (2 *Ch.* 2.13, 14). The details with regard to the size and structure of the Temple have been the subject of wide diversity of opinion, but the general appearance and proportions, as described by Edersheim, can be realised without much difficulty.

The Temple itself faced east—that is to say, the worshippers entered by the east, and, turning to the Most Holy Place, would look west; while, if the veil had been drawn aside, the Ark in the innermost Sanctuary would have been seen to face eastwards. Entering then by the east, the worshipper would find himself in front of "a porch," which extended along the whole width of the Temple—that is about 30 feet—and went back a depth of 15 feet. The Sanctuary itself was 90 feet long, 30 feet wide, and 45 feet high. The Sanctuary consisted of the Holy Place and the Most Holy Place. These measurements apply to the interior; when thinking of the area of the Temple, one has to consider the walls and the encircling row of side buildings. These chambers served for the storage of sacred vessels, and also perhaps as sleeping apartments for the ministering priesthood. Access to these "chambers" was gained by a door in the middle of the southern façade, whence also a winding stair led to the upper tiers (1 *K.* 6.8). The windows of the Temple itself, which would be above the roof of the "chambers," were with "fixed lattices" (1 *K.* 6.4, R.V.) which could not be opened.

Edersheim supposes that the porch of the Temple presented the appearance of an open colonnade of cedar, set in a pavement of hewn stones, and supporting a cedar-roof covered with marble. The most prominent objects here were the two great pillars, Jachin and Boaz, which Hiram cast by order of Solomon (1 *K.* 7.15-22). Jachin ("He supports") and Boaz ("in Him is strength") pointed to God, on Whom not only the Sanctuary but every one who would truly enter it must rest for support

and strength. The idea of such pillars was probably derived from the great pillars customary in Phœnician temples.

The "porch" opened into the Holy Place by folding doors, each of two leaves. These doors were made of cypress wood, and hung by golden hinges on door-posts of olive wood. They were decorated with carved figures of cherubim between palm trees, and above them opening flower-buds and garlands. Within the Sanctuary all the sacred furniture was of gold, while that outside of it was of brass. The floor, the walls (encrusted, it is said, with gems), and the ceiling were overlaid with gold. It must have glittered and shone in the light of the sacred candlesticks—ten of them in the Holy Place, each seven-branched, and of pure gold. They were ranged right and left before the Most Holy Place (1 *K.* 7.49). The entrance to the Most Holy Place was covered by a veil of "blue and purple, and crimson, and byssus," with "wrought cherubs thereon" (2 *Ch.* 3.14). Between the candlesticks stood the "altar of incense" made of cedar wood and overlaid with gold (1 *K.* 6.20, 22, 7.48); while ten golden tables of shewbread (2 *Ch.* 4.8) were ranged right and left. The implements necessary for the use of this sacred furniture were also of pure gold (1 *K.* 7.49, 50).

Two folding doors of olive wood opened from the Holy Place into the Most Holy. Within the Most Holy Place was the Ark, the same which had stood in the Tabernacle. Solomon placed on either side of it (south and north) a gigantic figure of a Cherub, carved out of olive wood, and overlaid with gold. Each was 15 feet high; and the two, with their outspread wings, which touched over the Mercy-Seat, 15 feet wide.

Descending from "the Porch" we stand in the "inner court" (1 *K.* 6.36) or "Court of the Priests" (2 *Ch.* 4.9). This was paved with great stones, as was also the outer or "Great Court" (2 *Ch.* 4.9) of the people. Within the "inner" or Priests' Court, facing the entrance to the Sanctuary, was "the altar of burnt-offering" (1 *K.* 8.64), made of brass, 15 feet high, and 30 feet in length and breadth at the base. Between the altar and the porch stood the colossal "sea of brass," 7½ feet high and 45 feet in circumference (1 *K.* 7.23-26; 2 *Ch.* 4.2-5). This immense basin rested on a pedestal of twelve oxen, three looking to each point of the compass. Its object was to hold the water in which the priests of the Levites performed their ablutions. For the washing of the things belonging to the sacrifices, ten smaller "lavers" of brass were provided, which stood on the right and left "side of the House" (1 *K.* 7.38; 2 *Ch.* 4.6). These lavers were movable on wheels. Lastly, in the Priests' Court stood the brazen platform (2 *Ch.* 6.13) from which king Solomon offered his dedicatory prayer, and which seems to have always been the place occupied in the Temple by the kings (2 *K.* 11.14, 23.3). The Priests' Court was enclosed by a wall.

From the "Court of the Priests" steps led down to the "outer court" of the people, which was surrounded by a solid wall, from which four massive gates, covered with brass, opened upon the Temple-mount (2 *Ch.* 4.9). In this court were large colonnades and chambers and rooms for the use of the priests and Levites, for the storage of what was required in the services, and for other purposes.

The services at the consecration of Solomon's Temple are described in 1 *K.* 8.

2. *The Second Temple.*—Solomon's Temple was sacked by Nebuchadnezzar's troops in 586 B.C., and allowed to fall into ruins during the captivity in Babylon. We have very few particulars regarding the Temple which the Jews erected after their Return. The height of the Second Temple was less than that of the First, but the width of the Temple-area—not necessarily the Holy Place or the Most Holy Place—was greater than in Solomon's time. The Second Temple was far inferior in splendour to that of Solomon, and it is to be remembered that it was magnificence of decoration and costliness of utensils—not mere size—that were reckoned. Many a parish church is larger than was Solomon's Temple. Ezekiel's narrative (chaps. 40, 41, and 42) is merely a sketch of an ideal Temple, not of one that ever was built.

The later history of Zerubbabel's or the Second Temple. Two centuries before the birth of Christ, the people began to neglect the worship of God more than they had ever done since their return from the Captivity. God saw fit to punish the Jews for this defection by the hand of Antiochus Epiphanes, king of Syria, who came with an army and plundered Jerusalem and the Temple. The daily sacrifice was at this time suspended; the Temple itself was dedicated by Antiochus to Jupiter Olympus, whose statue was erected on the altar of burnt-offering (168 B.C.); the worship of Jehovah and the observance of His law were prohibited under the severest penalties; every copy of the sacred writings that could be seized was burnt; and the people were required, under pain of death, to sacrifice to idols. Judas Maccabæus, however, led a successful revolt against Antiochus, and gained possession of Jerusalem; and his first care was to repair and purify the Temple for the restoration of the Divine worship. This reconsecration of the Temple (165 B.C.) and revival of its worship was ever after celebrated by an annual feast of eight days, called the Feast of the Dedication (*John* 10.22). In 65 B.C. Rome subjugated Syria, and two years later Pompey marched his army into Judæa, besieged and took Jerusalem, profaned the Temple by entering the Holy of Holies, and made the country tributary to the Romans, though it was still governed by the Maccabæan princes.

3. *The "Third" or Herod's Temple.*—During the reigns of the later princes of this family, Herod Antipater, an Idumæan by birth, obtained a position of power and influence in

the land; and after his death his son, known to history as Herod the Great, so ingratiated himself with the Romans that he was made king of Judæa in the place of the Maccabæan Antigonus. But, to make good his position, Herod was obliged to take Jerusalem by storm (37 B.C.), and shortly afterwards he put Antigonus to death. In order to gain popularity with his new subjects, Herod rebuilt the Temple at vast expense; making it, in some respects, more magnificent than that of Solomon. In the thirty-sixth year of the reign of Herod, while Augustus was emperor of Rome, the Saviour of the world was born. It was with Herod's Temple, then, that our Lord and His disciples were familiar. Herod began it in 20 or 19 B.C., and after forty-six years (*John* 2.20) it was still unfinished, and, indeed, was not completed till 64 A.D.

It should be noted that, generally speaking, the Jews have not considered Herod's Temple as the third, but rather only as an enlargement of the second. With this agrees *Hag.* 2.9 and *Mal.* 3.1.

Whatever the exact appearance of the details may have been—and concerning this there are wide differences of opinion—it may safely be asserted that the triple Temple—the lower court, standing on its magnificent terraces—the inner court, raised on its platform in the centre of this—and the Temple itself, rising out of this group and crowning the whole—must have formed, when combined with the beauty of its situation, one of the most splendid architectural combinations of the ancient world.

For the various parts of the Temple, see under the separate titles.

Temptation, The.—The temptation of our Lord is recorded by the three Synoptists (*Matt.* 4.1-11; *Mk.* 1.12, 13; *Lk.* 4.1-13), but not by John. Mark summarises the account. The order of the second and third temptations as given by Matthew is inverted in Luke. The Evangelists describe an actual fact, and not only a vision; a conflict with the power of evil, and not with a human tempter. The traditional scene of the temptation is the wilderness of Jericho (*Josh.* 16.1), the mountain of Quarantania, north of Jericho, being deemed the site of the third temptation. The fast of our Lord recalls that of Moses (*Ex.* 34.28) and Elijah (1 *K.* 19.8). Our Lord was, in His human soul, free from the tendency to sin, yet was open to temptation from without. He had the power not to sin, and "knew no sin" (2 *Cor.* 5.21; and cf. *Heb.* 2.18, 4.15).

Tempter, The.—The agent in the temptation of our Lord is so named (*Matt.* 4.3). He is called "the devil" (*Matt.* 4.1; *Lk.* 4.2), Satan (*Mk.* 1.13). The title Tempter also appears in 1 *Thess.* 3.5. [DEVIL, SATAN.]

Ten Commandments.—The commandments are recorded in *Ex.* 20.3-17; *Deut.* 5.6-21, and the circumstances under which they were delivered to Moses are described in *Ex.* 19–24. The ten commandments were inscribed on two tables of stone, and placed within the Ark. They are also called the Tables of Testimony, sometimes simply "the testimony," the witness to men of the Divine will, righteous itself, demanding righteousness in man (*Ex.* 25.16, 31.18). As examples of the way in which they are to be understood by Christians, see our Lord's words in *Matt.* 5.21-32.

Tent.—The same form of dwelling, the tent, has been preserved among the nomadic Arabs from the earliest days of ancient Israel to the present time. The tents were originally made of skins, subsequently out of wool or goats' hair, or occasionally camels' hair. The tent-cloth rested upon one or several poles, according to the size of the tent, and it was firmly fixed to the ground by means of tent-pegs or tent-pins. The latter were driven into the earth by means of a mallet. The form of the tent varied according to the size—the smaller ones being round and the larger ones oblong. A larger tent would be divided by hangings or carpets into three spaces, the front space being reserved for the commoner people along with the cattle, the second for the male part of the family, while the third or hindermost space was reserved for the women. But in the case of the more important personages there would be a separate tent for each of the wives. Thus Jacob's tent stood apart from Leah's and from Rachel's, while a single tent sufficed for his two concubines (*Gen.* 31.33). Similarly Sarah had a separate tent of her own (*Gen.* 24.67). The tents of the wandering nomad tribes were arranged in circular encampments, in the midst of which the cattle were secured. A newly married couple had a special tent (*Ps.* 19.5), as customary among the Arabs to-day. The trade which St. Paul had been taught was that of tent-making, perhaps because the cloth made of the hair of Cilician goats was famous for this purpose (*Acts* 18.3).

Te'rah.—**1.** The father of Abraham, Nahor, and Haran, and through them the ancestor of the Israelites, Ishmaelites, Midianites, Moabites, and Ammonites (*Gen.* 11.24-32). He was an idolater (*Josh.* 24.2), and dwelt beyond the Euphrates in Ur of the Chaldees (*Gen.* 11.28). He went with Abraham, Sarah, and Lot (his grandson) "to go into the land of Canaan; and they came unto Haran, and dwelt there" (*Gen.* 11.31). At Haran he died, aged 205 (*Gen.* 11.32). [HARAN.] In *Lk.* 3.34 the name is spelled Thara in the A.V. 2. [TARAH.]

Tera'phim.—Images, sometimes in size and shape like a man (1 *Sam.* 19.13-16), connected with magical rites. They were idolatrous objects used in household worship (*Gen.* 31.19, 30; *Judg.* 17.5, 18.14-20); consulted for oracular purposes by the Israelites (*Zech.* 10.2), and by the Babylonians in the case of Nebuchadnezzar (*Ezek.* 21.21).

Terebinth, or turpentine tree.—Only in the R.V. in *Isai.* 6.13 (*teil tree*, A.V.), and *Hos.* 4.13 (*elm*, A.V.). It has a short, gnarled trunk, growing in all nearly 20 feet, often alone, and

therefore easily recognised at a distance, and suitable for special religious observance. Elsewhere than in Palestine turpentine is made to exude from it for commercial purposes. [OAK, TREE.]

Te'resh.—Perhaps (carnal) *desire*: one of the two eunuchs who kept the door of the palace of Ahasuerus. His association with the plot to assassinate the king was discovered by Mordecai, and he was hanged (*Esth.* 2.21, 6.2).

Tertius.—The amanuensis of Paul in writing the Epistle to the Romans (*Rom.* 16.22).

Tertul'lus.—An orator who was retained by the high-priest and the Sanhedrin to accuse the Apostle Paul at Cæsarea before the Roman Procurator, Antonius Felix (*Acts* 24.1). Tertullus would be of Roman, or at least Italian, origin, but he probably spoke in Greek, not Latin. He belonged to the class of professional orators, multitudes of whom were scattered throughout the Empire, in the hope of finding employment at the provincial tribunals.

Testament.—[COVENANT.]

Testament, New.—[NEW TESTAMENT.]

Testament, Old.—[OLD TESTAMENT.]

Tetrarch. — *Ruler of a fourth part*: the word is applied to Herod Antipas, tetrarch of Galilee, Herod Philip, tetrarch of Ituræa, and Lysanias, tetrarch of Abilene (*Lk.* 3.1). The Romans seem to have used the title, in N.T. times, to designate tributary princes who were not of sufficient importance to be called kings. As it happens, Herod Antipas, tetrarch of Galilee, is styled king by courtesy in *Matt.* 14.9 and *Mk.* 6.14, 22. Herod Antipas and Herod Philip were sons of Herod the Great.

Thad'dæus.—Perhaps a form of the Greek Theudas, perhaps an Aramaic word meaning the female breast; if so, it would be a pet name. His real name seems to have been Jude. One of the twelve apostles (*Matt.* 10.3, where he is also called Lebbæus in the A.V.; *Mk.* 3.18). He is also called Judas the brother (or rather son) of James (*Lk.* 6.16; *Acts* 1.13). [JUDAS 5.]

Tha'hash (R.V. **Tahash**).—A son of Nahor, and therefore nephew of Abraham (*Gen.* 22.24).

Tha'mah, Ta'mah (R.V. **Temah**). — The children of Tamah were a family of Nethinim who returned with Zerubbabel (*Ezra* 2.53; *Neh.* 7.55).

Tha'mar.—[TAMAR 1.]

Thank-offering or **Peace-offering.**—The ceremonial of this is described in *Lev.* 3, 7.11-18, 29-34, 23.20. The general principle of the thank-offering or peace-offering was that it should be entirely spontaneous, offered as occasion should arise, from the feeling of the sacrificer himself (*Lev.* 19.5). After the sacrifice proper the offering was used for a sacrificial meal. Peace-offerings were offered for the people on a great scale at periods of unusual solemnity and rejoicing; as at the inauguration of the Covenant (*Ex.* 24.5), at the consecration of Aaron and the Tabernacle (*Lev.* 9.18), at the solemn reading of the Law in Canaan by Joshua (*Josh.* 8.31), at the accession of Saul (1 *Sam.* 11.15), at the bringing of the Ark to Mount Zion by David (2 *Sam.* 6.17), at the consecration of the Temple by Solomon (1 *K.* 8.63, 9.25), and at the great Passover of Hezekiah (2 *Ch.* 30.22). [SACRIFICES.]

Tha'ra.—[TERAH 1.]

Tha'rshish.—[TARSHISH.]

Theatre.—The multitude at Ephesus rushed to the theatre, on the occasion of the excitement stirred up against Paul by Demetrius, in order to consider the matter (*Acts* 19.29, 31). The word bears its ordinary significance, a place where dramatic performances are exhibited, but often used for public meetings.

The'bes.—[No.]

The'bez.—Now Tubas; 10 miles north-east of Nablus. A town of Ephraim taken by Abimelech, where he met his death (*Judg.* 9.50; 2 *Sam.* 11.21).

Thel'asar.—[TELASSAR.]

Theology. — *Theology* is the doctrine or science of God: *Christian Theology*, with which alone we are here concerned, is in common acceptation the whole science of the Christian religion, as revealed in the Bible, developed in history, and carried forward in the progressive life and thought of the Christian Church. Religion and theology are related to one another as life and knowledge, as practice and theory. A Christian is of necessity a sharer in Christ's revelation of God: faith is based on knowledge, and to theologise is simply for faith to become intellectually aware of itself, to define and systematise the knowledge on which it rests, and to which in turn it leads. The religious life may be full and vigorous, and the intellectual apprehension of its grounds very meagre, yet "the universal and supernatural character of the Christian religion imposes upon its adherents the duty of finding a statement of it which will not be impaired by our wavering knowledge of nature and history; and, indeed, which will be able to maintain itself before any possible theory of nature or of history."

The main divisions or aspects of theological study are Biblical, Systematic, Historical, and Practical. Of these, since Christianity rests upon the revelation contained in the Scriptures, Biblical or Exegetical Theology is primary and fundamental: it is the main business of the theologian to interpret and systematise the teaching of the O.T. and N.T. And it is obvious that Biblical Theology separates into O.T. Theology and N.T. Theology, the former dealing with the progressive revelation of God to the Hebrew people, which culminated in the Christ. "Biblical Theology is the knowledge of God's great operation in introducing His kingdom among men, presented to our view exactly as it lies presented in the Bible. . . . But in the Bible we have writings contemporary with this operation, and reflecting it for more than a thousand years. . . . This at once suggests to us, therefore, when we consider that God's operation extended over this long period, and yet that it took end at last in the coming of His

Son, that two characteristics belong to it. It is historical, and it is progressive; it covers a long period, and it advances from less to more, and finally culminates" (A. B. Davidson, *The Theology of the O.T.*, pp. 1, 2). Dr. Davidson further points out that in the O.T. we have presented to us an actual historical religious life, men filled with the profoundest thoughts of God, a body of profoundly religious men speaking the truth to their countrymen and seeking to turn them to God. We do not find a *theology* in the O.T.; we find a *religion*—religious conceptions and religious hopes and aspirations. It is we ourselves who create the theology, when we give to those religious ideas and convictions a systematic or orderly form. It follows that the method must be historical: O.T. theology is really the history of the religion of Israel as represented in the *O.T.* Dr. Davidson distinguishes five great historical periods:—

1. Before the Exodus.
2. From the Exodus to written prophecy, B.C. 800.
3. From 800 to the Exile, B.C. 586.
4. From the Exile to the close of the prophetic Canon, B.C. 400.
5. From 400 to the Christian era.

To these periods the O.T. literature is severally assigned, and through each is traced out the growth of the great religious ideas—the doctrine of God, of man and sin, of redemption and of the last things.

The N.T., equally with the O.T., is a book of religion rather than of theology. But the religious life which its literature presents has these two features: it is the life of a single generation of men, and the life is absolutely dominated and fashioned by Jesus Christ. The N.T. is the apostolic witness to Him: it is the task of N.T. theology to interpret and systematise that witness, to gather from the writings of men whom, in Pauline phrase, He "apprehended," laid hold of and possessed, their thought and conviction as to Himself, His teaching and His work for man. No doubt these writings show development, and we may not ignore the help given by the historical method in tracing their *successive* testimony. But as they are nearly contemporaneous, and as they witness to the same final fact of the revelation of God in Jesus Christ, it is of less importance to place them in chronological order than to isolate and then combine their testimony. The writings of St. Paul extend over a space of twelve years or more, and it has been customary to emphasise the growth of his thought from the simplicities of Thessalonians to the profundities of Colossians and Ephesians. Perhaps, however, the differences are more due to the needs of those addressed than to development in the Apostle's thinking. Behind his earliest writing there lay nearly twenty years of Christian experience and service. The Pauline Epistles may be treated as a unit, and compared with the distinctive testimony afforded by other N.T. writings to their one common theme, Jesus Christ.

Following this plan, the companion volume to that already referred to on the O.T. (*The Theology of the N.T.*, G. B. Stevens, D.D.), falls into seven main divisions:—

1. The teaching of Jesus according to the Synoptic Gospels.
2. The teaching of Jesus according to the Fourth Gospel.
3. The primitive apostolic teaching (*Acts*, *Jas.*, 1 *Pet.*, *Jude*, and 2 *Pet.*).
4. The theology of Paul.
5. The theology of the Epistle to the Hebrews.
6. The theology of the Apocalypse.
7. The theology of John.

But though it is convenient to distinguish the theology of the N.T. from that of the O.T., it must be remembered that these are not two, but one. Christ came to fulfil the Law and the Prophets: His own ministry and that of His apostles appropriated and completed the revelation given to Israel through the Jewish Scriptures. Hence the same great themes of religion are continued. What is most distinctive in the teaching of Jesus—apart from His testimony to Himself—is His revelation of the Fatherhood of God and His doctrine of the Kingdom of God: the main truths which possessed His followers and interpreters are those connected with the Person and the Work of Christ—Christology and Soteriology, or the way of salvation.

In the successive "theologies" of the Church which make up the "history of Christian doctrine," these truths have received varying stress. To the apologetic literature of the second century, in which Christianity was defended against heathen attacks and heretical perversion, there succeeded the long controversy as to the Person of Christ, the Incarnation and the Trinity, the issue of which was the "Catholic faith." [TRINITY.] In the West there were controversies on sin and grace: in the Church of the Reformation soteriology, justification by faith alone, as the one way of salvation, was the decisive issue. With these three periods are linked the names of Athanasius, Augustine, and Luther. Calvin systematised the Protestant theology, with special emphasis upon the sovereignty of God. It may be added that throughout the whole history varying stress has been laid upon three factors which go to the making of theological belief—the authority of Scripture, the permanent guidance of the Spirit, the rights of the intellect. The theology of every age must reckon with and interpret for itself each of the three. And perhaps the most determinative factor in recent theological movements has been the first: modern theology is primarily historical, secondarily doctrinal, and its main object has been to get back to the historical Christ. "What a contrast," writes Dr. Fairbairn (*Christ in Modern Theology*, p. 18), "does the workshop

of a living theologian present to the library of the older divine! Dogmatics and apologetics have almost disappeared from it, and in their place stand books on almost every possible question in the textual, literary, and historical criticism of the O.T. and N.T. Harmonies have almost ceased to be, and instead we have discussions as to the sources, sequence, dependence, independence, purpose, dates, of the Four Gospels. Lives of Christ by men of all schools, tendencies, Churches, abound, each using some more or less rigorous critical method. Besides these, and supplementary to them, are histories of N.T. times, which show us the smaller eddies as well as the greater movements, and supply both the background and the light and shade needed to throw the central Figure into true perspective." The outcrop of Biblical literature, especially of Dictionaries of the Bible, in the seventeen years since this was written, amply confirms the main contention. This renewed study of the Scriptures may alter their perspective without at all impairing their authority. To that authority the earlier movement, with its watchword, "Back to Christ," kept entirely loyal: not so the later development, with its question, "Jesus or Christ?"

There may be perils in the new path; but if He be kept steadily in view, and the ways of Biblical study be faithfully and fearlessly traversed under the conviction of His own declaration, "These are they which testify of Me," the future of theology cannot be in peril. "The Lord hath more truth yet to break forth from out of His holy Word," and under guidance of the Spirit of Him who is "the same yesterday, and to-day, yea, and for ever," with ever deepening satisfaction to mind and heart and will, each succeeding generation may look for yet fuller entrance into the meaning of the revelation of the grace of God in Jesus Christ our Lord.

Theophilus.—*Beloved of God*: the person to whom Luke inscribes his Gospel and the Acts of the Apostles (*Lk.* 1.3; *Acts* 1.1). It is believed that he was a Gentile of high rank who had come under the influence of the gospel. "Most excellent" is probably a title (see also *Acts* 23.26, 24.3, 26.25). In the second century A.D. it was used of the Roman knights.

Thessalonians, Epistles to the.—For the Church to which these letters were addressed, see THESSALONICA. Their *authorship* is, with increasing confidence, ascribed to Paul, though a few scholars still refer the Second Epistle to some other pen. In all probability they were the first of St. Paul's Epistles. Their *date* must fall within the second missionary journey, which included his first visit to Europe, and may be placed between 49–51 A.D., or perhaps 51–53 A.D. The *place* of writing was Corinth. The *occasion* for their writing appears from the statements of the Epistles. The gospel had been first proclaimed at Thessalonica by Paul and Silas, shortly after their release from imprisonment at Philippi. For the Church appears from the Epistle to have mainly consisted of Gentiles (1 *Thess.* 1.9), gathered therefore after these three weeks. The references by the apostle to his manner of life among the Thessalonians implies a lengthened residence. Paul addressed himself first, agreeably to his constant practice, to the Jews, and afterwards, with still more success, to the Gentiles. But the violence of the Jews drove the apostle away. He left the newly-planted Church in difficulty. Anxiety led him to send Timothy from Athens, to encourage and comfort its members under the persecutions to which they were exposed (1 *Thess.* 3.1, 2). Timothy rejoined the apostle at Corinth, and brought him an account of the steadfastness of the Thessalonian Christians which filled him with joy and gratitude (1 *Thess.* 3.6-9), and reawakened his desire to visit them. Having been repeatedly disappointed in his plans for that purpose, he wrote the First Epistle from Corinth.

The *contents of the First Epistle* fall into two parts: (1) In the first portion of this Epistle (1–3) the apostle expresses his gratitude and joy on account of the manner in which the Thessalonians had received the gospel, and for their fidelity and constancy in the midst of persecutions and afflictions; vindicates the conduct of himself and his fellow-labourers in preaching the gospel, and declares his affectionate concern for their welfare. (2) The remainder of the Epistle is taken up with practical admonitions; warning them against the sin for which their city was notorious; and exhorting them to the cultivation of all Christian virtues, particularly to a watchful, sober, and holy life, becoming their happy condition and exalted hopes (4.1-12, 5). Special words of consolation are addressed to those who had been bereaved. Speaking by express Divine authority, he assures them of the resurrection of the pious dead on Christ's coming, to be followed by the transformation of the living; and exhorts them to take the comfort of this glorious hope (4.13, 5.11), adding a series of brief emphatic counsels—an epitome of the practical gospel (5.12-23), ending with the injunction to "abstain from every *form* of evil" (R.V.), with prayer and benediction (5.22-28).

The *Second Epistle* was written not long after the First. Its *occasion* was the necessity of correcting a belief found among the Christians at Thessalonica, that the appearance of the Lord and the end of the world were at hand, as well as to protest against some practical misapplications of the belief. These had been grounded in part upon a misconstruction of expressions in the former Epistle, and appear to have been supported by some who laid claim to inspiration, and even produced fictitious letters in the apostle's name. There were also persons who, on religious pretences, neglected their secular employments, and were guilty of disorderly conduct.

The *contents* of the *Second Epistle* are as

follows :—After the salutation, and expressions of thankfulness for the character of the Thessalonian Christians (1.1-10) and the assurance of his prayer (1.11, 12), the apostle exposes the error of anticipating the near approach of the day of the Lord. Reminding the Thessalonian Christians of what he had said when he was with them, he tells them that he had spoken rather of the unexpectedness of the event than of its nearness, and that it must be preceded by "the apostasy," and by the temporary ascendency of the "man of sin," the spiritual usurper, who, after certain obstacles were removed, should establish a system of error and delusion by which many would be carried away (2.1-12). He then passes to thanksgiving and practical exhortations (2.13–3.5), followed by directions as to dealing with "disorderly" members, final messages, and subscription (3.6-18).

The *characteristic feature* of the two Epistles is the absence of general doctrinal statement and the stress laid upon "the last things"—the Coming of our Lord (1 *Thess.* 1–2.19, 3.13, 4.15–5.3, 23; 2 *Thess.* 1.7–2.12); the resurrection and future glory of believers (1 *Thess.* 4.13-18, 5.10; 2 *Thess.* 1.5, 2.14). For the passage 2 *Thess.* 2.6-10, see ANTICHRIST.

Thessalonica.—A city of Macedonia, formerly named Therma—a title corresponding to our Bath or Hotwells—situated on the Thermaic Gulf. It was called Thessalonica by the Macedonian general Cassander, in honour of his wife, half-sister to Alexander the Great. Under the Roman Government, it was the capital of one of the four districts of Macedonia, and the seat of the provincial governor or prætor, although itself a free city, administered by "politarchs" (*Acts* 17.6, 8), a peculiar appellation still preserved on a triumphal arch in the city. The position of Thessalonica, as the central station on the great Egnatian road from Illyria through Macedonia to Thrace, and at the head of an excellent harbour, augmented its trade and wealth; and brought to it a mixed population of Greeks, Romans, and Jews. It is still, as it has ever been, a flourishing commercial town, bearing the but slightly changed name of *Saloniki*. Its geographical position and maritime importance fitted it to become one of the starting-points of the gospel in Europe. Here Paul laboured for a time during his second missionary journey (*Acts* 17.1-13). Whilst he was there, the Philippians sent him help "once and again" (*Phil.* 4.16). It was the home of Aristarchus (*Acts* 27.2), and thither went Demas after leaving Paul (2 *Tim.* 4.10). The narrative in *Acts* 17 lays stress upon Paul's preaching to the Jews and proselytes ("devout Greeks"). The Epistles suggest that the ultimate members of the Church were mainly Gentile converts (1 *Thess.* 1.9, 2.14). The high character of the Church, as to faith, zeal, and brotherly love, appears from the Epistles.

Theu'das.—Perhaps contracted from Theodorus, *the gift of God*: the name of an insurgent mentioned in Gamaliel's speech before the Jewish Council (*Acts* 5.35-39) at the time of the arraignment of the apostles. He appeared at the head of about 400 men; he sought not merely to lead the people astray by false doctrine, but also to accomplish his designs by violence. He entertained a high conceit of himself, but was slain at last, and his party was dispersed and brought to nothing. Josephus (*Antiq.* xx. 5. 1) mentions a man of the same name who rebelled some ten years after Gamaliel's speech. The relation of the two statements is not known, but there is no reason to think that Josephus is more worthy of credit than St. Luke.

Thieves, The Two.—The men who under this name appear in the history of the Crucifixion were robbers or bandits rather than thieves, belonging to the lawless bands by which Palestine was at the time infested. The parable of the Good Samaritan shows how common it was for them to attack and plunder travellers even on the high road from Jerusalem to Jericho (*Lk.* 10.30). It was necessary to use an armed police to encounter them (*Lk.* 22.52). Often, as in the case of Barabbas, the wild robber life was connected with a fanatic zeal for freedom which turned the marauding attack into a popular insurrection (*Mk.* 15.7). For crimes such as these the penalty was crucifixion.

Thimna'thah.—[TIMNAH.]

Thomas.—*Twin*: Greek Didymus (*John* 11.16, 20.24, 21.2), one of the twelve apostles (*Matt.* 10.3; *Mk.* 3.18; *Lk.* 6.15). In him, loyalty to his Master (*John* 11.16) co-existed with a certain lack of faith (*John* 14.5, 20.25), especially apparent at the Resurrection. His mind had dwelt much on the Crucifixion (compare his detailed declaration in *John* 20.25), and the test he proposed was in accordance with a prior suggestion by our Lord Himself (*Lk.* 24.39, 40). The Risen Lord gave Thomas the proof he demanded, and he expressed belief, in the words, "My Lord and my God" (*John* 20.26-29). He afterwards saw our Lord again, at the Sea of Tiberias (*John* 21.2). Late legends state that Thomas preached the gospel to "the Indians, and the Chinese, and the Cushites, and all the islands far and near." The Christians of the Church of St. Thomas on the Malabar Coast claim him as their founder.

Thorn in the Flesh.—Paul's statements in 2 *Cor.* 12.7-10; *Gal.* 4.14; and see possibly 1 *Cor.* 2.3; 2 *Cor.* 1.8, 10.10; 1 *Thess.* 2.18, have been variously interpreted. The "stake for the flesh" of which he spoke was, apparently, some bodily affliction, a trial to "the flesh," comparable to blows with the fist (2 *Cor.* 12.7); connected, however, with his spiritual visions. It has therefore been conjectured to have been epilepsy, or some obscure nervous disorder allied with it. Others suggest ophthalmia (*Acts* 23.5; *Gal.* 4.15; and cf. *Gal.* 6.11). [PAUL.]

Three Taverns, The.—A place near Cisterna, and about 25 miles south-east of Rome, at which Paul, on his way to the imperial city, was met by Christians (*Acts* 28.15).

Threshing.—[AGRICULTURE.]

Throne.—The use of a chair in a country where the usual postures were squatting and reclining was regarded as a symbol of dignity (2 *K.* 4.10; *Prov.* 9.14). When a royal throne is specially meant, we usually find such expression as "the throne of the kingdom" (*Deut.* 17.18; 1 *K.* 1.46; 2 *Ch.* 7.18). Solomon's throne was approached by six steps (1 *K.* 10.19; 2 *Ch.* 9.18), it was inlaid with ivory, overlaid with pure gold in all parts except where the ivory was apparent, and furnished with arms. In *Col.* 1.16 "thrones" represents a high order of angelic beings, according to the representations of the apocalyptic writers. [NON-CANONICAL BOOKS.]

Thum'min.—[URIM AND THUMMIN.]

Thunder.—Thunder is very rare during the summer months in Palestine. The Hebrews poetically interpreted thunder as the voice of Jehovah (*Job* 37.2; *Ps.* 18.13; *Isai.* 30.30). Thunder was to them the symbol of Divine power (*Ps.* 29.3) and vengeance (1 *Sam.* 2.10; *Rev.* 8.5). It was either the sign or instrument of God's wrath on various occasions (*Ex.* 9.23, 19.16; 1 *Sam.* 7.10, 12.18). In *Job* 39.19 "thunder" is a mistranslation for "the quivering mane" (R.V.). The term "Sons of Thunder" (Boanerges, *Mk.* 3.7) appears to be used of twins in some countries, but whether this fact has any connexion with our Lord's use of it is very doubtful.

Thyati'ra.—Now Akhissar; a city on the boundary of Lydia and Mysia (both being included in the Province of Asia); with which Lydia, the seller of purple goods at Philippi, was connected (*Acts* 16.14). Many trade-guilds existed there. It has been thought that the "purple" was "turkey-red," the dye for which still grows in the neighbourhood. Thyatira was the seat of one of the seven Churches of Asia to whom the apocalyptic letters were addressed (*Rev.* 1.11, 2.18). The obscure passage *Rev.* 2.20, 21 has been explained as a reference to the worship of the sibyl Sambatha. A temple of Sambatha stood outside the walls of Thyatira. It may be that the Judæo-Christian Church at Thyatira had not discountenanced this corruption so severely as it ought to have done. Another explanation—which does not exclude the former one—is that the reference is to the rites attending the worship of Apollo, the principal deity of the city. But perhaps it is better to see in the words a reference to a Christian prophetess who supported the false teaching of the Nicolaitans.

Thyine Wood.—Only in *Rev.* 18.12. The reference is to a very costly wood known to the Romans as citrus, yielded by a tree known as *Callitris quadrivalvis*, a coniferous tree closely allied to the better-known arbor vitæ. The wood was in great request for furniture on account of its colour and fragrance.

Tibe'rias.—Now Tubarîya; a town on west shore of the Sea of Galilee, giving its name to the sea (*John* 6.1, 23, 21.1). It still retains traces of ancient grandeur. The city was built by Herod Antipas, named by him in honour of the emperor Tiberius, and made the capital of Galilee. Herod, the murderer of John the Baptist, resided at Tiberias. This accounts for the fact that (as our Lord does not seem ever to have visited the city) Herod had never, until their meeting at Jerusalem, seen Jesus nor witnessed any of His miracles. Tiberias was predominantly a Gentile city, and our Lord's work lay among the dense populations at the head of the lake, who were thoroughly Jewish.

Tiberias, The Sea of.—[GALILEE, SEA OF.]

Tibe'rius.—Tiberius Claudius Nero, the second Roman Emperor, after being made co-emperor with Augustus in 11 A.D., reigned independently from 14 A.D. to 37 A.D., so that the public life of our Lord and the introductory events of the apostolic age fell within the limits of his administration. Before his accession to the imperial throne, he had distinguished himself as orator, warrior, and statesman, but as emperor his reign was stained with the blackest crimes and vices. Probably the fifteenth year (*Lk.* 3.1) dates from 11 A.D., and refers to 25 or 26 A.D. The city of Tiberias, built by Herod Antipas, took its name from this emperor.

Tib'hath.—(?) *Slaughter*: a city of Hadadezer, king of Zobah, taken by David (1 *Ch.* 18.8); the same as Betah (2 *Sam.* 8.8).

Tib'ni.—The son of Gimath, whom some of the people in the northern kingdom wished to make king after Zimri. He was defeated and slain by Omri (1 *K.* 16.21, 22).

Ti'dal.—One of the four confederate kings who invaded Sodom and Gomorrah when Lot was among their captives (*Gen.* 14.1, 9). Nothing is known of his name, but his description "king of the nations" (Goiim) seems to be a rendering of the "hordes" of various nations living on the east of Assyria.

Tig'lath-pileser, Tilgath-pilneser.—Tiglath-pileser, king of Assyria (the third, or more properly the fourth, king of that name). His Babylonian name was Pul, and it was to him that Menahem, king of Israel, paid tribute in 738 B.C. (2 *K.* 15.19). He attacked Samaria in the reign of Pekah, took several cities, and carried their inhabitants captive to Assyria, 732 B.C. (2 *K.* 15.29). It happened that after this invasion Pekah entered into alliance with Rezin, king of Syria, and together they proceeded to attack Jerusalem. Ahaz, the king of Judah, appealed for help to Tiglath-pileser, who marched against Damascus, took it, and killed Rezin. He then proceeded to chastise Pekah, overrunning the whole district to the east of Jordan, and carrying into captivity the Reubenites, the Gadites, and the half-tribe of Manasseh, and placing them in Upper Mesopotamia. The result of this invasion may be succinctly described as the absorption of Syria and of an important part of Samaria into the Assyrian Empire, and the reduction of Judah into the

condition of a mere tributary of the Assyrian Empire (2 *K.* 15.37, 16.10, 11; 1 *Ch.* 5.26; 2 *Ch.* 28.16-21).

Tik'vah, Tik'vath, Tok'hath.—*Hope*: 1. The father-in-law of the prophetess Huldah (2 *K.* 22.14; 2 *Ch.* 34.22). 2. The father of Jahaziah in the time of Ezra (*Ezra* 10.15).

Tile, Tiling.—1. In *Ezek.* 4.1 the word usually rendered "brick" is translated "tile." 2. Syrian roofs in general consist of plaster, not of tiles, and the expression in *Lk.* 5.19 "through the tiling" (R.V., "through the tiles"), may mean that the plaster had cracked in a part of the roof, and that in that spot the bearers of the paralytic made an opening through which they dropped the man down in front of the Lord. Or it may be that Luke, writing for Greek readers, used the expression "tiles" as the form of roof which was most familiar to them, without reference to the particular material of the roof in question. [HOUSE.]

Tilgath-pilneser.—A corrupt form of TIGLATH-PILESER.

Ti'lon.—A member of the tribe of Judah (1 *Ch.* 4.20).

Timæ'us.—Mark (10.46) gives in Greek the words "the son of Timæus" as an equivalent of the Aramaic "Bartimæus."

Timbrel.—The English word means "a small tambourine." Women of the East still dance to the music of the timbrel (*Ex.* 15.20; 2 *Sam.* 6.5; *Job* 17.6, 21.12). [TABRET 1.]

Time.—The two great factors employed by primitive man in determining time (as in common practice by us all) must have been the Sun and the Moon, the former fixing both the simplest unit of calculation, the Day, and also the greater unit, the Year; the latter suggesting the Month, and from it the Week. The calculation of Time with the Hebrews, as with ourselves, employs both systems of reckoning, with more or less satisfactory attempts to reconcile them.

1. *The Day*—from Sun to Sun; *i.e.* as we now say, 24 hours. But at what point does a fresh day begin? We, like the Romans, say at midnight, the moment of greatest distance from the light of day. But this is the result of thought and comparison. In the earliest ages it would be more natural to reckon either from the rising of the sun, as did the Babylonians, or from its setting, as did the Hebrews and the Arabs. This is perhaps the easiest mode of all, for the prosaic reason that men have always been more likely to see the setting than the rising of the sun. Hence in the prehistoric cosmogony recorded in *Gen.* 1 we read: "There was evening and there was morning, one day. This method of computing each day is found throughout the Bible (see 2 c.), and is customary among the Jews until now.

2. *Divisions of the Day.*—a. The threefold designation, morning, noon, and evening (cf. *Ps.* 55.17), is self-evident. b. Connected with this is that of WATCHES in the night; three according to the Hebrew reckoning, four by the Roman. c. Another is that of HOURS. The origin of the division of the Day into 12 or 24 parts seems to be lost in antiquity, but it has come down to us by way of Babylon. The Hours in each day were reckoned among the Hebrews, and even the Romans, from sunrise to sunset. The one passage that presents difficulty is *John* 19.14, but even there it is better to give John the credit of maintaining his usual method. Hence the duration of each hour was not fixed, as with us, as one 24th of the full day, but represented one 12th of the daylight, which naturally varied according to the season. d. The further division into minutes and seconds appears not to have been known to the Hebrews (though it also is traced back to Babylon), and indeed was hardly convenient with so variable a quantity as the Biblical Hour.

3. *The Month.*—This was the lunar month of rather more than 29 days, there being thus 12 months and about 11¼ days in each year. It is perhaps convenient here to give a *Table of the Hebrew months, those which are mentioned in the Bible being in capital letters, and forming*

	Canaanite Names.	*Babylonian-Hebrew Names.*	*Time of Year.*
1	ABIB	NISAN	March–April.
2	ZIV (ZIF)	Iyyar	April–May.
3		SIVAN	May–June.
4		Tammuz	June–July.
5		Ab	July–August.
6		ELUL	August–September.
7	ETHANIM	Tishri	September–October.
8	BUL	Marcheshvan	October–November.
9		KISLEV (CHISLEU)	November–December.
10		TEBETH	December–January.
11		SHEBAT (SEBAT)	January–February.
12		ADAR	February–March.

subjects of special articles. In order to complete the solar year approximately, a few days, or even two or three weeks, were sometimes intercalated, apparently as the priestly directors of the Calendar thought best. But it is uncertain how far this system obtained in Biblical times. The addition was made after Adar, and was called a second Adar. The twelve solar months appear to be a later division of the solar year, for which the twelve lunar months formed a basis.

5. *The Year.*—a. When does it begin? With us, as with the Romans, from the time when the Sun is approximately at its lowest. Not so with the Hebrews. They had two systems: i. The sacred system, derived from Babylon, beginning about the spring equinox. By this the times of the sacred Feasts were arranged. It is also mentioned in reference to secular events, as "in the return of the year, at the time when kings go out to battle" (2 *Sam.* 11.1). ii. The civil system, from the autumnal equinox, when the harvest operations were concluded. b. For the groups of years, in sevens and seven times seven, see YEAR. c. For the methods of computing a series of years, see CHRONOLOGY. In addition to the eras there given mention may be made of the late Jewish mode of reckoning from the Creation of the world, based on Biblical data. According to this the year 1240 was 5000 *anno mundi.* But in affixing this date to a book or a monument it is usual to omit the thousand. Thus, if a modern Jewish book is dated 674, this, in addition to 1240, represents 1914 A.D.

Tim'na, Tim'nah.—(?) *Restraint*: 1. A concubine of Eliphaz, son of Esau (*Gen.* 36.12). 2. The sister of Lotan and daughter of Seir the Horite (*Gen.* 36.22; 1 *Ch.* 1.39). 3. A "duke" or chief of Edom descended from Esau (*Gen.* 36.40; 1 *Ch.* 1.51). 4. A son of Eliphaz and grandson of Esau (1 *Ch.* 1.36); apparently the same as Korah in *Gen.* 36.16.

Tim'nah, Tim'nath, Thim'nathah.—*Portion*: 1. Now Tibnah, 2 miles west of 'Ain Shems, near where Wady Surar issues on the Philistine plain; a border town in north of Judah (*Josh* 15.10), but assigned to Dan in *Josh.* 19.43, held by Philistines (*Judg.* 14.1-5), and again taken by them in the time of Ahaz (2 *Ch.* 28.18). 2. A town in mountains of Judah; site unknown (*Gen.* 38.12-14; *Josh.* 15.57).

Tim'nath-he'res (*Portion (sacred) to the sun*), or **Tim'nath-se'rah** (*Portion of excess*) (reversing the letters, to avoid any suggestion of idolatry): either Kefr Haris, 10 miles south of Nablus, or Tibneh, about 14 miles north-east of Lydda; a town in south-west portion of Mount Ephraim; portion and burial-place of Joshua (*Josh.* 19.50, 24.30; *Judg.* 2.9).

Tim'nite, The.—That is, the Timnathite, Samson's father-in-law (*Judg.* 15.6); inhabitant of Timnah 1.

Ti'mon.—*He who honours* (? God): one of the seven, commonly called "deacons," who were appointed to act as almoners, on the occasion of complaints of partiality being raised by the Hellenistic Jews at Jerusalem (*Acts* 6.5). Nothing is known of him.

Timo'theus.—*Honouring God*: the Greek form of the name Timothy, retained in the A.V. in every case except 2 *Cor.* 1.1; *Philem.* 1; *Heb.* 13.23; and in the Epistles addressed to him. [TIMOTHY.]

Timothy.—*Honouring God*: one of the younger companions of Paul, was an inhabitant, possibly a native, of Lystra in Lycaonia, where Paul first met him (*Acts* 16.1, 2). His father was a Greek; his mother and grandmother devout Jewesses, by whom he was carefully trained in a knowledge of the Scriptures (2 *Tim.* 3.14). He was probably converted by Paul when but a boy on the apostle's first visit to Lystra (*Acts* 14.6, 16.1; 1 *Cor.* 4.17; 1 *Tim.* 1.2; 2 *Tim.* 1.2). After the separation between Paul and Barnabas, over the matter of John Mark (*Acts* 15.37-39), Timothy was chosen by Paul as the helper of himself and Silas. He was therefore circumcised, and entered on a career of association with Paul, marked by much affection. He helped to found the Churches of Philippi and Thessalonica (*Acts* 17.14), for the former of which he seems to have felt especial concern (*Phil.* 2.19). Left at Berea (*Acts* 17.13, 14), he probably rejoined Paul at Athens, and was sent to Thessalonica (1 *Thess.* 3.2), rejoining Paul at Corinth with news of the Church. He is linked with Paul and Silas in the opening of the two Epistles to the Thessalonians. Timothy appears next at Ephesus (*Acts* 19.22), his work at which is suggested by the salutation in Colossians and Philemon. Thence he was sent with Erastus to Macedonia and Achaia (*Acts* 19.22), with a special mission to the Church at Corinth (1 *Cor.* 4.17). Later, he is joined with others in a greeting to the Roman Church (*Rom.* 16.21); and then goes with Paul into Asia (*Acts* 20.4). It is uncertain whether he journeyed with Paul to Rome. Probably Timothy joined him there, and was thence sent to Philippi (*Phil.* 2.19). The Apostle bids him hasten to him during his last imprisonment (2 *Tim.* 4.9-13). *Heb.* 13.23 speaks of Timothy's release from imprisonment, but our ignorance of the date and place of the writing of that Epistle prevents our understanding the allusion. Ecclesiastical tradition makes Timothy the first Bishop of Ephesus, and says that he died a martyr's death there during the exile of John at Patmos.

Timothy, The Epistles to.—The *authorship* of the Epistles to Timothy has been, from the first century to the present, attributed to Paul. The internal evidence of the Epistles has, however, been regarded by some as against the authorship by Paul; but the peculiarities of thought and language can be explained by the development of events, and reconciled with the accepted belief. The *date* of the *First Epistle* was some period after the apostle's first imprisonment at Rome, possibly the year 66. The *place* may have been Troas, possibly at the house of Carpus (cf. 2 *Tim.* 4.13). The *purpose* of the letter

appears from its *contents*. The Epistle has two chief objects: 1. To counteract the false doctrines of Jewish teachers, who, whilst professing adherence to the Law, taught doctrines at variance with its holy requirements. 2. To guide and encourage Timothy in the duties of his office; directing him as to (1) public devotions (2.1-8); (2) the duties and behaviour of Christian women (2.9, 12; cf. 1 *Cor.* 11.3-16, 14.34-40; 1 *Pet.* 3.1-6); (3) Church officers (3.1-13); (4) his own teaching (3.14, 4); (5) his personal holiness (4.11-16); and (6) his Church administration in the treatment of offenders, of widows, of good elders and bad, of slaves, of the rich; and the duties of those several classes of persons (5, 6; cf. *Tit.* 1.10–3.11). With this teaching are mingled many urgent and affectionate appeals, tender references to Paul's own conversion, and solemn anticipations of the coming of Christ.

The *date* of the *Second Epistle*, the last written by Paul, must be the period of his close imprisonment at Rome, not long before his martyrdom, perhaps the early months of the year 67. The interval between Paul's two imprisonments he seems to have spent in Asia (*Philem.* 1.22), afterwards in Macedonia (1 *Tim.* 1.3), wintering in Nicopolis of Epirus (*Tit.* 3.12). Why he returned to Rome we are not told, but he was soon imprisoned as an evil-doer (2 *Tim.* 2.9). The *contents* of the Epistle are invested with peculiar interest as containing the last counsels of the apostle. After an affectionate greeting with thanksgiving (1.1-5), the apostle exhorts Timothy to courage, zeal, and stedfastness in the ministry (1.6-14); recalls some who were faithless, and the good works of Onesiphorus (1.15-18); exhorts to endurance, recalling his own sufferings for the gospel (2.1-13), and to faithfulness in the ministry and personal uprightness (2.14-26); predicts the perilous times of "the last days" (3.1-9); and returns to exhortation (3.10–4.5); ending with certain personal messages.

In the Epistles to Timothy and Titus—the Pastoral Epistles—we have the clearest revelation given in Scripture of the character, qualifications, and duties of the Christian minister. These Epistles contain also the fullest account of the approaching corruption of Christianity, and of the extensive prevalence of infidelity, in what Scripture calls the last times. It is noteworthy that Polycarp (§ 4), writing about 117 A.D., quotes 1 *Tim.* 6.7.

Tin.—Tin is enumerated among the various metals found in the spoils of the Midianites (*Num.* 31.22). It was known to the Hebrew metal-workers as an alloy of other metals (*Isai.* 1.25; *Ezek.* 22.18, 20). The markets of Tyre were supplied with it by the ships of Tarshish (*Ezek.* 27.12). It was used for plummets (*Zech.* 4.10). The mines of Britain (Cornwall and part of Devonshire) were the chief source of supply to the ancient world.

Tiph'sah.—*Ford*: 1. A city on Euphrates; the limit of Solomon's empire (1 *K.* 4.24); now *Kal'at Dibse*. 2. A town in Ephraim attacked by Menahem (2 *K.* 15.16), but we should probably read TAPPUAH.

Ti'ras. — Prof. Sayce, who interprets the tenth chapter of Genesis geographically, not ethnologically, suggests that Tiras may represent the river Tyras, the early home of the Kimmerians. Prof. Driver sees a reference to the Turs-enoi, "a people dwelling anciently on the north shore and islands of the Ægean Sea, and much dreaded by the Greeks as pirates." Possibly the word is connected with the names of two countries in the neighbourhood of Carchemish, mentioned by the Egyptian king, Rameses III., namely, Tarsh-kha and Tarsh-ba (*Gen.* 10.2; 1 *Ch.* 1.5).

Tirathi'tes.—A family or race of scribes, belonging to the Kenites (1 *Ch.* 2.55).

Tire.—1. The precise character of the head-dress or turban denoted by the Hebrew word translated "tire" is not at all clear. It is used of men (*Ezek.* 24.17, 23), of a bridegroom (*Isai.* 61.10, "ornaments" A.V.), of priests (*Ezek.* 44.18, "bonnets"), of ladies (*Isai.* 3.20, "bonnets"). 2. The word in *Isai.* 3.18 "round tires like the moon" means "crescent-shaped ornaments." See *Judg.* 8.21, 26 in the R.V.

Tirha'kah.—A king of Ethiopia (roughly, the modern Egyptian Soudan) and Egypt, 691–665 B.C. When Sennacherib, king of Assyria, in 701 B.C., was waging war upon Hezekiah, he heard of the advance of Tirhakah (who seems to have been called in to help the king of Egypt at that time) to fight him, and sent a second time to demand the surrender of Jerusalem (2 *K.* 19.9; *Isai.* 37.9). It is probable that he was a negro, as his later enemy and conqueror, Esar-haddon, represents him.

Tirha'nah.—Son, or daughter, of Caleb (1 *Ch.* 2.48).

Ti'ria.—A son of Jehaleleel of Judah (1 *Ch.* 4.16).

Tirsha'tha.—*His Excellency*, or, *the feared*: a Persian title given to Zerubbabel (*Ezra* 2.63; *Neh.* 7.65, 70) and Nehemiah (*Neh.* 8.9, 10.1) as governors of Judah under the king of Persia. It denoted the governor of a province of less extent than a satrapy.

Tir'zah.—*Pleasure, beauty*: 1. The youngest of the five daughters of Zelophehad. It was the case of these daughters which originated the law that in the event of a man dying without male issue his property should pass to his daughters (*Num.* 26.33, 27.1, 36.11; *Josh.* 17.3). 2. A royal Canaanite city taken by Joshua (*Josh.* 12.24); the residence of kings of Israel, Jeroboam, Baasha, Elah, Zimri, and Omri; the burial-place of Baasha and Zimri (1 *K.* 14.17, 15.21, 33, 16.6-23); the scene of Menahem's conspiracy against Shallum (2 *K.* 15.14, 16). It was famed for its beauty (*Cant.* 6.4). Now, perhaps, *Teiasir*.

Tish'bite, The.—The well-known designation of Elijah (1 *K.* 17.1, 21.17, 28; 2 *K.* 1.3, 8, 9.36). The reference is believed to be to Thisbe

in Naphtali, or Tishbi (Thisbe, Tisbeh, or Tesheb) in Gilead. It is thought that the words "who was of the inhabitants of Gilead" should be read, "who was of Thisbe of Gilead," in accordance with the Septuagint. This involves the alteration only of the Hebrew "points" or vowels, not of the consonants.

Tithe.—*A tenth part*: Abram presented "tithes of all" to Melchizedek, the priest of the most high God (*Gen.* 14.20). Jacob, after his vision of the angels, promised a tenth of his possessions unto God, if Jehovah brought him again to his father's house in peace (*Gen.* 28.22). The Law of Moses declared that the tenth of all produce, as well as of flocks and cattle, belonged to Jehovah, and must be offered to Him. The tithe was to be paid in kind, or, if redeemed, with an addition of one-fifth to its value (*Lev.* 27.30-33). In tithing sheep, the custom was to enclose them in a pen, and as the animals went out at the opening every tenth one was marked with a rod dipped in vermilion. This was the "passing under the rod." This tenth was received by the Levites, who, again, devoted a tenth part of it to the maintenance of the high-priest (*Num.* 18.21-28). This legislation was modified or extended at a later time (*Deut.* 12.5-18, 14.22-27, 26.12, 13). These passages seem to show that, in addition to the first tithe for the maintenance of the Levites and the high-priest, there was a second tithe applied to festival purposes. Every third year the Levites and the poor had a share in the festival tithe. Under the kings an additional tithe was apparently taken for secular purposes (1 *Sam.* 8.15, 17), but the religious tithe system, with other parts of the Law, fell into neglect. Hezekiah, however, revived it (2 *Ch.* 31.5, 12, 19), as also did Nehemiah after the return from the Captivity (*Neh.* 12.44). Special officers were appointed to take charge of the stores and storehouses for the purpose. The practice of tithing, especially for relief of the poor, was practised even in the Northern Kingdom, for Amos speaks of it, though in an ironical tone, as existing in his day (*Amos* 4.4). Malachi complains that the tithe is neglected (*Mal.* 3.8, 10). The system was carried out minutely by those who, like the Pharisees, affected peculiar exactness in observance of the Law (*Matt.* 23.23; *Lk.* 18.12; *Heb.* 7.5-8).

Title.—In 2 *K.* 23.17 this should rather be rendered "monument" (R.V.).

Tittle.—In Hebrew, some letters are much alike, and only to be distinguished by the "thorn" or "horn"-like upward stroke at a corner. Thus ר is "d," ד is "r." [JOT.]

Titus.—A friend and trusted helper of Paul, by birth a Greek (*Gal.* 2.3), converted by Paul, and so called "mine own son after the common faith" (*Tit.* 1.4; cf. 1 *Tim.* 1.2). Nothing is known as to his family or birthplace. Titus appears first as accompanying Paul and Barnabas on their visit to Jerusalem (*Gal.* 2.1; and see *Acts* 15.2). A few years later he reappears in connexion with the Church of Corinth, from which he carried a message to the apostle (2 *Cor.* 7.6)—a report very anxiously awaited (2 *Cor.* 2.13). The interest of Titus in that Church seems to have been marked (2 *Cor.* 8.23), and his purity of motive beyond dispute (2 *Cor.* 12.17, 18). He was left by Paul in Crete (*Tit.* 1.5). There is no record of any visit by the apostle to that island save in *Acts* 27.7, but he may have been at Crete after his first imprisonment at Rome. Titus was to rejoin Paul at Nicopolis (*Tit.* 3.12). This he apparently did, subsequently leaving the apostle in order to visit Dalmatia (2 *Tim.* 4.10). Nothing is known of his later life. He has by some been identified with the Justus of *Acts* 18.7, and with Silas; but his name does not appear in Acts.

Titus, The Epistle to.—This letter is joined with 1 and 2 Timothy, the three being known as the Pastoral Epistles. As to the *place* and *date* of writing, it is probable that Paul, sailing to Asia after his first imprisonment in Rome, took Crete in his way and left Titus there, and that he wrote this Epistle from Macedonia, when on his way to the Thracian Nicopolis. It is further supposed that Titus, according to Paul's desire, joined the apostle at Nicopolis, and afterwards accompanied him on his last journey to Rome, being with him there during part of his second imprisonment (2 *Tim.* 4.10); and having then been sent into Dalmatia, to preach the gospel, or to visit Churches already formed there. We know nothing of the first introduction of the gospel into Crete, but as there were Jews from that island among Peter's audience on the Day of Pentecost (*Acts* 2.11), it is probable that the Christian faith was carried thither by converts from among them. It appears also from this Epistle that Paul had laboured there, and probably with considerable success; but that by some means he had been hurried thence before he could order the state of the Churches in a regular manner.

The work of Titus in Crete was difficult. The character of the people was unsteady, insincere, and quarrelsome: they were notoriously given to licentiousness and intemperance (1.12).

The resemblance between this Epistle and 1 Timothy is obvious; and they are generally supposed to have been written about the same time. The *contents* may be summarised thus:—Paul describes the qualifications required in those who were to be ordained to the ministry; and which were the more necessary on account of the dangerous principles of the false teachers whom they had to oppose, and the general character of the Cretans (*c.* 1). He next describes the instructions which were to be given to various classes of persons, enjoining upon the aged and the young the virtues which ought severally to distinguish them; exhorting Titus (himself a young man) to set a pattern, in his own conduct, of the virtues he was to inculcate; teaching servants to be obedient and faithful; for the salvation of the gospel was designed for all orders and classes of

mankind, making them holy in this life, and preparing them for a higher and better (*c.* 2). Titus is instructed to enjoin obedience to rulers, and a peaceable and gentle behaviour to all men; for they themselves once were sinful, and owed their salvation to the free grace of God. The indispensable obligation which believers are under to excel in good works is insisted upon; cautions are given against engaging in frivolous inquiries and unprofitable disputations; and after some other brief directions to Titus the Epistle is closed with salutations and a benediction (*c.* 3).

In this Epistle those of the *humblest* rank are exhorted to *adorn* the gospel (2.10). While our salvation is ascribed exclusively to grace (2.11), to the "kindness and love of God our Saviour" (3.4), this fact is made the ground of most urgent exhortations to holiness (2.14, 3.8).

Titus Justus.—The full name, in the R.V. only, of JUSTUS 2. Some authorities read Titius Justus.

Tiz'ite, The.—An appellation of Joha, one of David's chief warriors (1 *Ch.* 11.45). The meaning and reference are quite unknown.

To'ah.—A Kohathite and an ancestor of Samuel (1 *Ch.* 6.34). He is called Nahath in 1 *Ch.* 6.26 and Tohu in 1 *Sam.* 1.1.

Tob.—*Good*: now Taiyibeb, in southern Bashan. The Land of Tob was a district east of Gilead, where Jephthah took refuge when expelled from home by his half-brothers (*Judg.* 11.2), and where he remained, at the head of a band of freebooters, till he was brought back by the elders of Gilead (*Judg.* 11.5). It is mentioned again in 2 *Sam.* 10.6, 8 as one of the petty Aramæan states which supported the Ammonites in their great conflict with David.

Tob-adoni'jah.—*Good is the Lord Jehovah*: a Levite sent by Jehoshaphat to teach the Law in the cities of Judah (2 *Ch.* 17.8).

Tobi'ah, Tobi'jah.—*Jehovah is my good*: 1. A Levite sent by Jehoshaphat to teach the Law in the cities of Judah (2 *Ch.* 17.8). 2. Tobijah is mentioned in *Zech.* 6.10 as having returned from Babylon to Jerusalem. In his presence, and the presence of others, Zechariah was commanded to crown Joshua, the son of Josedech, as high-priest. 3. The children of Tobiah returned with Zerubbabel, but could not prove their connexion with Israel (*Ezra* 2.60; *Neh.* 7.62). 4. An Ammonite who bitterly opposed Nehemiah in the rebuilding of Jerusalem. His crowning act of insult was to take up his residence in the Temple, in spite of the Mosaic edict that the Ammonite and the Moabite should not come into the congregation of God for ever. Nehemiah "cast forth all the household stuff of Tobiah out of the chamber" (*Neh.* 2.19 ff.).

Tobit, Book of.—[NON-CANONICAL BOOKS.]

To'chen.—(?) *Measurement*: town of Simeon (1 *Ch.* 4.32).

Togar'mah.—A son of Gomer (*Gen.* 10.3). Prof. Sayce, who interprets the chapter geographically, not ethnologically, places Togarmah in Armenia or Asia Minor. Horses were imported from Togarmah (*Ezek.* 27.14), and in *Ezek.* 38.6 it forms part of the hosts of Gog.

To'hu.—An ancestor of Samuel (1 *Sam.* 1.1). [TOAH.]

To'i.—King of Hamath on the Orontes. He was at enmity—"had wars"—with Hadadezer, king of Syria, and when the latter was defeated by an army of David, Toi sent his son, Joram, with presents of gold and silver and brass to the conqueror (2 *Sam.* 8.9, 10). It may have been that he wanted to buy off the anticipated hostility of David. He is called Tou in 1 *Ch.* 18.9, 10.

Tokhath.—[TIKVAH.]

To'la.—*Scarlet*: 1. The first-born of Issachar and therefore grandson of Jacob (*Gen.* 46.13; *Num.* 26.23; 1 *Ch.* 7.1, 2). 2. A judge of Israel (*Judg.* 10.1, 2).

To'lad.—(?) *Generation*: a town of Simeon (1 *Ch.* 4.29). [ELTOLAD.]

To'laites.—The descendants of Tola 1 (*Num.* 26.23). [TOLA.]

Tomb.—[BURIAL.]

Tongues, Confusion of.—For some time after the Flood "the whole earth was of one language." The human family attempted to maintain this unity by the establishment of a great central edifice and a city which should serve as the metropolis and, doubtless, the religious centre for the whole world. They proposed to carry out this project in the wide plain of Babylon, a locality admirably suited to such an object by its physical and geographical peculiarities. Jehovah defeated the project by "confounding their language, so that they might not understand one another's speech. From thence did the Lord scatter them abroad upon the face of all the earth." The memory of the great event was preserved in the name Babel, which to a Hebrew suggests the word Balal, "confound" (*Gen.* 11.1-9). [BABEL, BABYLON.]

Tongues, Gift of.—The chief passages from which we have to draw our conclusion as to the nature and purpose of the gift in question are *Mk.* 16.17; *Acts* 2.1-13, 10.46, 19.6; 1 *Cor.* 12.10, 14.1-19. On the Day of Pentecost, as recorded in Acts, there appeared to the 120 disciples "tongues like as of fire," and "they began to speak with other tongues as the Spirit gave them utterance." The disciples were heard to speak in languages of which they had no knowledge previously, so that persons present in Jerusalem, belonging to many nationalities, heard themselves addressed, or more probably God addressed in prayer and praise, in their own languages. It is well to recognise, however, that the subject is beset with difficulties. The gift of being able to speak in many languages, if a permanent possession, must have been of the greatest value in evangelising work, and in that case one could not understand how, as it seems, Paul did not understand the Lycaonian language (*Acts* 14.11), nor how Paul could have placed it lowest in the scale of spiritual gifts (1 *Cor.* 12.8-10, 28-30), nor would the apostle have insisted that the gift should

not be coveted or stirred up (1 *Cor.* 14.39). Indeed, the reference in 1 Corinthians seems to be to something different from, though analogous to, that described in Acts. The gift in tongues in the former case is associated with unintelligibility, in marked difference from the scene described as occurring at Pentecost. The gift, whatever its precise nature, did not descend beyond the first age of the Church. The "tongues" are already "ceasing" (1 *Cor.* 13.8), as a thing belonging to the past. It is probable that the disappearance was gradual. The "gift of tongues" in modern times has generally been either unintelligible gibberish, or the reminiscence of languages heard earlier but forgotten. But there appear to have been cases where the spiritual influence present was so strong that persons understood the message of a preacher, even though he spoke in a language foreign to them.

To'paz.—A green gem of golden hue. It is said by Hilary to as far surpass other stones as gold surpasses all other metals. Hence the topaz of Cush; an island in the Red Sea being called Topaz Island (*Ex.* 28.17; *Job* 28.19; *Ezek.* 28.13; *Rev.* 21.20). The descriptions in Revelation are closely connected with those in Exodus and Ezekiel. The topaz was a stone in the high-priest's breastplate; it adorned the apparel of the king of Tyre; it glittered in the foundations of the heavenly Jerusalem. In Job the statement is that the topaz of Ethiopia does not equal wisdom.

To'phel.—(?) *Chalky ground*: probably Wady et-Tufileh, 15 miles south-east of the Dead Sea (*Deut.* 1.1).

To'phet, To'pheth.—*Place of burning*: place in the valley of Hinnom, perhaps at its junction with the valley of Kidron. It is believed to have been at first a place of special beauty, but afterwards it was defiled by idols and polluted by the sacrifices of Baal and the fires of Moloch. Josiah "defiled" it—that is, threw down its altars and high places, and it became a receptacle for all the filth of Jerusalem. In Jeremiah (7.32, 19.6) it is declared that Tophet and Gehinnom were to be called "the valley of slaughter." And accordingly we find that in succeeding ages blood has flowed there in streams, the blood of Romans, Persians, Jews, Greeks, Crusaders, and Moslems (2 *K.* 23.10; *Isai.* 30.33). [GEHINNOM, HINNOM.]

Torches.—The "torches" of *Nah.* 2.3 is a mistranslation of a word found only there, meaning the "steel" fittings or "scythes" for war chariots. In ver. 4 it has its usual signification.

Tortoise.—The unclean animal mentioned in *Lev.* 11.29 is a large species of lizard, found in Southern Judæa, Sinai, and Egypt. It is a foot in length, with a powerful spiny tail which is a formidable weapon of defence. It feeds upon beetles. Of tortoises, correctly so called, there are several species found in abundance in Palestine, but the common green tortoise does not occur there.

Tou.—[TOI.]

Tower.—Besides towers forming a part of the fortifications of walls, towers were built in the midst of the plain in which shepherds and herdsmen might lodge, look after their charge, and keep watch on wild beasts and human enemies. King Uzziah caused several towers to be built for the shepherds in the desert, because he had a great number of flocks (2 *Ch.* 26.10). The tower built in the midst of a vineyard (*Isai.* 5.2), and the tower of the flock (*Mic.* 4.8), were of the same kind. Several towers for ordinary purposes of defence are mentioned—the tower of David (*Cant.* 4.4), the tower of Edar (*Gen.* 35.21), the tower of the Furnaces (*Neh.* 3.11), the tower of Hananeel (*Jer.* 31.38), the tower of Lebanon (*Cant.* 7.4), the tower of Meah (*Neh.* 3.1), the tower of Penuel (*Judg.* 8.17), the tower of Shechem (*Judg.* 9.46), the tower of Syene (*Ezek.* 29.10).

Town-clerk.—The officer described as the town-clerk (*Acts* 19.35) occupied a position of dignity and influence. The town-clerk of Ephesus was in immediate touch with the proconsul of Asia. Luke's account of him in Acts is in strict agreement with what we learn from other sources. The original duties of the office were to be responsible for the form of laws and decrees of the State, and to read them to the people. To these functions was added the duty of presiding at public assemblies and taking the vote. In some instances they were the rulers of the community, in others they were associated with a superior magistrate. In the absence or death of this superior the town-clerk performed his duties until his return or his successor was appointed.

Trachoni'tis.—*Rugged place*: a small Roman province which included somewhat more than the modern el-Lejah in Arabia. Part of the tetrarchy of Philip (*Lk.* 3.1). Same as ARGOB. [ITURÆA.]

Trance.—The Greek word translated "trance" is used only by Luke, the physician (*Acts* 10.10, 11.5, 22.17). Peter was in a trance when he saw heaven opened and all manner of four-footed beasts of the earth descend, etc. In this trance he was taught concerning the calling of the Gentiles. Paul describes a trance into which he fell at Jerusalem, on his return from Damascus, when he received the command from God to go to the Gentiles. There is a brief notice of another trance in 2 *Cor.* 12.1-4. Though the word "trance" is not in the O.T.—it is inserted in italics in the A.V. of *Num.* 24.4, 14—the phenomenon, or an analogous phenomenon, is described in several instances. Deep sleep and a horror of great darkness fell on Abraham (*Gen.* 15.12). Balaam saw the vision of God (*Num.* 24.4). Saul prophesied and fell into an ecstasy (1 *Sam.* 19.24). Ezekiel sat motionless for seven days till the word of the Lord came to him (*Ezek.* 3.15, 8.3). [DREAM, VISION.]

Transfiguration, The.—The transfiguration of our Lord took place probably on the slopes of Hermon. It is described in *Matt.* 17.1-8;

Mk. 9.2-8; *Lk.* 9.28-36. Peter, who was present, makes mention of the event in 2 *Pet.* 1.16-18. The scene represented, by anticipation, the coming heavenly glory of Christ, and indicated by the presence of Moses and Elijah the fulfilment of the O.T. [JESUS CHRIST.]

Treasure Cities.—Pithom and Raamses were "treasure cities" built for Pharaoh by the Israelites. The treasure in this case was probably stores of grain. [PITHOM.]

Treasury.—The rich people and the poor widow cast in their offerings into the treasury (*Mk.* 12.41). Our Lord spake in the treasury (*John* 8.20). The priests could not put into the treasury the thirty pieces of silver that Judas had given back to them, because they were the price of blood (*Matt.* 27.6). There was no special building called the treasury. The name was given to the thirteen brazen chests into which the offerings of the Temple worshippers were put. When John says that Jesus spake in the treasury, he means in the outer court of the women, where these brazen chests were placed.

Tree.—In almost every country certain trees are held sacred, and Palestine is no exception. It is still common to see there trees on which rags are fastened, in sign of prayer by worshippers, which are thought to acquire a sacred character and power to remove diseases. This reverence goes back to very early times, long before those of the patriarchs, and accounts for some of the instances in which special mention is made of trees. The Asherah [GROVE], a trunk or post, is only a conventionalised form of a tree, and as such is connected with false worship.

Trespass-offering.—[SIN-OFFERING.]

Trial.—The charge against our Lord was treason, punishable with death (*Lk.* 23.2, 38; *John* 19.12, 15). Paul and Silas at Philippi were accused of innovation in religion, punishable with banishment or death (*Acts* 16.19-21). The Jewish prosecutors of Paul, in the trial at Cæsarea before Felix, employed a professional Roman "barrister" to plead. [TERTULLUS.] The effect of Paul's appeal to Cæsar, in the trial before Festus, was to remove the case at once to the jurisdiction of the Emperor. This right of appeal to ultimate authority was one of the privileges of Roman citizenship (*Acts* 24, 25, 26). The use of the plural "deputies," before whom Demetrius and the craftsmen were urged to lay their case, is best explained as a general statement. For the word really means "proconsuls," and there was only one proconsul. It is just possible that reference is made to assessors for him in the law courts (*Acts* 19.38). [JUDGE, SANHEDRIM.]

Tribes, The Ten.—The tribes composing the Northern Kingdom, the kingdom of Israel, which were led into captivity into Assyria and the countries about the Caspian Sea, by Tiglath-pileser, 732 B.C. There have been many conjectures as to their subsequent history, but the most plausible theory—it is only a theory—seems to be that they were absorbed by the people among whom they lived. Of modern "identifications" that of the Afghans has most to be said in its favour. On the other hand, it may be that they, and the captives of the two tribes of Judah and Benjamin, amalgamated during their joint exile in Babylon, and returned together as one people, in consequence of the edicts issued by the Persian kings. Certainly some members of the Ten Tribes so returned (*Lk.* 2.36).

Tribute.—The Hebrews acknowledged the sovereign dominion of God by an annual tribute of half a shekel a head (*Ex.* 30.13). That is the tribute referred to in *Matt.* 17.24. It was applied to defray the general expenses of the Temple. The tribute paid to the Roman Emperor was another matter (*Matt.* 22.17). Some commentators consider that in the former passage there is a reference to a recent controversy between the Pharisees and the Sadducees as to whether tribute money for the Temple should be compulsory or voluntary. The Pharisees had won the day, and the tribute remained a binding obligation of ecclesiastical law. Our Lord, it is contended, condemned that decision, which treated every Israelite as if he were a conquered subject of a foreign power, from whom tribute is exacted, as a "stranger," not as a "son." But more probably the usual interpretation is right, that He claimed for Himself, as Son of God, freedom from the tribute, the plural being only part of the simile. It is important to note that, though Christ said this, He nevertheless complied with the payment, "lest we should offend them." The Israelites were frequently subdued by foreign princes, who laid taxes and tribute on them, to which necessity compelled them to submit. The statement of the Jews in *John* 8.33, "We were never in bondage to any man," was far from being founded on fact, if it was meant to be understood literally. Indeed, at the very time they were spoken, the Jews were subject to the Romans (cf. *John* 19.15). But perhaps the Jews were claiming moral superiority to their conquerors. Our Lord replies that even their boasted moral freedom was a delusion. They were in bondage to sin. [TAXES.]

Trinity.—"When we open the New Testament, we find ourselves in presence of a glowing religious life. . . . And from beginning to end, in all its parts and aspects and elements, this religious life is determined by Christ. . . . Christianity never existed in the world as a religion in which men shared the faith of Jesus, but was from the very beginning, and amid all undeniable diversities, a religion in which Jesus was the object of faith. To all believers Jesus belonged to the Divine as truly as to the human sphere. In the practical sense of believing in Him they all confessed His Godhead. . . . They all set Him in the same incomparable place. They all acknowledge to Him the same immeasurable debt. He determines, as no other does or can, all their relations to God and to each other. While

His true manhood is unquestionably assumed, He is set as unquestionably on the side of reality which we call Divine, and which confronts man: He embodies for faith that Divine love and power which work out man's salvation. It is the place thus assigned to Christ which gives its religious unity to the N.T., and which has kept the Christian religion one all through its history" (Denney, *Jesus and the Gospel*, pp. 1, 12, 373).

With the main theme of Dr. Denney's admirable book—the proof that Christ thought about Himself as the first Christians thought about Him, and claimed to be the person whom they made the object of their adoring faith—we have not here to do. But of the fact set forth in the above quotations there can be no question. It is affirmed in the earliest Christian preaching, under the terms "Lord and Christ" (*Acts* 2.36: cf. 4.12, 5.31, 10.36, etc.), and the earliest Epistle of St. Paul already embodies this faith in the significant title "the Lord Jesus Christ" (1 *Thess.* 1.1, 3, 5.23, 28). The most characteristic expression given to this belief is the title "Son of God," applied to Christ not simply in the sense of Divine *appointment* to office (*Mk.* 1.11: cf. *Ps.* 2.7), but of Divine *nature*, involving the truths of pre-existence and incarnation. It is noteworthy that the solitary instance of this term in the Book of *Acts* is in connexion with the first preaching of the converted Saul of Tarsus (*Acts* 9.20). The sense is Messianic (cf. its equivalent in ver. 22, "the Christ"), but the vision on the way to Damascus had convinced Saul that Jesus, the Messiah, was a Divine person. Hence the term "Son of God" acquired to him a new significance. From the first it appears in his writings, unobtrusively, the natural utterance of an established faith (1 *Thess.* 1.10; *Gal.* 1.16, 2.20, 4.4, 6; 1 *Cor.* 1.9, 15.28; 2 *Cor.* 1.19; *Rom.* 1.3, 4, 9, 5.10, 8.3, 29, 32; *Eph.* 4.13). St. Paul nowhere formulates a specific doctrine of the person of Christ, but the passages cited (especially *Rom.* 8.3; *Gal.* 4.4; 1 *Cor.* 15.28, and add 1 *Cor.* 8.6; 2 *Cor.* 4.4, 8.9; *Phil.* 2.6-11; *Col.* 1.13-19) clearly show that to him "Christ was a wholly unique Being, who, before His advent to earth, shared the Divine nature and glory, and who, in His exaltation after the resurrection, only enters in a formal and demonstrative manner upon a dignity which corresponds to His essence and inherent right."

That this view of Christ was accepted, emphasised, and developed by the later N.T. writers needs here no detailed proof. The very theme of the writer to the Hebrews is the necessary finality of a revelation in God's "Son" (*Heb.* 1.1-4, and *passim*): the prologue to St. John's Gospel, with its announcement of "the Word" made flesh, and of revelation to men through "the only begotten Son, which is in the bosom of the Father," prepares us for the exalted Christology of the whole Gospel and first Epistle. Without reference to any controverted passages, it may be decisively shown that to the N.T. writers Jesus had the religious significance of God. They held tenaciously to the monotheism reached by the Hebrew religion: to them there was "one God" (*Rom.* 3.30; 1. *Cor.* 8.6; *Gal.* 3.20; *Eph.* 4.6; 1 *Tim.* 2.5; *Jas.* 2.19), but there was also to them "one Lord" (1 *Cor.* 8.6; *Eph.* 4.5), so vitally related to God in all the Divine dealings with men that the apostolic benediction naturally and inevitably assumes the dual form, "Grace to you and peace from God our Father, and the Lord Jesus Christ" (*Rom.* 1.7; 1 *Cor.* 1.3; 2 *Cor.* 1.2; *Gal.* 1.3; *Eph.* 1.2; *Phil.* 1.2; 1 *Thess.* 1.1; 2 *Thess.* 1.2; 1 *Tim.* 1.2; 2 *Tim.* 1.2; *Tit.* 1.4; *Philem.* 3).

Further, the history of the Christian Church starts from Pentecost and the gift of the Holy Spirit, "the promise of the Father," poured forth by Jesus (*Acts* 1.4, 2.33; *Lk.* 24.49). It is not necessary for the purpose of this article to consider in detail the N.T. teaching concerning the Spirit. Broadly speaking, the operation of God in the world, and especially in human lives, to sanctify and empower, is ascribed to the Spirit of God: the Spirit is God at work in the world. But two points need special mention—

(1) In the passages just cited the gift of the Spirit is closely connected with the exaltation of Christ. It is because He has passed through death to the right hand of God that a Divine life, filled with the energies of the Spirit, is possible to man. This is confirmed by the teaching of the Fourth Gospel, "The Spirit was not yet, because Jesus was not yet glorified" (*John* 7.39): "It is expedient for you that I go away: for if I go not away, the Comforter (Paraclete, *i.e.* advocate, helper) will not come unto you; but if I depart, I will send Him unto you" (16.7; cf. 14.16, 26, 15.26). It is only another illustration of what has been said as to the virtual deification of Jesus, that the term "Spirit of God" is interchangeable with the terms "Spirit of Jesus," "Spirit of Christ," "Spirit of Jesus Christ" (*Acts* 16.7; *Rom.* 8.9; *Phil.* 1.19), and that in 1 *John* 2.1 Jesus Christ is Himself the "Paraclete."

(2) Side by side with a conception which would seem to *identify* the Spirit with the operation of God or of the exalted Christ, we find a conception which *distinguishes* the Spirit from the Father and the Son. This is involved in passages already referred to, and finds development in Paul's teaching, if not into a consistent doctrine, at least into a quasi-personification of the Spirit. His work on the heart of believers is *personal* work (1 *Cor.* 2.13, 12.11; *Rom.* 8.9, 14, 16, 26): He is co-ordinated with God the Father and with Christ the Lord (1 *Cor.* 12.4-6; *Eph.* 4.4-6). The habitual *dual* benediction already cited does not exhaust Paul's conception of the Godhead: only once does he give full expression to the faith which possesses him in the *threefold* formula,

now so familiar, "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all" (2 *Cor.* 13.14; cf. the baptismal formula of *Matt.* 28.19).

These, then, are the N.T. *data* for a doctrine of the Trinity—the recognition of one God, and yet the distinction within the Godhead of Father, Son, and Spirit. The *problem* to which the data give rise, of how the Three co-exist in One, is not even formulated in the N.T., much less solved. Tertullian (c. 200 A.D.) first used the term Trinity, which was not received into any creed before the so-called "Athanasian Creed" (late fifth century), a formulary of unknown authorship, largely influenced by the theology of St. Augustine (*De Trinitate*, c. 415 A.D.). The story of the long controversies through which the elaborate definitions of this creed were reached belongs to the history of doctrine. Earlier and simpler statements are that of the "Apostles' Creed," representing in general the pre-Nicene belief, and that of the creed adopted at the Council of Nicæa, 325 A.D., and of the Palestinian creed, enlarged at the Council of Constantinople, 381 A.D., and now called the "Nicene" creed. The occasion of the former Council was the outbreak of the Arian controversy as to the Person of the Son of God, in which Arius and Athanasius were the protagonists on either side, "and the Creed, in the fulness and precision of its statements on this great subject, plainly declares its origin. In fact, as it left the Council, the Creed was rather a manifesto on the Deity and humanity of Christ than in any general sense a Christian confession" (all that follows the words, "I believe in the Holy Ghost," was added in 381). The centre of the controversy lies in the phrase "being of one substance (*homoousion*) with the Father": the acceptance of this word, in opposition to the Arian formula, *homoiousion* (of like substance), marked in 325 the temporary, and in 381 the final, triumph of Athanasius and the attainment of the "Catholic Faith." The struggle, indeed, was for the maintenance of the N.T. doctrine of the Person of our Lord indicated at the outset of this article: as Harnack puts it, "Is the Divine, which has appeared upon the earth and reunited man with God, identical with the highest Divine Being who rules heaven and earth, or is the same semi-divine? That was the decisive question of the Arian controversy." In view of an interest so vital to Christian faith, the sneer of Gibbon as to "the furious contests which the difference of a single letter excited between the Homoousians and the Homoiousians" loses its point. Mr. Froude relates a conversation with Carlyle, then in his eighty-third year:—"In earlier years Carlyle had spoken contemptuously of the Athanasian controversy, of the Christian world torn to pieces over a diphthong; and he would ring the changes in broad Annandale on the Homoousion and the Homoiousion. But now he told me that he perceived Christianity itself to have been at stake. If the Arians had won, it would have dwindled away into a legend."

The metaphysical subtleties of the doctrine of the Trinity in its fuller expressions, still more of the discussions through which it was attained, may perplex and repel. It begins and ends in mystery: "Canst thou by searching find out God? Canst thou find out the Almighty unto perfection?" But it helps us to conceive of God not as abstract Deity, but in all the concrete fulness of a living, loving personality, transcendent yet immanent, absolute and perfect, yet Creator of a world which in His incarnate Son He stooped to redeem. Each of its constituent elements—Father, Son, Spirit—brings "the thought of God in a different way home, closely and effectually home, to the human heart; while together they embrace and satisfy all the demands of our religious instinct" (Illingworth, *The Doctrine of the Trinity*, p. 164: see especially chaps. vii.-x.).

Tro'as.—Now Eski-Stamboul; a seaport of Mysia, the chief point of embarkation and arrival for voyagers between Western Asia and Macedonia; whence Paul sailed on two occasions for Philippi, and to which he returned (*Acts* 16.8, 11, 20.5, 6; 2 *Cor.* 2.12; 2 *Tim.* 4.13). It was at Troas that Paul raised Eutychus from the dead during his protracted midnight discourse. Here, too, many years afterwards, he left a cloak and some parchments at the house of Carpus. It was connected by good roads to other places on the coast and in the interior. It stands a little to the south of the site of ancient Troy.

Trogyl'lium.—A promontory of Asia Minor, opposite the island of Samos; according to the A.V. of *Acts* 20.15, Paul anchored there for a night on returning to Jerusalem from his third missionary tour. But the sentence is no part of the original text. The channel between the promontory and the island is only about a mile wide, and the navigation of it is difficult. There is an anchorage in the neighbourhood still called St. Paul's Port.

Troph'imus.—A native of Ephesus. He travelled with Paul, in the course of the third missionary journey, from Macedonia to Jerusalem. He was a Gentile, and a false report was spread that Paul had taken him into the Temple. Hence the tumult in which Paul was apprehended, and from which the voyage to Rome ultimately resulted (*Acts* 20.4, 21.29). Paul, writing from Rome, states in 2 *Tim.* 4.20 that he left Trophimus behind, in infirm health, at Miletum (Miletus), near Ephesus. This could not have been an incident of the first voyage to Rome, as a glance at the map will show; for, on that occasion, the ship had "scarce come over against Cnidus" when the wind compelled it to sail south-west to the east end of Crete (*Acts* 27.7). Miletus is quite 50 miles north of Cnidus. All difficulty vanishes on the supposition of two

imprisonments of Paul, and a journey in the Levant between them.

Trumpet.—Usually the *shophar* or ram's or cow's horn (*Josh.* 6.4, and often), still used by the Jews on solemn occasions. Mention is made of straight silver trumpets used only by the priests (*Num.* 10.2, and elsewhere). [CORNET.]

Trumpets, The Feast of.—The new moon was celebrated at the beginning of every month, but at the beginning of the month Tisri (about the middle of September) there was a special celebration called the Feast of Trumpets. Trumpets were blown, and there were extra sacrifices (*Lev.* 23.24; *Num.* 29.1). It introduced the seventh or Sabbatical month of the religious year, the month which contained the Day of Atonement and the Feast of Tabernacles. Further, it was the New Year's Day of the civil year. Some scholars think this was the Feast mentioned in *John* 5.1

Tryphæna, Tryphe'na, and **Trypho'sa.**—*Delicate, dainty*: women engaged in Christian service at Rome, to whom Paul sent a salutation (*Rom.* 16.12). They were probably sisters, and perhaps deaconesses. Perhaps also members of the Emperor's household, for their names appear in a cemetery used for the burial of such persons.

Tu'bal.—[MESHECH.]

Tu'bal-cain.—A descendant of Cain; described as "an instructor of every artificer in brass and iron" (*Gen.* 4.22), or, as the R.V. has it, "the forger of every cutting instrument of brass [or copper] and iron."

Turtle, Turtle-dove.—[DOVE.]

Tych'icus.—A native of the province of Asia, though probably not of Ephesus, and certainly not of Colossæ. He was a companion and fellow-labourer of Paul. He accompanied the apostle during part of the journey from Macedonia to Jerusalem, which concluded the third missionary tour (*Acts* 20.15, 38). He was with Paul during his imprisonment at Rome (*Col.* 4.7, 8). The language of these verses leads, naturally, to the supposition that Tychicus, with Onesimus, carried the epistle to the Colossians. The words of *Eph.* 6.21, 22 convey the idea that on the same journey he carried the epistle to the Ephesians, a sort of circular letter for the Churches of Asia. In the letter to Titus (3.12) he is, as it seems, with St. Paul at Nicopolis (probably in Epirus) and about to be sent to Crete. Tychicus is again mentioned in 2 *Tim.* 4.12, written at Rome during the second imprisonment. He was obviously closely associated with the great apostle in some of the most critical episodes of his life. He must have been a man of energy and sympathy.

Type.—The word occurs only in the margin of 1 *Cor.* 10.11; the original Greek word "*tupos*" being rendered variously as "figure," "pattern," "ensample," and has the same ambiguity as our word "copy": either an imitation, or something that is to be imitated. In its customary acceptation it expresses a symbol of that which is to come, whether a personage, incident, or institution. Since the beginning there has been a series of representatives, each embodying some truth, and all tending to illustrate the office and work of our Lord, or the character and history of His people. Jewish history and worship formed one grand type. The O.T. is the N.T. veiled, and the N.T. is the O.T. unveiled. The ancient Jewish people, for example, sustained to God the same relation as is now sustained by the Christian Church, and by each Christian. Their sufferings in Egypt, their deliverance under Moses, their wanderings in the desert, their entry into Canaan, prefigure the experience of all Christians. The Israelites not only lived under the same authority with us, and were governed by an economy of discipline like our own, but the facts of their history were typical of the history of the Church (*Rom.* 2.28; 1 *Cor.* 10; *Heb.* 4; 1 *Pet.* 2.5-10; *Rev.* 15.5). It is observable, too, that the relation between the Jewish people and some of the nations that surrounded them is a type of the relation between the Christian Church and its adversaries: Sodom and Ishmael, Egypt and Babylon, have all their representatives in the history of the true Israel (*Gal.* 4.25; *Rev.* 14.8). It may be added, that while in one aspect Israel as the Servant of Jehovah is the representative of our Lord, individual Israelites were types of Him; as Moses among the prophets, David and Solomon among the kings; and hence expressions which were originally true of the type are applied to Christ as the antitype or fulfilment (*Acts* 13.34).

And as the people, so the rites and worship of the O.T. were typical. The whole dispensation was the shadow of good things to come, not the very image or substance of them. That substance was Christ (*Heb.* 10.1).

Tyran'nus.—Paul for two years disputed daily "in the school of one Tyrannus" at Ephesus (*Acts* 19.9). This is the only reference to Tyrannus. The presumption is that he was a Gentile teacher of philosophy. He may also have been a Christian, or at least well disposed towards the new doctrines. The idea that he was a Jew who conducted a private synagogue is not probable, because his name is Greek, and it is not stated that he was a proselyte. [SCHOOL.]

Tyre, Tyrus.—Now Es-Sur, a miserable little village; an ancient fortified Phœnician city, on a rocky peninsula, formerly an island, on the east coast of the Mediterranean, apparently colonised from Zidon (*Isai.* 23.2, 12; cf. *Gen.* 10.15). It was allotted to Asher, and occupied, but its inhabitants were not expelled (*Josh.* 19.29; *Judg.* 1.31, 32; 2 *Sam.* 24.7). Tyre supplied workmen and materials for building David's palace and Solomon's Temple (2 *Sam.* 5.11; 1 *K.* 5, 7.13, 14, 9.11-14, 27, 10.22, 16.31; 1 *Ch.* 14.1, 22.4; 2 *Ch.* 2). It was denounced by prophets (*Isai.* 23; *Jer.* 25.22, 47.4; *Ezek.* 26, 27, 28; *Joel* 3.4-8; *Amos* 1.9, 10; *Zech.* 9.2-4). Tyre rose to power and splendour. It established, about 150 years after the build-

ing of Solomon's Temple, the great colony of Carthage; it possessed Cyprus, with its valuable copper mines, and exercised sway over Zidon. It was unsuccessfully besieged by Shalmaneser (*Ezek.* 27); a siege by Nebuchadnezzar lasted for thirteen years, and was followed by light rule or alliance with Babylon (*Jer.* 27.3-8; *Ezek.* 29.18-20). Tyre supplied materials for building the second Temple and other wares (*Ezra* 3.7; *Neh.* 13.16). The neighbourhood was visited by our Lord, Tyre being not more than 40 miles from Nazareth (*Matt.* 11.21, 15.21; *Mk.* 3.8, 7.24; *Lk.* 6.17, 10.13). It was the residence of Christian disciples (*Acts* 21.3-6).

Tyre, differing from other celebrated independent commercial cities of the ancient world, was governed by a monarchy, not a commonwealth. It retained this form of government until its final loss of independence. The Tyrians from an early period had great skill in artistic work in copper or brass. The cedar wood for the Temple was taken in floats from Tyre to Joppa, a distance of 74 miles. From Joppa to Jerusalem the distance is about 32 miles. Hiram, king of Tyre, gave Solomon sailors for the voyage to Ophir and India. On the other hand, Palestine was the granary of Tyre, supplying it besides with oil, honey, and balm. Tyre was celebrated for the manufacture of a certain purple dye. [PURPLE.] Down to the close of the thirteenth century of our era, Tyre, having survived the power of the Macedonian and the Roman Empires, remained a great city, in comparison with which Rome itself was of recent date. It eventually fell before the conquering arms of the followers of Mahomet. Tyre lost its character of an island when it was besieged by Alexander the Great, who built a mole, connecting the city with the mainland. The mole has been widened by deposits of sand, and now the tongue of land is a quarter of a mile broad.

U

U'cal.—(*Prov.* 30.1; but see R.V. marg.). [ITHIEL.]

U'el.—One who had married a foreign wife during the Captivity (*Ezra* 10.34).

Uknaz.—1 *Ch.* 4.15 A.V. marg., where A.V. text has "even Kenaz" and R.V. "and Kenaz."

Ul'ai.—A river near Susa, and the scene of some of Daniel's visions (*Dan.* 8.2-16). The Ulai, called by the Greeks "Eulaeus," joined the Euphrates some distance below that river's junction with the Tigris. Its modern name is Kerkhah.

U'lam.—1. A son of Sheresh (1 *Ch.* 7.16, 17). 2. A son of Eshek, a Benjamite (1 *Ch.* 8.39, 40).

Ul'la.—An Asherite (1 *Ch.* 7.39).

Um'mah.—A town of Asher (*Josh.* 19.30).

Unclean Meats.—The Law of Moses had exact directions as to food which might or might not be eaten. That which was permitted was "clean"; that which was prohibited was "unclean." The purpose of the distinction was the separation of the Hebrews as the peculiar people of Jehovah (*Lev.* 11.43-47, 20.24-26). Peter's vision before the reception of Gentile converts accords with this view (*Acts* 10.12). The law as to meats applied to the whole people, and not, as with similar restrictions under other religions, to a class or to classes only. The distinctions, fully stated in *Lev.* 11 and *Deut.* 14.3-21, agree, as Cyril, one of the Fathers of the Church, long ago pointed out, with our natural instincts and observations, though custom may (as in the case of the use of swine's flesh) overcome widespread repugnance. But the cause of many of the restrictions may be traced to avoidance of food deemed sacred by the heathen. The preparatory nature of the restrictions as to clean and unclean meat, and as to uncleanness in man, is clearly indicated in *Heb.* 9.9, 10. [FOOD, UNCLEANNESS.]

Uncleanness.—Under the Mosaic Law certain acts and conditions entailed ceremonial defilement for which ceremonial purification or offering was enjoined. This uncleanness might arise from childbirth (*Lev.* 12), from leprosy (*Lev.* 13, 14), from discharge of certain secretions (*Lev.* 15), from contact with the dead (*Num.* 19.11-22, 31.19, 20), or with the body of a clean animal that died of itself (*Lev.* 11.39, 40, 17.15, 16, 22.8), or from certain acts at the sacrifice of the red heifer (*Num.* 19.1-10). Where the uncleanness was at once observed, simple forms of purification were provided (*Lev.* 11.24, 25, 28, 39, 40, 15.5, 8, 21; *Num.* 19.11, 22). Where the defilement was unnoticed, and purification thus disregarded, a sin-offering was demanded. The law of uncleanness finds its root partly in the sense of man's sinfulness, and partly in the primitive idea of *taboo*, according to which a thing or person consecrated to God made, if touched, other things or persons also consecrated, and unfit for ordinary use. In later Jewish life the spiritual meaning of the ceremonials of purification was obscured by the multiplied forms of cleansing (cf. *Mk.* 7.2-8). [UNCLEAN MEATS.]

Unction. — Named only in 1 *John* 2.20, where R.V. has "anointing." [ANOINT, OIL.]

Undergirding.—Only in *Acts* 27.17. Cables were passed around the hull of the ship under its keel and fastened on the deck. Undergirdles were provided amongst the stores of Athenian galleys. The process has been used in modern times, and is called frapping.

Undersetters.—The supports of the brazen laver (1 *K.* 7.30, 34; lit. "shoulders").

Unicorn.—The A.V. translation of the Hebrew *re'em*. It is clear that there is no allusion to the mythical "unicorn" (the *re'em* is not one-horned; see *Deut.* 33.17, R.V.), but to some well-known animal, fierce and strong, and notable for its horns (*Num.* 23.22, 24.8; *Deut.* 33.17; *Job* 39.9, 10; *Ps.* 22.21, 29.6, 92.10; *Isai.* 34.7). The R.V. has "wild ox," with marg. "or ox-antelope." The wild ox or urus, once very plentiful over Europe and Western Asia, is pictured on the bas-reliefs of the Assyrian monuments. It is distinguished from the domestic ox by a number of marks on the body, intended to represent long and shaggy hairs. Its nature was fierce, and it was considered a scarcely less noble game than the lion in the days of Semiramis and Sennacherib. There is reason to believe that it became extinct in the Holy Land at an early period. The exact characteristics of this swift and terrible ox are unknown. Canon Tristram discovered four teeth in the bone breccia of the Lebanon, which were identified as belonging to some gigantic wild ox, no doubt the auroch or urus. This is confirmed by a broken obelisk discovered at Nineveh, on which an Assyrian king proclaims "Wild *rimi* destructive, which he slew at the foot of Lebanon."

Unknown God.—Paul, preaching at Athens, told his hearers that he had seen there an altar inscribed "To the Unknown God" (R.V. "To an Unknown God"). It was not an altar to the God of the Jews, nor did it necessarily denote a wish for something not provided by the worship of other divinities. Such altars appear to have been familiar objects in Athens, and witnessed to the desire of the superstitious to propitiate any god who might be unknown to them. Hence Paul's words in *Acts* 17.22.

Unleavened.—(*Gen.* 19.3; *Matt.* 26.17, etc.). [BREAD, LEAVEN, PASSOVER, YEAST.]

Un'ni, Unno.—1. A Levite musician who assisted in the Tabernacle service as appointed by David (1 *Ch.* 15.18, 20). 2. Another Levite, who assisted with the music of the Temple after the return from the Babylonish captivity (*Neh.* 12.9).

Uphar'sin.—(*Dan.* 5.25). [MENE.]

U'phaz.—(*Jer.* 10.9; *Dan.* 10.5). Possibly the same as Ophir (which see).

Ur.—1. "Ur of the Chaldees" is mentioned as the home of Terah, father of Abraham, from whence he migrated to Canaan with Abraham, Lot, and Sarah (*Gen.* 11.28, 31, 15.7). Probably to be identified with the Babylonian Uru, now Mugheir, on the west bank of the Euphrates, about 125 miles from the Persian Gulf. 2. One of David's mighty men (1 *Ch.* 11.35).

Ur'bane (R.V. **Urbanus**).—*The dweller in the city, urban*: a Roman Christian saluted by Paul (*Rom.* 16.9).

Uri.—*Flaming fire*: 1. The son of Hur, and father of Bezabel (*Ex.* 31.2, 35.30, 38.22; 1 *Ch.* 2.20; 2 *Ch.* 1.5). 2. The father of Geber, one of Solomon's officers (1 *K.* 4.19). 3. A gatekeeper of the Temple who had married a foreign wife (*Ezra* 10.24).

Uri'ah, Urijah.—*Jehovah is fire*: 1. Uriah. One of David's captains and the husband of Bath-sheba (2 *Sam.* 11.3-26, 12.9-15; 1 *K.* 15.5; 1 *Ch.* 11.41). He was a Hittite convert to the Jewish faith. His wife was a beautiful woman, the daughter of a brother officer, Eliam (2 *Sam.* 23.34). While he was on a campaign under Joab against the Ammonites, Bath-sheba fell a victim to the passion of David, who, to hide his own infamy, first of all tried to induce Uriah to return home, and when this plan failed, procured his death by having him sent on a hopeless military expedition. David, who had shown great anger at the news of the disastrous repulse from the wall of Rabbath-ammon, was appeased when he heard that Uriah was among the slain officers. After the usual period of mourning, Bath-sheba was married to the king.

Uriah was an upright and devoted soldier, and evidently a man of high character. His refusal to enjoy the comfort and luxury of his home, while his comrades were bearing the hardships of the field, exhibits his soldier-like and manly qualities. [BATH-SHEBA, DAVID.]

2. (A.V. Urijah). A priest who built an idolatrous altar for Ahaz from a pattern supplied by the latter (2 *K.* 16.10-16). He was also a witness for Isaiah (*Isai.* 8.2). 3. (A.V. Urijah). A priest in the time of Nehemiah, and the father of Meremoth (*Ezra* 8.33; *Neh.* 3.4). 4. (A.V. Urijah). A priest who stood at Ezra's right hand during the reading of the recovered Law (*Neh.* 8.4). 5. (A.V. Urijah). A prophet, the son of Shemaiah. Jehoiakim put him to death because he prophesied evil to the country, and especially to Jerusalem. He had escaped into Egypt, but was discovered and brought back by Elnathan (which see) slain, and his body cast among the common graves (*Jer.* 26.20-23).

Uri'as.—(*Matt.* 1.6, R.V. Uriah). [URIAH 1.]

U'riel.—*Flame of God*: 1. A Kohathite chief who assisted David in bringing the Ark from Obed-edom (1 *Ch.* 6.24, 15.5, 11). 2. A Gibeonite, and the father of one of Rehoboam's wives (2 *Ch.* 13.2).

Urijah.—[URIAH.]

Urim and Thummim (*Lights and Perfections*: so R.V. marg.).—As considerable doubt attaches both to the names and the things, it will be well to examine the Scripture references in detail: (1) "And thou shalt put in the breastplate of judgment the Urim and the Thummim; and they shall be upon Aaron's heart, when he goeth in before the Lord" (*Ex.* 28.30; cf. *Lev.* 8.8). This points to some small objects, connected with the high-priestly interpretation of the Divine will, and worn in a fold or pocket of the breastplate. Stones used as *lots* would seem to be indicated, or, perhaps, a single stone with two faces on which were engraved Urim and Thummim respectively. In the "Blessing of Moses" (*Deut.* 33) the privilege

of possessing the "Thummim and Urim" is received from the tribe of Levi (ver. 8).

(2) In other passages the use of the Urim and Thummim as means of divination is expressly referred to. At the Divine appointment of Joshua, we read: "And he shall stand before Eleazar the priest, who shall inquire for him by the judgment of the Urim before the Lord" (*Num.* 27.21). The extremity which drove Saul to consult the "witch of Endor" was that "when Saul inquired of the Lord, the Lord answered him not, neither by dreams, nor by Urim, nor by prophets" (1 *Sam.* 28.6). By the days of Ezra and Nehemiah the method had fallen into disuse, and Zerubbabel the governor defers his decision as to the right of certain families to the priesthood till there should arise "a priest with Urim and with Thummim" (*Ezra* 2.63; *Neh.* 7.65).

(3) It is not unlikely that the same method of divination may have been employed in some cases where the Urim and Thummim are not expressly mentioned (*e.g. Josh.* 7.14-18; *Judg.* 20.28; 1 *Sam.* 10.20-24; 2 *Sam.* 2.1, 5.19, 23). In one passage of great obscurity, if the Hebrew text may be restored by help of the Greek and Latin Versions (LXX and Vulgate), there is a more explicit reference to the use and to the significance of Urim and Thummim than in any yet considered. In the story of 1 *Sam.* 14, Saul, in order to discover who had violated the vow of fasting, set the people on one side, himself and Jonathan on the other. Then he prayed for Divine guidance (ver. 41) in words variously rendered, "Give a perfect lot" (A.V. and R.V. marg.) or, "Shew the right" (R.V.). But neither rendering is justified, and "all attempts to make sense of the words as they stand are vain." It is generally agreed that the fuller version of the LXX and Vulgate here preserves the original Hebrew text, and that Saul's prayer (ver. 41) was to this effect, "Lord God of Israel, why hast Thou not answered Thy servant this day? If the guilt be in me, or in Jonathan my son, give Urim: but if Thou sayest thus, The guilt is in the people, give Thummim." The lot, so arranged, fell upon the king and his son, and, used a second time to decide between these two, marked out Jonathan as the guilty one.

The Urim and Thummim, then, were a means of appeal by lot to the Divine will or knowledge in cases involving two alternatives, and naturally belonged to the priestly prerogative. So much is clear: the precise method of employment or significance of the two names cannot be determined.

Usury.—The laws respecting debts had many enactments peculiar to the circumstances of the Jews. All profit, or interest, or benefit, over and above the return of the article intended, was forbidden among their own countrymen, though they might take interest from strangers. This regulation was calculated to retain the mass of the nation in the middle station of life, and therefore the happiest. The Mosaic Laws were quite as much opposed to the habits and practices that would produce pauperism as to the vast accumulation of property. The Jews seem to have learnt the practice of usury during the Captivity, though the Law forbade (*Lev.* 25.36, 37; *Ezek.* 18.8, 13, 17). The amount of interest charged was probably 1 per cent. per *month* (*Neh.* 5.11) or 12 per cent. per annum (a rate, by the way, which is common in the East to-day). After the Return, the poor complained of the exactions of their richer brethren (*Neh.* 5.1-5), who were publicly rebuked by Nehemiah (vers. 6-13). The rebuke was felt to be just, and restoration was made. Although their exile in Babylon had cured the Jews of idolatry, they were still much given to covetousness and oppression, and through the means of mortgages the richer had become possessed of the land, and even of the persons of the poorer sort, in return for food and other necessaries. Among the Egyptians accumulated interest was never to exceed twice the amount of the original sum borrowed.

U'thai.—1. The son of Ammihud, who returned to Jerusalem after the Captivity (1 *Ch.* 9.4). He appears in *Neh.* 11.4 as Athaiah. 2. A chief of the Bigvai who returned with Ezra (*Ezra* 8.14).

Uz.—1. A district in Northern Arabia, south-east of Palestine. It was the home of Job (*Job* 1.1; *Jer.* 25.20; *Lam.* 4.21). 2. The eldest son of Aram, and grandson of Shem (*Gen.* 10.23; 1 *Ch.* 1.17). 3. A son of Dishon (*Gen.* 36.28). 4. The son of Nahor and Milcah (*Gen.* 22.21). In this pasage the A.V. has Huz (which see).

U'zai.—The father of Palal. Uzai assisted in the rebuilding of the wall of Jerusalem (*Neh* 3.25).

U'zal.—The sixth son of Joktan the Shemite (*Gen.* 10.27; 1 *Ch.* 1.21). His descendants peopled the Yemen, in South Arabia. San'a, the chief settlement, was an important place, its principal rival being Sheba.

Uz'za, Uz'zah.—*Strength*: 1. A son of Abinadab (2 *Sam.* 6.3). After the Philistines, afraid any longer to retain the Ark, had sent it away, it rested for twenty years in Uzzah's house at Kirjath-jearim. When David had decided to remove it to Jerusalem, Uzzah and his brother Ahio went with the cart on which it was placed (1 *Ch.* 13.7). At the threshing-floor of Chidon the Ark slipped, and Uzzah, attempting to prevent it falling, put out his hand, and was immediately struck dead (1 *Ch.* 13.10). Uzzah's death made so deep an impression that the Ark was taken no farther, and the name of the spot was changed to Perez-uzzah, the "breaking of Uzzah" (2 *Sam.* 6.8; 1 *Ch.* 13.11). 2. One in whose garden two kings of Judah, Manasseh and Amon, were buried (2 *K.* 21.18, 26). Perhaps the word should be emended to Uzziah, the king. 3. A descendant of Merari (1 *Ch.* 6.29). 4. A Benjamite (1 *Ch.* 8.7). 5. One whose descendants, a family of Nethinim, returned to Palestine with Zerubbabel (*Ezra* 2.49; *Neh.* 7.51).

Uzzen-shee'rah, Uz'zen-she'rah. — *Ear*, or *ridge, of Sherah*: a place 3 miles south-west of the lower Beth-horon. The town was built by Sherah, a woman of Ephraim (1 *Ch.* 7.24). It is now known as Beit Sîra.

Uz'zi.—1. A son of Bukki, and descendant of Aaron, who lived about the time of Eli (1 *Ch.* 6.5, 6, 51; *Ezra* 7.4). 2. Son of Tola, and father of five chiefs (1 *Ch.* 7.2, 3). 3. Son of Bela (1 *Ch.* 7.7). 4. Father of Elah, whose descendants returned to Jerusalem after the Captivity (1 *Ch.* 9.8). 5. An overseer of the Levites (*Neh.* 11.22). 6. A priest in the days of Joiakim (*Neh.* 12.19, 42).

Uzzi'a.—One of David's principal warriors (1 *Ch.* 11.44).

Uzzi'ah.—*Jehovah is my strength*: 1. King of Judah, and son of the murdered King Amaziah, who was placed on the throne by the people at the age of sixteen (2 *Ch.* 26.1 ff.). He was a wise and capable ruler, who strengthened and consolidated his kingdom during a long reign of fifty-two years, 808–9 to 756–7 B.C. His name also appears as Azariah.

His first successful campaign was against the Edomites, from whom he wrested Elath (which see), which they had taken from the feebler hands of Jehoram eighty years previously. This important port on the Gulf of Akabah he fortified and made the headquarters of his foreign trade (2 *K.* 14.22; 2 *Ch.* 26.2). He then proceeded against the Philistines and certain Arabian tribes of the south, defeating them and exacting tribute. The Ammonites were also compelled, either from prudence or of necessity, to pay tribute (2 *Ch.* 26.6-8). He also greatly strengthened the defences of Jerusalem, erecting on the walls new and terrible engines of destruction. To Uzziah is attributed the invention of the catapulta and the balista for throwing huge stones and darts (2 *Ch.* 26.15). These engines are represented in Assyrian sculptures. He equipped an army said to be of 307,500 men with the best weapons procurable, so that he was feared by the surrounding nations (2 *Ch.* 26.7, 8.). In the interests of his people he dug wells, and encouraged agriculture, himself setting the example by planting vineyards and fields. For the flocks and herds he built protective towers, as a defence against predatory bands and wild beasts (2 *Ch.* 26.10).

Uzziah was a constant and true worshipper of Jehovah, seeking the advice of the prophet Zechariah (2 *Ch.* 26.5). But he became proud, and his pride brought upon him a terrible punishment. He attempted to burn incense on the altar of God, which only the high-priest might do, and was strongly opposed by the high-priest Azariah and some others. Angry at their resistance, he was pressing forward to the profane act when God smote him with leprosy (2 *K.* 15.5; 2 *Ch.* 26.16 ff.). As a leper he had to leave his royal palace and live without the city, while his son Jotham (which see) was made regent. On his death he was buried in a special royal sepulchre (2 *Ch.* 26.23). [AZARIAH.]

2. Son of Uriel. A Levite and ancestor of Samuel (1 *Ch.* 6.24). 3. One of David's storekeepers or overseers (1 *Ch.* 27.25). 4. A priest who had taken a strange wife in the time of Ezra (*Ezra* 10.21). 5. Father of Athaiah (*Neh.* 11.4).

Uz'ziel. — *Strength of God*: 1. A son of Kohath and grandson of Levi. His descendants were called Uzzielites (*Ex.* 6.18, 22; *Lev.* 10.4; *Num.* 3.19, 30; 1 *Ch.* 6.2, 23.12, 20). 2. A son of Ishi. He was a captain, and with 500 companions went on an expedition against the Amalekites at Mount Seir. The Amalekites were driven out, and Uzziel and his men took possession of their country (1 *Ch.* 4.42). 3. A grandson of Benjamin (1 *Ch.* 7.7). 4. A son of Heman; who was placed by David over the service of song (1 *Ch.* 25.4). In ver. 18 he is called Azareel. 5. A Levite who helped to cleanse the Temple in the days of Hezekiah (2 *Ch.* 29.14). 6. A goldsmith who took part in the repairs to the walls of Jerusalem (*Neh.* 3.8).

Uz'zielites, The.—The family or house of Uzziel 1. They numbered 112 grown persons when David brought the Ark up to Jerusalem (1 *Ch.* 15.10). The head of the house was Amminadab (*Num.* 3.27; 1 *Ch.* 26.23).

V

Vaheb.—Only in *Num.* 21.14, R.V., as the name of a place, otherwise unknown, on the borders of the river Arnon. [SUPHAH.]

Vail.—[VEIL.]

Vaiza'tha, Vajeza'tha. — Perhaps a Persian word meaning *Given of the Best One*: the tenth son of Haman (*Esth.* 9.9), slain with his brethren by the Jews.

Vale, Valley.—Palestine is a land of hills and valleys, and hence we find many place-names with the name of the valley or height on which they were built attached to them. Generally, when "valley" is mentioned it should be more properly "gorge" or "ravine"; for the abrupt and rugged nature of the Palestine heights, and the narrowness of the spaces between, render these terms more suitable. In a few places Vale and Valley represent the Shephelah, or lowland, which is the district of low hills between the hill-country and the maritime plain (*Josh.* 9.1, 10.40; 1 *K.* 10.27). [PALESTINE.]

Vani'ah.—One who put away his foreign wife in the time of Ezra (*Ezra* 10.36).

Vanity.—In the Bible this word never has the meaning of conceit and pride, but nearly

always of emptiness. The well-known phrase "vanity of vanities" is literally "breath of breaths," or "vapour of vapours" (*Eccles.* 1.2). In *Isai.* 41.29; *Zech.* 10.2 it translates a word meaning sorrow and iniquity.

Vash'ni.—The first son of the prophet Samuel (1 *Ch.* 6.28). As Samuel's eldest son is given as Joel in 1 *Sam.* 8.2, it is thought that "Vashni" is a corruption of the Hebrew words meaning "and the second"; the passage would then read, "The first-born [Joel dropped out] and the second Abijah."

Vash'ti.—A Persian word meaning *Best*: the queen whom the Persian monarch Ahasuerus (Xerxes) deposed when he raised Esther to his side (*Esth.* 1.9-19, 2.1-17). Vashti had refused to show herself before the banqueters at the royal table, an act which would have been unwomanly and bold. Her refusal, though natural, so angered Ahasuerus that she was dismissed from the court in disgrace. Nothing further is known of Vashti. [ESTHER.]

Vedan (*Ezek.* 27.19, R.V.).—Perhaps the town Waddan, midway between Mecca and Medina. [DAN 3.]

Veil.—The veil is still a conspicuous detail of woman's dress in the East. Rebekah covered her face on first seeing Isaac (*Gen.* 24.65). Moses veiled his face in speaking with the people on his descent from the mount (*Ex.* 34.33-35), probably using his robe for the purpose. Possibly the word translated "kerchiefs" in the A.V. and R.V. of *Ezek.* 13.18, 21 means a kind of veil. The rare word translated veil in *Ruth* 3.15 is translated wimple (A.V.) or shawl (R.V.) in *Isai.* 3.22, but may have been the large veil down the back of the Bedouin women, used for carrying all kinds of things. [TABERNACLE.]

Venison.—The English word and the Hebrew, of which it is a translation, denote the edible flesh of animals killed in the chase. The use which confines venison to the flesh of deer is more modern. Venison appears only in the O.T. in the story of Esau and Jacob (*Gen.* 25.28, 27.3, 5, etc.).

Venom.—Used of the poison of asps (*Deut.* 32.33).

Vermilion.—The ancient vermilion was probably oxide of lead, or perhaps a bi-sulphate of mercury, and was used largely for decorative work on ceilings and for the painting of images (*Jer.* 22.14; *Ezek.* 23.14). The cochineal insect, however, is plentiful in North Arabia, and may have been used for colouring vermilion paint, as it was undoubtedly used for dyeing.

Versions.—Every commentary on the Bible refers so often to renderings in the chief versions, particularly those of early date, and those in English, that it is convenient to the Bible student to have a few facts in a readily accessible form.

1. *The Versions of the Old Testament.*—(1) The *Greek* Versions have been described sufficiently under SEPTUAGINT. (2) *Samaritan.* (i) The Samaritan Pentateuch is not a version, but is the Hebrew in Samaritan letters. Its date is warmly disputed, but in any case its original form cannot be later than 333 B.C. It often, but by no means always, agrees with the Septuagint against the common Hebrew text. (ii) There is also a Samaritan version, or rather Targum, *i.e.* a version which is more paraphrastic than a strict translation should be, whose date is placed about 200 A.D. (3) *Aramaic.* These are the Targums proper. The oldest is attributed to Onqelos, a word which is thought to be the Jewish rendering of the name Aquila, of the second century A.D. It contains the Pentateuch only. There are also so-called Targums of Jerusalem on the Pentateuch, which, however, are some centuries later. The Targum on the "Prophets" [BIBLE] is attributed to Jonathan ben Uzziel, who lived near the beginning of the Christian era, but in its present form it belongs to the fifth century A.D. It is often very paraphrastic. The Targums on the "Holy Writings" [BIBLE] are by various writers, not earlier than the seventh century A.D. (4) *Syriac.* The Peshitta seems to have been made in the first half of the second century A.D., for the use of the large Syriac-speaking population in the districts north and north-east of Palestine. Perhaps it was intended for proselytes to Judaism, or perhaps even made by a Jewish Christian. (5) *Latin.* (i) The Old Latin is a direct translation from the Septuagint, perhaps composed in North Africa, and apparently of post-Christian date. (ii) The Vulgate was made by Jerome, in the greater part directly from the Hebrew, between the years 392 and 405 A.D.

2. *The Versions of the New Testament.*—[NEW TESTAMENT, TEXT OF.]

3. *English Versions.*—(1) *Pre-Reformation Period.* (i) Cædmon, who died about 680, is said to have written the Anglo-Saxon Paraphrase of the chief events in Genesis, Exodus, and Daniel, and also of portions of the life of Christ. (ii) Bede, who died in 735, translated into Anglo-Saxon parts of the Bible (how much is not known for certain), including St. John. But none of his translation has survived. (iii) John Wycliffe, who died in 1384, was the first to make any serious and connected attempt to translate the Scriptures into English. This he did from the Vulgate, though it is doubtful how far his version is entirely his own work. It was issued in a revised form by Purvey about 1388. It was, of course, only in manuscript, for printing was not invented till some seventy years later.

(2) *Reformation Period till* 1611. William Tindal issued the Pentateuch at Marburg in 1530, and the N.T. in 1526 and 1534. The latter was from the Greek, and has been the basis upon which all the succeeding editions of the N.T. in English have been built. Coverdale published a complete Bible in 1535, which for beauty of English has perhaps never been surpassed. The version of the Psalms contained in the Anglican Book of Common Prayer is very nearly as he wrote it, though technically it was taken from the Great Bible, seven editions

of which were printed in 1539–1541. This was, as it seems, the first complete Bible which was professedly translated from the original. The Geneva Bible of 1560, sometimes called the Breeches Bible, from its translation of *Gen.* 3.7, passed through several editions, and may still be purchased very cheaply. As it contained many notes, not always acceptable to English Churchmen, the Bishops brought out their own edition in 1568. We can hardly wonder that then even the Roman Catholics felt the need of meeting the Protestant appeal to Scripture by a version of their own, the N.T. being issued at Douay in 1582, and the O.T. in 1609. Both were taken directly from the Vulgate, with only reference to the Hebrew or the Greek, instead of following the example of the preceding English Versions, and translating from the original. The Version is marred not only by passages in which misunderstanding arose from the use of a secondary source, but also by the introduction of many Latinisms. Before the Douay O.T. was published, bodies of English Churchmen had been set to work to improve the Bishops' Bible, in what is known as the Authorised Version. This was the result of the Hampton Court Conference of 1604, and was largely due to the personal influence of James I. He appointed fifty-four scholars to carry out the work, the best known of them being, perhaps, Andrewes, Overall, Reynolds, and Sir Henry Saville. It appeared in 1611.

(3) *The Revised Version*, N.T. 1881, O.T. 1885. Among those who took part in this may be mentioned Professors Cheyne, Driver, Sayce, Robertson Smith, Dr. Ginsburg, and Mr. J. D. Geden, for the O.T., and Bishop Ellicott, Dr. Angus, Dr. W. F. Moulton, and, in particular, Professors Hort, Lightfoot, and Westcott for the N.T., the last three having a preponderating influence in all that belonged to questions concerning the Greek text which was to be translated, and even in the rendering of it as regards minutiæ. The value of the Revisers' work is disputed. Its English is sometimes deplorable, especially in the N.T. But they frankly desired to render the Greek as exactly as was compatible with the possibilities of the English language, and as a whole their accuracy is unimpeachable, although, it is true, they lived before the discovery of the potsherds and papyri of Egypt. Sometimes, no doubt, they have given too much weight to the purely classical use of words and phrases, whereas recent discoveries have shown that in the popular language, in which, as we now know, the N.T. writers expressed themselves, the meaning was sometimes different, or even less exact. But, generally speaking, the Revisers were so convinced of the immediate presence of the Holy Spirit in the hearts of the sacred writers, that they desired to express in English every shade of difference which they found in the Greek. Hence, whatever may have been the result on the English itself, the R.V. is an exceedingly minute reproduction of every turn and change in the Greek, the text of this being that which was esteemed the best, certainly in the second century, and probably even in the first.

(4) Among "private" versions may be mentioned Weymouth's *New Testament in Modern Speech*, 1902, an admirable and scholarly attempt to render the thoughts, rather than the words, of the N.T. into modern English; and Sir Edward Clarke's translation of the N.T., 1913, in which he tries to preserve each detail of the A.V., where it is at all possible to do so. Dr. James Moffatt has also published a new translation of the N.T., which aims at being both accurate and idiomatic (1913).

Vestment, Vesture.—Vestures of fine linen (or cotton, R.V. marg.) were put upon Joseph when Pharaoh raised him to office (*Gen.* 41.42). Fringed garments were enjoined for use by the children of Israel (*Num.* 15.38, 39; *Deut.* 22.12). The worshippers of Baal wore vestments (2 *K.* 10.22). For the dress of the priests under the Mosaic Law see *Ex.* 28.40-43, 39.27-29; and for that of the high-priest see *Ex.* 28, 39. The "vesture" of our Lord for which the soldiers cast lots (*Matt.* 27.35; *John* 19.24) was the usual seamless coat or tunic worn by nearly every one in the East. [Coat, Dress, Jesus, Priest.]

Vial.—In the O.T. only in 1 *Sam.* 10.1, where the prophet poured anointing oil from a flask or jar called "vial." In the N.T. only in Revelation. In 5.8 the twenty-four elders have golden vials full of odours. These vials were not small bottles, such as we call vials or phials, but rather of the shape of saucers, used for pouring out libations of wine (bowl, R.V.). Thus also in the other passages in Revelation (15.7, 16.1, 2, 3, 17, 17.1, 21.9).

Village.—Palestine villages were generally to be found clustered round the walls of a fortified town, but they were themselves without walls or other protection, the rural inhabitants relying on their strong neighbour for support in the day of trouble. As they might have to be deserted at any moment in troubled times, the houses of the villages were slightly built, with mud-plastered wattle walls and thatched roofs. This was the case with Heshbon and Jaazer, Amorite towns, with their daughter villages (*Num.* 21.25 ff.).

Besides having no walls, a village in later times had no synagogue, which a town had, but its people were provided with a service in the town's synagogue when they went into the town on market days. [City, Town.]

Vine, Vineyard.—First named in connexion with Ararat, perhaps its primitive habitat, where Noah planted a vineyard (*Gen.* 9.20). It was a known and cultivated plant in Egypt, as illustrated in the dream of Pharaoh's "chief butler" (*Gen.* 40), and the destruction of the Egyptian vineyards by hail-storms (*Ps.* 78.47). The extent and importance of this industry are abundantly and graphically depicted on the monuments, where the whole process of training the vines,—usually on trellis-work supported

by pillars,—of gathering the fruit, and of converting it into wine, is exhibited. In prophetic language, Israel itself was a vine brought out of Egypt (*Ps.* 80.8). In the insulting challenge of Rabshakeh to the Jews in the reign of Hezekiah, he offers to "take them away" to a land like their own—"a land of corn and wine, a land of bread and vineyards" (2 *K.* 18.32).

The culture of the vine by the Canaanitish races, anterior to the Hebrew invasion, is manifest from such incidents as the meeting of Abraham and Melchizedek, the report of the spies, and the allusions of Moses to the promised inheritance (*Gen.* 14.18; *Num.* 13.20, 24; *Deut.* 6.11). Even at that early period the district in which this branch of agriculture reached its highest perfection in Southern Palestine may be inferred from the Patriarchal promise to Judah: "Binding his foal unto the vine, and his ass's colt unto the choice vine"; while the well-beloved Joseph is compared to the "fruitful bough" of a vine growing "by a well," whose branches run over the stone "wall" of the terraced plantation (*Gen.* 49.11, 22). The valley of Eshcol (*grape cluster*) yielded the huge sample of grapes carried to Moses by the spies, and received its name from the circumstance (*Num.* 32.9). The valley of Sorek (*vineyard*) in the Philistine plain was similarly named (*Judg.* 14.5, 15.5, 16.4). So also "the plain of the vineyards" (*Abel-keramim*), east of Jordan (*Judg.* 11.33). Later on, the vineyards of En-gedi, on the western shore of the Dead Sea, are specially mentioned (*Song of Sol.* 1.14); and Jeremiah laments for the wasting of the Moabite vineyards of Sibmah (*Jer.* 48.32). The wine of Helbon in Anti-Lebanon was exported to Tyre, according to Ezekiel (27.18); and the "scent of the vine of Lebanon" is alluded to by Hosea (14.7).

In our own day, Canon Tristram reports that the raisins of Eshcol are delicious; Mr. Fisk mentions the luxuriance of the vines of Hebron, whose fruit, according to Dr. Thomson, is finer than those in most other parts of the country. At En-gedi (Ain Jidy) the terraces still remain, though the vineyards have disappeared. In present years the systematic cultivation of the vine has led to a large trade being done in "Palestine wine" of various kinds. It is needless to quote passages for the purpose of proving the extent and importance of the vine, and the value attached to its produce in Palestine, during the long periods covered by O.T. and N.T. history; or to the abundance and excellence of the Syrian vintage. It will suffice to mention the original promises made to the Israelites before they had been consolidated into a nation; the imagery of psalm and prophecy; and the fact that no less than five of the parables of the Great Teacher relate to vines and their culture. Equally significant is it to note that about a dozen words are found in the Hebrew and Greek languages (chiefly the former) to denote this plant and its uses.

The ancient inhabitants of Palestine imitated the Egyptians in training the vines over trellises, and the grape was the emblem of prosperity and peace. The character of the soil taught the Canaanites and their successors the construction of terraces. In the courtyards of large houses, and on the walls of cottages, the vines spread their interlacing tendrils; and it is probable that they were also allowed to climb round fig and other trees. In the north they are, and probably were, trained along the ground with but slight support (*Ps.* 80.10, 128.3; *Ezek.* 17.6). As now, the vineyards were surrounded with rude stone walls or with a hedge, or both (*Isai.* 5.5; *Mk.* 12.1). Between such walls Balaam rode. "Cottages," or huts, of rough unhewn stone, roofed with earth, are built for the keepers, as in O.T. days; and "towers" were erected, whence a look out might be kept against the depredations of man or beast, of prowling robber or "boar out of the forest," or the young jackals that "spoiled the vines" (*Ps.* 80.13; *Song of Sol.* 2.15; *Isai.* 1.8, 5.2; *Matt.* 21.33). The autumnal vintage, like the grain harvest which preceded it, was a season of special rejoicing (*Isai.* 16.10; *Jer.* 25.30). The general arrangements are described in Isaiah's parable (5), and in that of our Lord (*Mk.* 12.1, etc.). The poor were allowed to glean in the vineyards, as in the cornfields (*Lev.* 19.10); the "vine-dressers" also belonged to the poorer classes (*Isai.* 61.5). Vineyards, like cornfields, enjoyed a Sabbatic year of rest, that is, lay fallow every seventh year (*Ex.* 23.11; *Lev.* 25.3 ff.). Also, when the owner had gathered his harvest he was to allow the poor entrance to glean any remaining bunches (*Lev.* 19.10; *Deut.* 24.21).

Beside the ordinary terms used in the O.T. for the vine and its produce, there are several others, translated with varying degrees of accuracy, in the English Version; such as "noble vine" (probably indicating one of the numerous varieties of the cultivated plant), "tender grapes" (possibly the blossom), "raisins," "grape-gleanings," "new," "red," "strong," "sweet," "mixed," or "spiced" wine, and others.

In the figurative language of Scripture the vine is emblematic of the chosen people, of the blessings of the gospel dispensation, and also of Him in whom the Church in its various members lives and grows, and of His blood shed for the ransom of mankind (*Isai.* 5.7, 55.1; *Matt.* 26.27-29; *John* 15.1). The "treading of the winepress" is emblematic of Divine judgments (*Isai.* 63.2; *Lam.* 1.15; *Rev.* 14.19, 20). [WINE, WINEPRESS.]

Vine of Sodom.—[SODOM.]

Vinegar.—A weak acid wine, much used by labourers in vine-growing countries, and both cheap and refreshing. Boaz told Ruth that she might come and dip her bread in vinegar with his people (*Ruth* 2.14). In this case, vinegar seems to have the meaning usual with us. For the light Palestine wine soon goes bad.

Labourers in Palestine still dip their bread in vinegar. The Nazirite was to drink no " vinegar of wine, or vinegar of strong drink " (*Num.* 6.3), the same prohibition that was given in the case of John the Baptist (*Lk.* 1.15). The vinegar which refreshed the dying Saviour was the *posca*, or common drink of the Roman soldiers (*John* 19.28-30), a cheap tart wine diluted with water. He had previously refused the stupefying mixture of wine and myrrh (*Matt.* 27.34; *Mk.* 15.23).

Vineyards, Plain of the (*Judg.* 11.33).—The same as *Abel-cheramim*.

Viol.—A word used four times in the Bible to translate the common Hebrew word *nebel*. This is a stringed instrument, either a portable harp or of the shape of a guitar. Perhaps the Hebrew word included both forms. Nebel is more often translated Psaltery (which see). The old English viol was a guitar with six strings. The strings were struck or plucked with the fingers (*Isai.* 5.12, 14.11; *Amos* 5.23, 6.5). [MUSIC.]

Viper.—Thrice named in the O.T. (*Job* 20.16; *Isai.* 30.6, 59.5). In the N.T. the word that is translated " viper " was a Greek word used for any poisonous serpent (*Matt.* 3.7, 12.34, 23.33; *Lk.* 3.7). The viper that fastened on Paul's hand was presumably the common Mediterranean species, *Vipera aspis* (*Acts* 28.3).

Virgin.—A virgin was, under the law, the property of her father, to whom a dowry was payable on her marriage (*Ex.* 22.16, and see *Gen.* 29.15-18). Her honour was protected from slander, but lapse from virtue was severely punished (*Deut.* 22.13-21). There is no trace in the N.T. of a recognised order of virgins, though this has been wrongly inferred from *Acts* 21.9. The question of marriage is dealt with by Paul, in the light of the circumstances of the time, in 1 *Cor.* 7.25-38. The word " virgin " is used of men in *Rev.* 14.4.

Virgin-birth.—Jesus Christ was " born of the Virgin Mary." In *Matt.* 1.22, 23 this is declared to be a fulfilment of the prophecy in *Isai.* 7.14. The prediction has been variously interpreted. (1) Some refer the sign *exclusively* to an event shortly to take place—the birth of a child either of the prophet, or of Ahaz, or of some other person then present. But this appears inconsistent with the use of the passage as quoted in *Matt.* 1.22, 23, and with the terms of other parts of this prophecy (see 9.6, 7)—terms wholly inapplicable to any ordinary human child. (2) Others apply the passage *exclusively* to the Messiah. It is difficult, however, to see how the birth of a child seven hundred years afterwards could be a sign of present deliverance; and the language of vv. 15, 16 points to such a deliverance within the infancy of the child. (3) Others again give the passage a *double reference*: first, to some birth speedily to take place in the ordinary course of nature; and, secondly, to the miraculous incarnation of our Lord, of which the terms selected are peculiarly descriptive. This appears the more natural, as the prophecy evidently points both to a speedy deliverance, and to one more remote, but more glorious. The birth of the first child was a pledge of the former; that of the Messiah a more wonderful pledge of the second and greater.

It is in this higher fulfilment of the prediction that the appropriateness of the term " virgin," and the full meaning of the name " Immanuel," become apparent (*Matt.* 1.23; *Lk.* 1.35; *John* 1.14). The Hebrew word *almah*, rendered " virgin " in *Isai.* 7.14 and three other passages, means, etymologically, a young woman, whether virgin or not; but in fact its use is restricted to a virgin. The pre-Christian translators of the Septuagint rendered *almah* here by *parthenos*, which is almost exclusively used of virgins.

Virtue.—In *Mk.* 5.30 this is used in the old sense of power.

Vision.—Employed both in O.T. and N.T. to represent a manifestation, whether by dream or otherwise, by which a Divine message was conveyed to man—as to Abraham (*Gen.* 15.1), Jacob (*Gen.* 28.12), Moses (*Ex.* 3.2), Balaam (*Num.* 24.4, 16), Ezekiel (*Ezek.* 37.1-14), etc. To the prophets God spoke " in divers manners," most frequently revealing His truth by producing that supernatural state of the sentient, intellectual, and moral faculties which the Scriptures call *vision*. In this state, things remote in time and place, or merely symbolical representations of these things, became to the prophet's mind present living realities, and are described as such. Hence prophetic announcements are often called " visions," *i.e.* things seen, and the prophets themselves are called " seers " (2 *Ch.* 26.5; *Isai.* 1.1; *Obad.* 1; *Hab.* 2.2, 3, etc.). For N.T. visions see *Matt.* 3.16, 17.1-9; *Acts* 2.2, 3, 7.55, 56, 9.3, 10, 12, 10.3, 19, 16.9, 18.9, 22.17, 18, 23.11; 2 *Cor.* 12.1-4. [PROPHECY.]

Vision, The Valley of (*Isai.* 22.1, 5).—The phrase is unintelligible, but apparently refers to Jerusalem. If so, Jerusalem is called a " valley," because, though it stood on hills, it was itself dominated by still greater heights immediately round, with valleys between them; perhaps also because " a valley is a lonely, quiet depression, shut in and cut off by mountains; similarly is Jerusalem the sheltered, peaceful place closed against the world, which Jehovah has chosen in order to show there to His prophets the secrets of His government of the world " (Delitzsch). It was the valley " of vision " as the place where God's presence was manifested.

Voph'si.—Father of Nabhi, the spy selected from the tribe of Naphtali (*Num.* 13.14).

Vow.—A voluntary, solemn promise to God, made by a person to bind himself to the performance of some act for the promoting of His glory, or to abstain from some act with the same end in view. Under the O.T. dispensation vows were common (*Num.* 30; *Judg.* 11). The law provided a redemption price for vows, which might be substituted for the person or property so consecrated (*Lev.* 27). Some, however, suppose that this money was to be

paid in addition to the offering of the person, as a visible declaration that he had devoted himself to God (*Gen.* 28.20, 22 ; *Judg.* 11.30, 31 ; 1 *Sam.* 1.11, 28). Vows were voluntary (*Deut.* 23.22 ; *Eccles.* 5.5 ; *Acts* 5.4), and were binding (*Num.* 30.2, 4, 7, 11, 12 ; *Deut.* 23.21-23 ; *Judg.* 11.35 ; *Job* 22.27 ; *Ps.* 50.14, 76.11 ; *Prov.* 20.25 ; *Eccles.* 5.4-7 ; *Jon.* 2.9 ; *Nah.* 1.15), with certain exceptions (*Num.* 30.3-13). Violation of vows was punished (1 *Sam.* 14.24, 39). Particular vows recorded in the O.T. were those of Jacob (*Gen.* 28.20-22), Jephthah (*Judg.* 11.30, 31), Micah's mother (*Judg.* 17.2, 3), Hannah (1 *Sam.* 1.11), Elkanah (1 *Sam.* 1.21), the sailors' vow (*Jon.* 1.16), Jonah's (*Jon.* 2.9).

In *Acts* 18.18, 21.23 we have evidence for the operation of laws about vows in the times of the apostles. [CORBAN, NAZIRITE.]

Vulture.—Vulture occurs in the list of unclean birds (*Lev.* 11.14 ; *Deut.* 14.13). It is also mentioned in *Isai.* 34.15. There are three kinds of kite in Palestine, and the term may include all three, or even other of the smaller birds of prey, but the Hebrew word, *dayah*, so translated, is still to be found in a modified form in modern Arabic *hadaiyeh*, used to designate the black kite. In *Job* 28.7 the word *ayah* is also rendered vulture, but falcon in R.V. The black kite is a summer visitant to Palestine, and is never seen there in winter. It appears in vast numbers in March, and at once seeks out places likely to provide plenty of garbage, about the towns and villages. It is harmless and useful, chiefly confining itself to waste and offal, thus performing the useful office of scavenger.

W

Wafer.—Thin flat cakes of unleavened bread, used for offerings (*Ex.* 29.2 ; *Lev.* 2.4, etc.). [BREAD, LEAVEN, OFFERINGS.]

Wages.—[HIRE, SERVANT.]

Waggon.—Though the common mode of travelling in the East was by palanquin or horse- or mule-back, yet waggons were also employed. These were rude carts, with solid wheels, drawn by oxen, and were, of course, springless. The representations of waggons on monuments show them employed for conveying harvests from the fields, and for women and children when travelling. Joseph sent waggons for the transport of his father and family with their household goods (*Gen.* 45.19, 21, 27, 46.5). At the dedication of the Tabernacle the offerings of the chiefs or "princes" were brought in six waggons, each drawn by two oxen (*Num.* 7.3, 6, 7). It is another Hebrew word which is rendered "waggon" in *Ezek.* 23.24 (R.V. marg. "wheels").

Wall of Partition.—In *Eph.* 2.14 the work of Christ in making both Jew and Gentile one, so that the Gentile world is admitted freely into all the privileges of "the commonwealth of Israel," is expressed under the figure, "He brake down the middle wall of partition." The reference is to the balustrade in the Temple separating the outer court of the Gentiles from the court of Israel. This barrier, with its warning notices, is described by Josephus (*Wars*, V. v. 2). One of these notices (in Greek) was discovered in 1871, and is now at Constantinople. It reads as follows : "No foreigner must enter within the fence and enclosure round the Temple. And whoever is caught will have himself to blame that the consequence is death." Paul was charged falsely with having disregarded this law (*Acts* 21.28, 29).

Wanderings.—The wanderings of the children of Israel in their journey from Egypt to Canaan were an important element in the instruction and training of the nation. It was at Rameses that the march of the Israelites began. From Rameses the direct course to Canaan would have been "the way of the Philistines," by the north of the Bitter Lakes, and thence along the northern edge of the Wilderness of Shur. This route, however, was prohibited (*Ex.* 13.17, 18), and after pursuing for awhile an eastward course, the Israelites continued their journey southwards ; no doubt to the secret exultation of Pharaoh, into whose power they seemed thus delivered. They encamped the first night at Succoth, which cannot have been far from Rameses. By the second evening they arrived at the "edge of the wilderness," at Etham. They now probably would have pursued their journey eastward ; but they were commanded to "turn," or remove, "to Pi-hahiroth, between Migdol and the sea, over against Baal-zephon" (*Ex.* 14.2) ; which, it is thought, was a narrow defile, not far from the western shore of the Gulf, between the mountains which skirt the sea and a small bay on the south. They were now "entangled in the land." This movement had the effect of drawing Pharaoh after them, and the design in thus altering the line of their march was revealed to Moses (*Ex.* 14.17). The Egyptians came upon the Israelites as they were encamped before the western arm of the Red Sea. But the extent and depth of the Gulf of Suez have undergone considerable change in the course of the last three thousand years, and much of the ancient bed has been filled up by the accumulation of sand. It is impossible to say where the Israelites crossed. The Israelites passed through the sea upon dry ground, and came on the eastern side, near what is now called *Ayun Musa* (Wells of Moses).

The country at this point is the Wilderness of Shur (*Ex.* 15.22), or the Wilderness of Etham

(*Num.* 33.8). Both terms apply to the upper portion of the desert, extending from Egypt down the eastern shore of the Red Sea, and upwards to Palestine. The route which the Israelites took is a broad stony track, between the mountains and the shore, broken by pebbly torrent beds, where the winter streams come down from the hills. At this season all would be dry. Their first station in this wilderness was Marah, or "bitter," where the miracle of rendering bitter water sweet occurred (*Ex.* 15.23-25). The spot where this event took place is probably *Ain Hawara*, near the torrent bed called *Wady Amarah*, which is the same in sound and meaning as Marah.

Their next station was Elim, "where were twelve wells of water, and threescore and ten palm trees" (*Ex.* 15.27), the site of which is fixed by Niebuhr and Burckhardt in the vale of *Ghurundel*, which is the largest of all the torrent beds on the west side of the peninsula. The valley now contains many date trees, tamarisks, and acacias of different species. Water may be obtained here in abundance by digging wells; there is also a copious spring, with a small rivulet. The Israelites then came to the Wilderness of Sin, "between Elim and Sinai" (*Ex.* 16.1), at the foot of the mountainous ridge of *et-Tih*, a name which signifies "the wandering." Burckhardt describes it as "a frightful desert, almost wholly destitute of vegetation." It was immediately after they had entered this desert that they obtained the miraculous supply of quails and of manna. Dr. Robinson and others suppose that the Israelites now bore south-eastward into the Sinaitic group of mountains. Their entrance, in that case, would be through the broad valley, called by the Arabs *Wady Feiran*. On their way they passed Dophkah and Alush, the sites of which stations are doubtful. The Wady Feiran is the most fertile in the whole region, and here we must look for Rephidim. Here the Israelites were, for the first time, attacked by the Amalekites (*Ex.* 17.8-13). Jethro, the father-in-law of Moses, visited him also at Rephidim, and, by his advice, judges were appointed to assist the Jewish leader in his judicial capacity (*Ex.* 18). And here, amidst the lofty granite peaks, was the rock which Moses smote at the command of God, whence issued a miraculous supply of water.

The next encampment was in the desert of Sinai. Here the Almighty made known His will, through Moses, to the multitude. Here the Decalogue was given, and the Covenant made (*Ex.* 20.1-17, 24.7, 8). In this desert, also, the worship of the golden calf took place, the people were numbered, the tabernacle was erected, Aaron and his sons were consecrated, the second passover was celebrated, and Nadab and Abihu were destroyed for offering strange fire unto the Lord. The mountain from which the Law was given is called in Deuteronomy, Horeb, in other books of the Pentateuch, Sinai. The distinction between the two names probably is that the former denotes the whole district, the latter the mountain where the Law was given. In the desert of Sinai the Israelites abode for rather less than one year, when the signal for them to go forward again appeared. Their marchings and encampments in all their subsequent wanderings were directed by Jehovah. A cloud, in token of His presence, covered the tabernacle by day, and "at even there was upon the tabernacle as it were the appearance of fire, until the morning" (*Num.* 9.15). The rising of this cloud was the signal for them to advance, as it, overhanging the tabernacle, should lead the way; and the settling of the cloud upon the tabernacle was the signal for them again to encamp.

Wilson and Robinson supposed the Israelites to have passed northwards from Sinai, along the *Wady esh-Sheikh*, into a large plain called *el-Hadharah*, somewhere in which was Taberah, or "burning," a name given to it from the destruction by fire from heaven, which came down upon the people for their complainings (*Num.* 11.1-3). Their next station was Kibroth-hattaavah, or "the graves of lust" (*Num.* 11.34, 33.16). From Kibroth the Israelites came to Hazeroth, where the sedition of Miriam and Aaron occurred (*Num.* 12). Robinson, after Burckhardt, places Hazeroth at a spot now called *Ain Hudherah*, where is a fountain, together with palm trees. Their stations in this part of the desert were Rithmah, Rimmon-parez, Libnah, and Kadesh-barnea; the latter place they probably reached about June. As they were now not far from the borders of the Promised Land, spies were sent out to examine it, upon whose evil report the people were so intimidated that they rebelled, and were sentenced to wander in the wilderness forty years. The pass up which the Israelites, after this sentence, rashly ascended, to fight with the Amalekites and Canaanites (*Num.* 14.40-45), is extremely steep and difficult. The remains of an ancient road, formed of steps hewn in the rocks, are perceptible in many places. The narrative in the early part of Numbers goes at once from Hazeroth to Kadesh; while the second account in the same book mentions other places, which seem properly to belong to a second route, and a second visit to Kadesh. In the movement of the Israelites from Kadesh-barnea, after their second visit, when the Lord was "provoked by the people at the waters of strife," or Meribah, they came to Mount Hor, near Petra, where Aaron died—a mount which is "the very throne of desolation itself," consisting of "broken, shattered, and frowning heights, ruin piled upon ruin, and dark devouring depth added unto depth." The Arabs call it *Jebel Neby Hauran*, that is, the "mountain of the prophet Aaron"; and to the present day, when an Eastern caravan comes in sight of its summit, a lamb is sacrificed to his memory. Passing down the *Wady Arabah* (probably the "Wilderness of Zin") to Ezion-geber (a second time) and Elath, the people turned at the head of the

eastern gulf of the Red Sea, to enter on the great eastern desert of Arabia. At this place a large defile comes down steeply from the north-east, through the mountains, forming the main passage out of the *Wady Arabah* into the desert. The ascent of the Israelites was, doubtless, through this pass, when they departed from the Red Sea, and turned to "compass Edom." At this point of their wanderings the people were "much discouraged because of the way," and murmured against God and His servant Moses. As a punishment, fiery serpents were sent among them, and many died; but, at the command of Jehovah, a brazen serpent was raised, and those who looked in faith were cured. They again pursued their journey along the eastern sides of the mountains of Seir. The Edomites, who had refused them a passage through their land, now suffered them to pass unmolested along their borders, and even supplied them with provisions for their march (*Deut.* 2.3-6). Nothing is known of their halting-places until they come to Zared, Zered, or "the brook," a small stream which flows through the mountains into the southern extremity of the Dead Sea. They next "removed, and pitched on the other side of Arnon, which is in . . . the border of Moab, between Moab and the Amorites" (*Num.* 21.13). This brought them to Beer, or Beer-elim, "the well of heroes"; where, finding that they were now nearly at the end of the wilderness, and in prospect of a speedy entrance into the Promised Land, they broke forth into the "song of the well" (*Num.* 21.17, 18).

The Israelites now defeated a formidable foe in Sihon, king of the Amorites, who dwelt at Heshbon, and whose territories extended along the shores of the Dead Sea, and up the valley east of the Jordan to the river Jabbok. The next conquests of the Israelites were over Og, who ruled in the territories east of the Sea of Galilee, and the north-eastern portion of the valley of the Jordan. These conquered lands, being fit for pasturage, were allotted to the tribes of Reuben and Gad and the half-tribe of Manasseh, who had much cattle, on the condition of their assisting the other tribes in the conquest of the Promised Land westward of Jordan (*Num.* 32; *Deut.* 3.8-20; *Josh.* 1.12-18). It was from hence the next station was called Dibon-gad, in order to distinguish it from another Dibon belonging to the Reubenites (*Josh.* 13.17). The ruins of this place, under the name of *Dibon*, are shown about 4 miles north of the river Arnon. Thence they passed to Almon-diblathaim, or Diblathaim, from whence they proceeded to the mountains of Abarim, before Mount Nebo. Finally they encamped near the Jordan, from Beth-jeshimoth to Abel-shittim, opposite Jericho (*Num.* 33.49).

Thus ended a journey of forty years, chiefly through deserts, which might have been accomplished in a few weeks. The direct route from Egypt to Palestine, through the desert, now occupies only two or three days by carriage.

War, Warfare.—The circumstances of the Hebrew people involved them in frequent wars, and the conditions under which warfare was conducted in O.T. times plainly appear from the O.T. narratives. Before opening war, heathen nations consulted oracles, soothsayers, necromancers, and the lot (1 *Sam.* 28.3-10; *Ezek.* 21.21). The Hebrews, to whom things of this kind were interdicted, were in the habit, in the early part of their history, of inquiring of God by means of Urim and Thummim (*Judg.* 1.1, 20.27, 28; 1 *Sam.* 23.2, 28.6, 30.8). They also carried the Ark into the field (1 *Sam.* 4.4-18, 14.18). After the time of David, the kings who reigned in Palestine consulted, according to the different characters which they sustained, and the feelings which they exercised, sometimes true prophets, and sometimes false, in respect to the issue of war (1 *K.* 22.6-13; 2 *K.* 19.2, etc.). Sacrifices were also offered, in reference to which the soldiers were said to consecrate themselves to the war (*Isai.* 13.3; *Jer.* 6.4, 51.27; *Joel* 3.9; *Obad.* 1). There are instances of formal declarations of war, and sometimes of previous negotiations (*Judg.* 11.12-28; 2 *K.* 14.8; 2 *Ch.* 25.27); but ceremonies of this kind were not always observed (2 *Sam.* 10.1-12). When the enemy made a sudden incursion, or when the war was unexpectedly commenced, the alarm was given to the people by messengers rapidly sent forth, by the sound of warlike trumpets, by standards floating on the loftiest places, by the clamour of many voices on the mountains, that echoed from summit to summit (*Judg.* 3.27, 6.34, 7.22, 19.29, 30; 1 *Sam.* 11.7, 8; *Isai.* 5.26, 13.2, 18.3, 30.17, 62.10). Military expeditions commonly commenced in the spring (2 *Sam.* 11.1), and were continued in the summer; in winter the soldiers went into quarters. It was the practice of the Roman armies to stand still in the order of battle, and to receive the shock of the opposers. To this practice there may be allusions in the following passages: 1 *Cor.* 16.13; *Eph.* 6.14. The Greeks, while they were yet three or four furlongs distant from the enemy, commenced the song of war; something resembling this occurs in 2 *Ch.* 20.21. They then raised a shout, which was also done among the Hebrews (*Josh.* 6.5; 1 *Sam.* 17.52; *Isai.* 5.29, 30, 17.12; *Jer.* 4.19, 25.30). The war-shout in *Judg.* 7.20 was "The sword of the Lord and of Gideon." In some instances it seems to have been a yell or inarticulate cry. The mere march of armies with their weapons, chariots, and trampling coursers, occasioned a great and confused noise, which is compared by the prophets to the roaring of the ocean, and the dashing of the mountain torrents (*Isai.* 9.5 (R.V.), 17.12, 13, 28.2). The victors in a fight were intoxicated with joy; the shout of triumph resounded from mountain to mountain (*Isai.* 42.11, 52.7, 8; *Jer.* 50.2; *Ezek.* 7.7; *Nah.* 1.15). The whole of the people, led by the women, went out to

meet the returning conquerors with singing and with dancing (*Judg.* 11.34-37; 1 *Sam.* 18.6, 7). Triumphal songs were uttered for the living, and elegies over the dead (*Ex.* 15.1-21; *Judg.* 5.1-31; 2 *Sam.* 1.17-27; 2 *Ch.* 35.25). Monuments in honour of the victory were erected (1 *Sam.* 7.12, and, according to some interpreters, 2 *Sam.* 8.13), and the arms of the enemy were hung up as trophies in the tabernacle (1 *Sam.* 31.10; 2 *K.* 11.10). The soldiers who conducted themselves meritoriously were honoured with presents, and had the opportunity of entering into honourable matrimonial connexions (*Josh.* 14; 1 *Sam.* 17.25, 28.17; 2 *Sam.* 18.11).

Wars of the Lord, Book of.—A quotation is made from this otherwise unknown collection of hymns (?) about the wars waged by Israel in the name of the Lord in *Num.* 21.14, 15. It is perhaps a part of the Book of Jasher. [JASHER.]

Wash, Washing. — Ablutions were either ceremonial (*Lev.* 11.25, 28, etc.) or non-ceremonial (*Gen.* 18.4; 2 *Sam.* 12.20, etc.). Washing the hands as a sign of innocency is noticed in *Deut.* 21.6; *Ps.* 26.6; *Matt.* 27.24. The Law had, in the time of our Lord, been overlaid with numberless directions involving ablutions (*Matt.* 15.2; *Mk.* 7.3). Conditions of travel and the nature of the footgear explain the many allusions to washing the feet. It held a high place among the rules of hospitality. When a guest presented himself at the door, whether of tent or house, he was offered water for the washing of his feet (*Gen.* 18.4, 19.2, 24.32; *Judg.* 19.21). If the host wished to show particular respect to his guest, and to express his own humility in comparison, he would himself perform the office (1 *Sam.* 25.41; *Lk.* 7.38, 44; *John* 13.5-14; 1 *Tim.* 5.10). [CLEAN, UNCLEAN.]

Watch.—The Jews had three night-watches: "Beginning of the watches" (*Lam.* 2.19), sunset to 10 p.m.; "the middle watch" (*Judg.* 7.19), 10 p.m. to 2 a.m.; "the morning watch" (1 *Sam.* 11.11), 2 a.m. to sunrise. In later times the Roman custom of dividing the night (6 p.m. to 6 a.m.) into four watches of three hours each was adopted (*Matt.* 14.25; *Lk.* 12.38). In *Mk.* 13.35 the four are enumerated by name. [DAY, HOUR, TIME.]

Watchers.—Heavenly messengers (*Dan.* 4.13, 17, 23), the term implying the Divine watchfulness over the affairs of men. In the Book of Enoch [NON-CANONICAL BOOKS] it is used of archangels, and also of fallen angels who had neglected their duty of watching. [ANGEL.]

Water.—[WELL.]

Water of Jealousy.—[JEALOUSY.]

Waters of Merom.—[MEROM.]

Waters of Strife.—[MERIBAH-KADESH.]

Wave-offering.—Portions of the sacrifices that were waved, or swung, towards the altar instead of being burnt, and which were afterwards eaten by the priests and the offerer. The portion "waved" was swung by the offerer from right to left, and up and down (*Ex.* 29.24, 26; *Lev.* 7.30, 34; *Num.* 18.11, 18). [HEAVE-OFFERING, MEAT-OFFERING, PEACE-OFFERING.]

Wax.—Used metaphorically to denote something soft, yielding, or melting (*Ps.* 22.14, 68.2, 97.5; *Mic.* 1.4).

Way.—The word was used in Old English almost entirely for "road," and in that sense appears in the Bible (*Gen.* 16.7; *Num.* 14.25; *Mk.* 10.32). Ways often mean either the rules or the ordinary habits of life—"Make your ways straight"—"All flesh had corrupted his way upon the earth" (*Gen.* 6.12, 19.31; *Jer.* 32.19). The way of the Lord expresses His conduct to us: "My thoughts are not your thoughts, neither are your ways my ways" (*Isai.* 55.8). To go the way of all the earth (*Josh.* 23.14) signifies dying and the grave. A hard way represents the way of sinners (*Judg.* 2.19). Jesus Christ is called the Way (*John* 14.6), because it is by Him alone that believers obtain access to the Father. "The way," "this way," were expressions used of Christian belief and practice (*Acts* 9.2, 19.9, 23, 22.4, 24.14, 22), perhaps in contrast to the Jewish system of rules for daily life called *Halachoth* or Ways.

Waymarks (*Jer.* 31.21).—Apparently stones set up to show where the road—a mere track in the East—runs. The same word is used in 2 *K.* 23.17; *Ezek.* 39.15 of stones placed to mark a corpse or a human bone. [ROADS, TRAVELLING.]

Weapon.—[ARMS.]

Weasel.—This word occurs only in *Lev.* 11.29 amongst the unclean creeping things. There are several animals of the weasel kind in Palestine, and it is supposed the one intended is the common ichneumon, which is found in abundance amongst the scrub and rocky places along all the cultivated plains. It resembles the weasel in some respects, and is also allied to the ferret, fairly common in Palestine, which the true weasel is not. Its long body and short legs probably caused it to be classed among the creeping things.

Weaver, Weaving. — Weaving was mainly the work of women. During the period of the kings even fabrics of an elaborate description were woven by them, as an interesting reference in 2 *K.* 23.7 clearly proves. Probably most of the finer textures were imported, as linen from Egypt, and silken damask, in which the nobles of the time of Amos indulged (3.12, R.V.). The looms of Babylonia were celebrated for their products, as the "Shinar mantles" which excited Achan's cupidity (*Josh.* 7.21) testify. The inscriptions of Assyrian monarchs (ninth to seventh century B.C.) frequently mention embroidered linen garments among the spoil captured by them from the Western Asian nations that surrounded them. Among the materials used for the making of cloth were silk, flax, cotton, hair of goat and camel, and wool. It is impossible to tell how early the Hebrews learned the use of the shuttle. The word so translated in *Job* 7.6 is rather

a hand-loom, as also in *Judg.* 16.14. The weaver's beam, to which the staff of Goliath's spear is compared (1 *Sam.* 17.7; cf. 2 *Sam.* 21.19), was a stout piece of wood belonging to the framework of the loom, running either horizontally or perpendicularly.

Wedding.—[BRIDE, MARRIAGE.]

Wedge (*Josh.* 7.21, 24).—[MONEY.]

Wedlock (*Ezek.* 16.38).—[MARRIAGE.]

Week.—The division of time into weeks is founded in the Bible on the institution of the Sabbath (*Gen.* 2.2), but doubtless has also some connexion with the phases of the moon. [TIME.] Under the name of "seven days" it is mentioned as far back as the time of the Deluge (*Gen.* 7.4, 10, 8.10, 12, and by its usual name of *Shabua* in *Gen.* 29.27, 28). The days were numbered, not named; and the enumeration commenced at Sunday, the first day, to Saturday the last, or seventh, which is the Jewish Sabbath, or day of rest. From the circumstance that the Sabbath was the principal day of the week, the whole period of seven days was sometimes called *Shabat*, perhaps even in the Hebrew of the O.T. (*Lev.* 23.15, 25.8), in Syriac, *Shabbtha*, and in the N.T., *Sabbaton*, *Sabbata* (*Mk.* 16.2, 9; *Lk.* 24.1; *John* 20.1, 19).

In addition to the week of days the Jews had three other periods of time denominated "weeks" (*Lev.* 25.1-17; *Deut.* 16.9, 10).

The Week of Weeks, Feast of Weeks, was a period of seven weeks, or 49 days, which was succeeded on the fiftieth by the Day of Pentecost, generally called the "Feast of Weeks." [FEASTS, PENTECOST.]

The Week of Years was a period of seven years, during the last of which the land remained untilled, and the people enjoyed a Sabbath, or season of rest.

The Week of 49 Years was a week of seven Sabbatical, or 49 years, which was succeeded by the year of Jubilee (*Lev.* 25.1-22, 26.34). [JUBILEE.] After the Resurrection the first day of the week was observed by Christians, and gradually superseded the seventh day as the day of rest (*Acts* 20.7; 1 *Cor.* 16.2). [SABBATH.]

Weights and Measures.—This subject is one of considerable uncertainty. While the relative value of the weights and measures in the Bible may be gathered from various Bible passages, their absolute determination in relation to modern measurements is a matter of much difficulty.

The early date at which influence of the Babylonians was predominant in Palestine makes it highly probable that their system of weights and measures was the earliest in use in the land, and as some of these can be determined from actual discoveries we have a good basis for comparison. It must, however, be remembered that ancient weights of supposed equivalent value, which have been examined by modern instruments of precision, are found to vary considerably. The differences may sometimes be accounted for by the stone being chipped or worn away, but this does not explain all. A further confusion arises from the facts that during the long period covered by the O.T. weights and measurements of the same name changed their value, and that at least two systems seem to have been in use at the same time for different purposes. That there was a recognised standard in the markets is implied by *Amos* 8.5.

1. *Weights.*—The earliest weights were of stone. The Hebrew *ebhen* (lit. stone) is translated "weight" in 2 *Sam.* 14.26, "after the king's weight," and in *Prov.* 16.11, "all the weights of the bag." Not infrequently such weights were made in the shape of animals or birds. We may have a reference to this in such passages as *Gen.* 33.19; *Josh.* 24.32, where the Hebrew *kesîtah*, "pieces of money," is translated in LXX "lambs" (see marg. A.V.).

The standard weight in the O.T. was the shekel, a word (from Hebrew root meaning "to weigh") which does not signify coined metal till after the Exile. By the ordinary Babylonian system, 60 shekels=1 mina (corresponding to the MANAH of *Ezek.* 45.12, which is translated "pound," 1 *K.* 10.17; *Ezra* 2.69; and *Neh.* 7.71 f.) and 60 minas (or manahs)=1 TALENT (*Ex.* 38.24 f.; 2 *K.* 5.5, etc.). In weighing gold, however, a mina was only reckoned as 50 shekels, and a talent of gold was only 3000 instead of 3600 shekels. In such cases the value of the shekel-weight remained the same, but from 2 *Sam.* 14.26 ("200 shekels after the king's weight") it seems to be implied that among the Hebrews, as we know was the custom among the Babylonians, a higher weighing shekel was used in making payments into the royal treasury.

Of smaller weights we have the half-shekel or BEKAH (*Gen.* 24.22; *Ex.* 38.26), and the GERAH or $\frac{1}{20}$ of a shekel (cf. *Ex.* 30.13; *Num.* 3.47, "a shekel is 20 gerahs"; also *Lev.* 27.25; *Num.* 18.16).

The evidence with respect to the absolute weight of the shekel is very conflicting, but the probability is that the ancient Hebrew shekel was originally about 12 grammes (about 185 grains), and that later it was (as the Talmud states) increased about $\frac{1}{3}$ more, to about 14·3 grammes (say 220½ grains). The Tyrian shekel-coin weighs about 14·3 grammes, and the Jewish silver shekel-coin about 14·5 grammes.

In the N.T. the POUND of *John* 12.3, 19.39 was the Roman pound of about 11 ounces, and the TALENT of *Rev.* 16.21 perhaps the Attic talent of about $\frac{1}{2}$ cwt.

2. *Measures of Length.*—The original shorter measurements were taken from the human body (cf. "the cubit of a man," *Deut.* 3.11). The *ammah* or CUBIT was the measurement from the bend of the elbow to the tip of the middle finger. It is a measure common to all lands: in England the cubit is 18 inches. It was divided into 2 SPANS (*zereth*, *Ex.* 28.16; 1 *Sam.* 17.4), the distance measured between the outstretched thumb and little finger, or into 6 palms or HANDBREADTHS (*tophah*, *Ex.* 25.25), or 24 FINGER-BREADTHS (*etzba*, cf. *Jer.* 52.21).

In the O.T. we have evidence of two cubits of varying size in use. Ezekiel (chap. 40) refers to a measuring reed (*kanah*) of 6 cubits length, each cubit being "a cubit and a handbreadth" (*Ezek.* 40.5, 43.13). The same measurement is probably referred to in 2 *Ch.* 3.3 as the "cubit after the first (*i.e.* ancient) measure." These measurements probably refer to the cubit upon which Solomon's temple had been built, an ancient standard ½ longer than that commonly used in later O.T. times.

The earliest standard of measurement we know is that shown on the statue of King Gudea (*c.* 2500 B.C.) found at Telloh. On this the cubit was 495 millimetres, or nearly 19½ inches. The cubit of later times more approximated the Greek cubit, which was about 17½ inches.

More indefinite measurements of distance are the "step" (1 *Sam.* 20.3), the "pace" (2 *Sam.* 6.13), and the "bowshot" (*Gen.* 21.16).

For estimating longer distances we have mention of a "measuring line" in *Jer.* 31.39 and *Zech.* 2.1.

In the N.T. occur:—

The FURLONG or stadium (*Lk.* 24.13; *John* 6.19, 11.18; *Rev.* 14.20, 21.16) was 689 feet; the MILE (*Matt.* 5.41)=7½ furlongs=1722 yds. 1 ft. 5 in.

The FATHOM (*Acts* 27.28), originally the distance between the outstretched hands,=4 cubits, or between 6 and 7 feet.

The SABBATH DAY'S JOURNEY was traditionally 2000 cubits (cf. Jerusalem Targ. in *Ex.* 16.29, "Let no man go walking from the place beyond 2000 cubits on the 7th day"). This distance was also a mile in at any rate some passages in the Talmud, and a "day's journey" was 40 such miles, the meaning of the word "mile" being probably a Roman mile of 1000 paces, or a time-distance of about 18 minutes' walk.

In *Lk.* 22.41 we have mention of a short indefinite distance—"A STONE'S CAST."

3. *Measure of Area.*—The only *measure of area* mentioned in the O.T. is the *tzemed* (1 *Sam.* 14.14; *Isai.* 5.10), translated ACRE. This was the area which could be ploughed in one day by a yoke of oxen, but the relation of this to the Roman or English measures of area is unknown. The corresponding Egyptian measurement was about half an English acre.

4. *Measures of Capacity.*—The correspondence here with the Babylonian system is close: the earliest measures are based upon the sexagesimal system.

The LOG may be considered the unit of capacity, and was probably equivalent to the Babylonian unit, which measured ·505 litre (half a litre), or rather over $\frac{1}{10}$ gallon. It was probably used both as a dry and liquid measure, but it only occurs in connexion with the latter (*Lev.* 14.10), and the corresponding dry measure may have been ¼ cab.

A CAB (2 *K.* 6.25) was a dry and liquid measure equal to 4 logs or about 2 litres or 3½ pints.

A HIN (*Ex.* 29.40, 30.24; *Lev.* 19.36, 23.13; *Num.* 15.4 f.; *Ezek.* 4.11, 45 24, 46.5 f.) was a liquid measure equal to 12 logs or 3 cabs, and was equivalent to 6 litres or about 10½ pints.

A SEAH, the "measure" of *Gen.* 18.6; 1 *Sam.* 25.18; 2 *K.* 7.1, 16, 18; *Hag.* 2.16 was equal to 6 cabs and to ⅓ of an ephah. In *Isai.* 5.10 the LXX translation of ephah is "three measures" (cf. *Matt.* 13.33). It is used both of dry and liquid things, but especially of the former. It equals 12·1 litres or over 21½ pints.

The EPHAH for dry measure and its equivalent the BATH for liquids were each equal to 3 seahs. "The ephah and the bath shall be of one measure" (*Ezek.* 45.11). These measures=a little over 64 pints or 8 gallons.

A HOMER (*Lev.* 27.16; *Isai.* 5.10; *Ezek.* 45.11, 13, 14; *Hos.* 3.2) is used for both measures, and is equivalent to the COR (*Ezek.* 45.14)—the *koros* of *Lk.* 16.7—which was especially a dry measure. Both homer and cor=10 ephahs or baths, and therefore=363 litres or 80 gallons.

The measure 'OMER (*Ex.* 16.16) is equivalent to the ISSARON or "tenth" (*i.e.* of an ephah) (*Ex.* 29.40; *Lev.* 14.10, 23.13, 17; *Num.* 15.4, 9). This is a dry measure which, like the homer, is founded upon a decimal instead of a sexagesimal system. It=⅛ of a gallon.

Tradition translates *lethek* (*Hos.* 3.2) by half-homer, but this is doubtful.

Dry Measure.	Liquid Measure.
6 cabs=1 seah ("measure")	4 logs=1 cab
3 seahs=1 ephah	3 cabs=1 hin
10 'omers or issarons= 1 ephah	6 hins=1 bath
10 ephahs=1 homer (cor)	10 baths=1 homer (cor)

In the N.T.:—

The POT (*Mk.* 7.4=Gr. *xestēs*), which is the Latin sextarius, measuring about a pint.

The FIRKIN (*John* 2.6)=Gr. *metrētēs*=about 9 gallons.

The *choinix*, the MEASURE of *Rev.* 6.6, was a little over 2 pints.

Well.—In many places in the Holy Land are to be found fountains of "living" or "springing" water. Such a fountain was called *ayin*, "eye," a word which appears in local names as *En*—"En-gedi," "En-rogel." Distinguished from this is the word *Beer*, a well or pit excavated in favourable situations, to catch and store the water from whatever source. This also is often compounded with place-names—Beer-sheba, Beerah, Beeroth. Besides private wells there were many public ones, constructed by great chiefs for the general convenience, and as acts of benevolence. Abraham's Well and Jacob's Well are examples. The value of such wells in a hot and generally dry climate was great, and occasionally conflicts took place for the possession of them. In the days of the patriarchs there were contests between Abraham and Abimelech, and between Isaac and the

Philistines for wells (*Gen.* 21.25, 26.18). Moses was received by Reuel, on account of the assistance he rendered to his daughters, when some shepherds attempted to drive them away from the well (*Ex.* 2.16, 17). The woman of Samaria seems to have thought the possession of a well a proof of Jacob's greatness and power (*John* 4.12); and Caleb's daughter considered her father's gift of land incomplete without wells (*Judg.* 1.14, 15).

To protect the water from wasting, and to prevent the wells from filling up with sand, they were covered over (*Gen.* 29.2), and sometimes even locked. Others were only allowed to be opened at certain times, and in the presence of the proprietors or their servants. Rachel probably had command over the well on this occasion (*Gen.* 29.3 ff.), for it was not opened until she came. The water was generally drawn up from the wells in earthen or leathern pitchers, but nowadays some sort of winch is often employed.

Whale.—The Hebrew word which is four times translated "whale" (*Gen.* 1.21; *Job* 7.12; *Ezek.* 32.2; *Matt.* 12.40) is elsewhere rendered dragon, leviathan, or fish. In *Lam.* 4.3 it is "sea-monster" (A.V., but "jackal" R.V.), which from the context is clearly a mammal. The Greek word Kētos, translated "whale" in *Matt.* 12.40, denotes any sea-monster. Whales are found on the coasts of Spain, and are said occasionally to enter the Mediterranean. Two species of Hyperoodontidæ, or beaked-whale, are also found in the Mediterranean. Of the smaller cetaceans, the grampus and porpoise inhabit the Mediterranean, which is also a home of the seal and the dugong. Any of these animals might come under the heading "sea-monsters which give suck to their young ones," as they are all air-breathing aquatic mammals, which give birth to their young alive, and suckle them. The sperm-whale, which might perhaps stray into the Mediterranean, and also the shark, could easily swallow a man whole. [JONAH.]

Wheat.—Wheat early appears as an object of culture in Palestine, Egypt, and the neighbouring countries (*Gen.* 26.12, 27.28, 30.14). Egypt was renowned for her superabundant production of grain (*Gen.* 12.10 ff.). The wheat grown in Palestine now, and probably in Bible days, does not differ from the species with which we are acquainted—the *Triticum vulgare* of botanists; but there are sundry varieties. In Palestine wheat is sown in November or December, and reaped in May or June, according to the precise climate and locality. In Egypt the harvest was about a month earlier, in both countries the barley preceding the wheat by three or four weeks. Wild wheat was rediscovered in Palestine a few years ago, as quite a small plant.

Widow.—Widowhood, like barrenness, was a kind of shame and reproach in Israel (see, *e.g.*, *Isai.* 54.4). It was presumed that a woman of merit and reputation might have found a husband either in the family of her deceased husband [RUTH] if he died childless (*Deut.* 25.5-10), or in some other family.

In relation to the laws respecting inheritance by woman it is difficult to determine how far they were operative in pre-exilian times. It should be noticed, however, that Boaz, belonging to the same class as Naomi's husband, marries Ruth the Moabitess, as joint-owner with Naomi of the land belonging to the deceased Elimelech, "to raise up the name of the dead upon his inheritance"; and it is possible that the law contained in *Deut.* 25.5-10, which required that a widow without a son should be married by her husband's brother, may have been enacted not merely to raise up male posterity, but in order to guarantee the continuance of any property she might possess in the clan of her late husband. On the other hand, the absence of any express regulation respecting female inheritance in Deuteronomy, and the repeated reference to the widow in connexion with the orphan and the stranger (*Deut.* 14.29, 16.11, 26.12 ff.) as participating in tithes and festival offerings, render it only too probable that the position of widows was a precarious one. And this may also be gathered from *Isai.* 10.2 and *Jer.* 7.6.

Scripture contains frequent injunctions to relieve the widow and the orphan (*Ex.* 22.22; *Deut.* 10.18, 14.29). God is even called the husband of the desolate one, and says, "Let your widows trust in Me" (*Jer.* 49.11). Paul enjoins the honouring of widows (1 *Tim.* 5.3). There were widows in the primitive Christian Church who, because of their poverty, were placed on the list of those supported by the Church (*Acts* 6.1). Others had employment provided for them, such as visiting the sick, assisting women at baptism, etc. But women so chosen had to be at the least sixty years of age (1 *Tim.* 5.9).

Wife.—The position of a wife in a Hebrew household suffered from the prevalence of polygamy. Generally she was married so young that she was unequal to the duties of the mistress of the house. Childlessness led to another partner being sought, in order to obtain posterity; or the wife might induce her husband to accept a concubine of her own choice, whose offspring she would regard as her own (*Gen.* 16.2, 30.3, 9). Child-bearing, therefore, conferred dignity on the wife. Though a man had the power at will to cancel the marriage, the wife had not. Still, she possessed certain rights. Even if a secondary wife, her master had no right to sell her, though he could espouse her to his son. He also had to support her, unless she was claimed by her kindred, in which case she was free to marry another (*Ex.* 21.7-11).

If a wife was divorced, the husband was bound to give into her hand the *writ of divorce* (*Deut.* 24.1, 3). This regulation existed for the benefit of the wife, who was now definitely released, and was free to marry again. The Deuteronomic legislation aimed at greater strictness in the married relation, so as to correct those lax prac-

tices at which the higher moral consciousness of Israel revolted (*Ezek.* 22.10; *Amos* 2.7). In earlier times, as among the Arabs, the father's wives, with the exception of the mother, came into the son's possession with the rest of the property (see 2 *Sam.* 16.22; cf. 2 *Sam.* 3.7).

The lot of a wife who brought property with her was more favourable than that of one who had not. A woman in such a position would have the right to own such property apart from her husband. Thus Hagar is recognised by Abraham as the slave of Sarah, who had absolute right to dispose of her bondmaid as she pleased (*Gen.* 16.6; cf. 1 *Sam.* 25.42). That the position of a wife in a wealthy Hebrew household became, in later times, a very honourable one, is shown in Proverbs (31.10 ff.), and by the recognition of her moral influence and instruction, conjointly with that of the husband, in the training of the children (*Ex.* 20.12; *Deut.* 5.16; *Prov.* 1.8, 6.20, etc.).

From the earliest times considerable freedom was permitted to the Hebrew woman. Rebekah moved freely about with uncovered face until she approached Isaac (*Gen.* 24.64, 65). The maidens of Shiloh danced in the vineyards at the annual festival (*Judg.* 21.21); women sang and danced in public to greet Saul and David (1 *Sam.* 18.6, 7); women became prophets [HULDAH], judges like Deborah (*Judg.* 5), and exercised regal functions like Jezebel (1 *K.* 18.13), or Athaliah (2 *K.* 11.3), or Bathsheba (1 *K.* 2.19). [MARRIAGE.]

Wilderness, Wanderings in the.—[EXODUS, WANDERINGS.]

Wilderness of Judæa.—This was the hill-country of Judah, lying east and south of Jerusalem. It is a rugged and precipitous region, honeycombed with caverns, and deep watercourses dry most of the year. The flocks of a few wandering tribes crop the scanty herbage, which they share with the wild goats and "conies" (*Judg.* 1.16). Here David wandered, and encountered the churlish Nabal on Mount Carmel, on the west, while on the eastern border of the region he had the memorable meeting with Saul at the cave of En-gedi (which see). It was here that John the Baptist preached (*Matt.* 3.1), and here also, it is generally believed, our Lord passed through His *Temptation*. [DESERT.]

Willow.—The willow is common in Palestine and neighbouring countries, growing beside the rivers and winter torrents, especially on the banks of the Jordan, the Arnon, and the Callirhoe. Willows also flourish in the glens bordering the Dead Sea (*Job* 40.22; *Isai.* 44.4).

The willow appears first as one of the trees whose boughs were to be used in the construction of booths at the Feast of Tabernacles (*Lev.* 23.40). The willow of *Ps.* 137.2 is the *Salix Babylonica*, or "weeping willow" now common in England, though a comparatively recent importation.

The "brook of the willows" (*Isai.* 15.7) is mentioned as one of the boundaries of Moab.

A second Hebrew word translated "willow" occurs but once, in Ezekiel's parable of the planted vine, which was set beside many waters "as a willow tree" (*Ezek.* 17.5).

Wimple.—A particular kind of head-covering or veil worn by women of rank. Its precise character is not known, but it was worn by ladies at weddings and other festive occasions (*Isai.* 3.22; R.V. shawls). The Old English word "wimple" is properly a covering for the neck.

Wind.—The Hebrews recognised the four principal winds, north, south, east, and west, as coming from the four cardinal points. The north wind clears the air; the south wind warms and ripens the crops; while the east and west winds are both stormy, the east, coming from the desert, being very dry, and shrivelling the herbage, the west bringing gusty rain. The north wind was cooling and moist, and its beneficent character is referred to by Solomon (*Song* 4.16). In Job (1.19) the raging of the violent east wind is graphically described (see also *Isai.* 21.1; *Jer.* 4.11; *Zech.* 9.14). The Sea of Tiberias is subject to sudden storms, caused by its being surrounded by high ground. [TIBERIAS, GREAT SEA, PALESTINE (climate), EUROCLYDON.]

Window.—Generally, all the windows of Eastern houses open on the inner courtyard, excepting sometimes a latticed window or balcony overhanging the street. It was only on the occasion of a public festival that these outward-looking windows were opened. Jezebel was using the freedom of action allowed to women during a popular reception when she looked out of her window in the upper storey at Jehu (2 *K.* 9.30). As a rule, windows were quite small and high up in the common houses, which had only one storey, but in the greater dwellings of the rich more elaborate arrangements were made for the admission of light and air (1 *K.* 7.2-12). [EUTYCHUS, HOUSE, JEZEBEL.]

Wine.—The juice of the grapes produced several sorts of wine. The grape juice trodden out (*Isai.* 63.2, 3) from the grapes in the wine-press flowed into the vat below, in its unfermented condition as "must," called by the Jews "new wine," and drunk in this state, but it very rapidly began to ferment. The fermented wine was called by a variety of names. Some wine was little better than vinegar, and formed the common drink of workmen, or of the reapers during the heat of harvest (*Ruth* 2.14). This is the wine provided in such enormous quantities by Solomon for Hiram's woodcutters in Lebanon (2 *Ch.* 2.10). The "vinegar" given to the Saviour on the cross (*Mk.* 15.36) was probably the "posca," a mixture of wine and water supplied to the Roman legionaries: the "wine mingled with myrrh" (ver. 23) was a stupefying draught. Wine was not only mixed with water, but was sometimes flavoured with spices (*Ps.* 75.8; *Prov.* 9.2, 5, 23.30). That the Hebrews, like other peoples of antiquity, frequently drank to excess,

and that their vintage festivals became scenes of drunken orgies, is obvious from many allusions in the O.T. This was rendered the more easy, not only by the fact that considerable portions of Palestine were a rich, vine-growing country, but also from the close proximity of the more civilised and pleasure-loving Canaanites. So also Belshazzar and Xerxes had their "banquets of wine," Nehemiah appears as cupbearer to Artaxerxes, and Nahum and Habakkuk denounce the Ninevites and Chaldæans for their shameful intemperance (*Neh.* 1.11, 2.1; *Dan.* 5.1, 2; *Nah.* 3.11; *Hab.* 2.15, 16). In accordance with these passages we find the use and the abuse of the fruit of the vine repeatedly exemplified on the Assyrian sculptures. The references in the prophets of the eighth century B.C. to the drinking banquets of the wealthier classes of the community are frequent. Amos vividly describes the revelry of those princes of Samaria who stretch themselves on beds of ivory, drinking "wine in bowls" (6.4-6). Hosea describes how the nobles made themselves ill with the feverish glow of wine upon the king's birthday (*Hos.* 7.5, R.V.); while Isaiah exclaimed (28.1), "Woe to the proud crown of Ephraim's drunkards . . . who are smitten with wine." The same prophet denounces the inhabitants of Jerusalem, "Woe to those that rise up early, pursuing strong drink, who tarry till late in the dusk, while wine inflames them" (*Isai.* 5.11).

Our Lord at Cana of Galilee changed water into wine, but whether in a large quantity, or only as it was drawn from the vessels, is not certain (*John* 2.9, 10). Indications that wine was sometimes drunk to excess are found in *John* 2.10; *Acts* 2.13; 1 *Cor.* 5.11, 6.10; *Eph.* 5.18. Paul (*Rom.* 14.21) suggests the law of abstinence for the welfare of others, but recommends "a little wine" to Timothy, in view of bodily weakness (1 *Tim.* 5.23). [VINE, WINEPRESS.]

Winefat.—*I.e.* wine-vat or winepress, *fat* being Old English for *vat* (*Isai.* 63.2; *Mk.* 12.1).

Winepress.—Each vineyard had its own winepress. This was generally a cistern about 8 feet long and 5 feet wide, cut into the solid rock. It had a vent near the bottom, from which the expressed juice ran into a lower cistern, the "winefat" as distinguished from the "winepress." The two are clearly distinguished in *Joel* 3.13: elsewhere both Hebrew words are rendered "winepress." The whole was covered with a thatched roof, from the beams of which depended cords used for the support of the workmen who, with bare limbs, trod the grapes as they were emptied from the baskets in which they were gathered.

The treading of the winepress was laborious, but joyful work, and was performed with singing and the playing of musical instruments (*Isai.* 16.9; *Jer.* 25.30, 48.32, 33).

Figuratively, vintage, gleaning, and treading the winepress, signified battles and great slaughter (*Isai.* 17.6, 63.1-3; *Jer.* 49.9; *Lam.* 1.15). [VINEYARD.]

Winnow.—The grain was winnowed or separated from the chaff by being thrown into the air with a broad wooden shovel, while a fan was used to blow away the chaff (*Ruth* 3.2; *Isai.* 30.24). John the Baptist alludes to this when he speaks of the separation of the righteous from the wicked (*Matt.* 3.11, 12).

Wisdom.—The word "wisdom" in most parts of the Bible, and especially in Proverbs, means a considerate, thoughtful state of mind in relation to truth and duty, religious, moral, or prudential. In *Prov.* 1.3 the word means prudence or circumspectness, the "wise dealing" of the A.V. It is the part of wisdom to be willing to learn; only the conceited and foolish refuse to learn and profit by the counsels of the more experienced (*Prov.* 1.5). Wisdom is personified (*Prov.* 1.20) in plural form, as if to suggest its all-comprehending character and variety of application. In contrast with the *secret* enticement of the wicked, wisdom is represented as *publicly* appealing to men.

"Wisdom Literature" is the title given to certain parts of the O.T.—Job, some of the Psalms, Proverbs, and Ecclesiastes, together with the non-canonical Ecclesiasticus and Wisdom of Solomon. These writings deal not with the national affairs of Israel, but with principles of belief and conduct common to all; they are not national but cosmopolitan. Their aim is rather ethical than religious, though behind the instruction as to, or the reflections on, life lie convictions as to the authority and the ways of God. They present a Hebrew philosophy, more or less popular, as the abundance of proverbs suggests. [ECCLESIASTES, JOB, PROVERBS.]

Wise Men.—[MAGI.]

Witch, Witchcraft.—Witchcraft is first noted in *Ex.* 22.18, "Thou shalt not suffer a witch to live." It is condemned also in *Lev.* 20.27; *Deut.* 18.9-12. Witchcraft was regarded as an appeal to another power than Jehovah, and so was open rebellion against Him. [ENDOR, WITCH OF; MAGIC.]

Withs.—Ropes of twisted osier or willow twigs (*Judg.* 16.7-9). Such primitive ropes or cords have been used by agriculturalists in all countries and ages.

Witness, Witnesses.—In Jewish law, the concurrent testimony of two or more credible witnesses was required to establish or uphold a statement of fact in order to convict of a capital crime (*Num.* 35.30; *Deut.* 17.6, 7, 19.15). Every one solemnly adjured by legal authority (*Lev.* 5.1) was constrained to reply. Thus the Lord Jesus Christ replied to the high-priest when he cried, "I adjure thee by the living God" (*Matt.* 26.63), and bore true witness to His power. The bearing of false witness was severely punished (*Ex.* 23.1-3; *Deut.* 19.16-21). This was a strong protection to the poor man, who would otherwise have been at the mercy of the unscrupulous. The Witness, or the Testimony (R.V.), is sometimes used of the Ten Commandments on the Tables in the Ark.

and thus in the Tabernacle. Hence the phrases the Ark of the Testimony (Witness) and the Tabernacle of the Testimony (Witness).

Wizard.—[Divination, Magic, Witch.]

Wolf.—Wolves are still found in Palestine and Syria, though the lack of woods drives them to seek refuge mostly among rocky wilds. Although they do not appear to hunt in packs in Syria, as they do in other places, they nevertheless are most destructive to sheep. The wolf is mentioned twelve times in Scripture, always in a metaphorical sense, to illustrate cruelty or some such quality, and almost always in connexion with its ravages amongst flocks. Its habit of attacking prey at eventide is often referred to (*Jer.* 5.6; *Hab.* 1.8; *Zeph.* 3.3). Its fierceness is mentioned also in *Gen.* 49.27; *Ezek.* 22.27, and its devastation amongst the lambs is singled out by Ezekiel, and also by our Lord (*Ezek.* 22.27; *Lk.* 10.3; *John* 10.12). In striking symbol of the peace which shall attend Messiah's reign, Isaiah affirms that the wolf shall dwell with, feed with, the lamb (*Isai.* 11.6, 65.25).

Woman.—Among the Jews, the social equality of woman with man contrasted with the customs generally prevailing in the East, especially in more modern times. A large amount of liberty was enjoyed by Hebrew women. They were not immured in harems, or made to appear with covered faces; they mixed openly with the men and youths both in the duties and amenities of ordinary life. Women managed all household affairs. [Wife.] They drew the water, prepared the food (*Gen.* 18.6, 24.15; 2 *Sam.* 13.8), spun the yarn and made the clothing (*Ex.* 35.26; 1 *Sam.* 2.19). They also engaged in trade (*Prov.* 31.14-24). Most of the privileges of religion were open to women, and some even took rank as prophetesses. [Deborah, Huldah, Miriam.]

The place taken by women in the N.T. shows the equalising and inclusive effect of a gospel in which "there can be no male and female" (*Gal.* 3.28). They ministered to the needs of Jesus and His disciples (*Lk.* 8.1-3, 23.55), were sharers in the gift of Pentecost (*Acts* 2.1-4, cf. 1.14), and were prominent in some of the Pauline Churches (*Acts* 16.14, 17.4; cf. *Phil.* 4.2, 3). Paul's view of the equality of the sexes appears especially in 1 *Cor.* 7, and with this his recognition of a wife's subjection to her husband is not inconsistent (*Eph.* 5.21-33; *Col.* 3.18, 19; cf. 1 *Pet.* 3.1-9). It appears from 1 *Cor.* 11.5 that he allowed women to exercise their gifts of prayer and prophecy in the Church assembly, though the practice of doing so with head unveiled is condemned by appeal to the Divine ordinance of woman's subjection to man (1 *Cor.* 11.3-16). But in the same epistle he seems to withdraw the permission (1 *Cor.* 14.34-36), and again, with greater severity, in 1 *Tim.* 2.8-15. Among the women mentioned in *Rom.* 16 one at least seems to have held an official position, Phœbe, the "deaconess" (R.V. marg.) of the Church at Cenchreæ. For the services required from widows maintained by the Church, see Widow.

Wool.—Wool was one of the chief materials used for clothing, as may be inferred from the frequent references to sheep-shearing (*Gen.* 31.19, 38.12; *Job* 31.19, 20), and the existence of a religious festival in primitive times connected with it (2 *Sam.* 13.23 ff.). A portion of Mesha's tribute consisted of wool (2 *K.* 3.4), and it is mentioned among the offerings of first-fruits, not only by Hosea (2.7-11), but also in Deuteronomy (18.4). In the later times of the Jewish commonwealth it was regarded as the business of a good housewife in a well-appointed household to be able to spin the wool and manufacture the garments (*Prov.* 31.13). [Clothing, Weaving.]

Word, The.—[Logos.]

World.—Five words are rendered "world" in the O.T., and four in the N.T. Of the O.T. words the most frequent, *tebel*, implies the fertile and inhabited earth (as in *Ps.* 33.8; *Isai.* 27.6). *Eretz*, usually rendered "earth" (as in *Gen.* 1.1), appears four times as "world"; but in two of these passages (*Ps.* 22.27; *Isai.* 62.11) the R.V. has "earth." In the N.T. the most frequent word is *kosmos*. This originally implied "order," and came into use in the philosophy of Pythagoras for the world or universe in its orderly arrangement as opposed to chaos. It is John's word for "the world" in various aspects, *e.g.* the sum of created being apart from God, and transitory, humanity as the object of God's care, humanity in opposition to God (see, *e.g.*, *John* 1.9, 3.16, 14.17; 1 *John* 2.2, 15, 5.19). Next in frequency is *aiōn*, originally a lifetime, and then also eternity, an era or even period. It is used of "the end of the world" (*Matt.* 13.49), "this world" ("age") and "the world to come" (*Matt.* 12.32; *Mk.* 4.19; *Lk.* 18.30; *Rom.* 12.2); and in *Heb.* 1.2, 11.3 of the "worlds" as made by the Son (R.V. marg. "Gr. *ages*"). *Oikoumenē*, the world as inhabited, especially the Roman Empire, occurs in *Matt.* 24.14; *Lk.* 2.1; *Acts* 17.6; *Rev.* 12.9, etc. *Gē*, the earth, appears only in *Rev.* 13.3, and is so rendered in R.V.

Worm.—Not exclusively earth-worms, but any elongated crawling animal, such as caterpillars. Earth-worms may be meant in *Mic.* 7.17 (R.V. "crawling things"); the larva of flies in *Ex.* 16.20; *Job* 7.5, etc. (cf. *Mk.* 9.48); the caterpillar of a clothes-moth in *Isai.* 51.8; some insect larva in *Deut.* 28.39; *Jon.* 4.7. Death by worms befell Herod Agrippa (*Acts* 12.23).

Wormwood.—There are several species in Palestine, the commonest being the *Artemisia absinthium* of botanists. A plant with medicinal qualities belonging to the family of the *Compositæ*, called also southernwood, or "old man." The Greeks used it in medicine, but called it "the undrinkable." It grows chiefly on sandy coasts and on bare mountain slopes and deserts.

Its bitterness gives point to the numerous figurative passages of Scripture where the word is found. "Wormwood and gall" are the types of bitterness—of affliction, remorse, and punitive suffering. Under this figure, the Israelites were

warned by Moses against secret idolatry (*Deut.* 29.18). In like terms Solomon warns the young man against indulgence (*Prov.* 5.4). Jeremiah twice uses the word as expressive of the punishment that will overtake wrong-doing Israel (*Jer.* 9.15, 23.15); and later bewails the fulfilment of the prophecy in the desolation following the capture of Jerusalem (*Lam.* 3.15, 19).

The Mystic "Star" of apocalyptic vision, which was called "Wormwood," is described as falling into the waters of the earth, rendering them fatally bitter (*Rev.* 8.11). In *Amos* 6.12 the R.V. has "wormwood" for A.V. "hemlock."

Worship.—Originally "worthship," the "th" being lost in the fourteenth century. In the O.T. the two words most frequently rendered "worship" imply doing obeisance. One is peculiar to Daniel (2.46, 3.5, etc.). The other is used of the worship of Jehovah (*Gen.* 24.26, 48, etc.), of "other gods" or objects of reverence (*Ex.* 34.14; *Deut.* 4.19, etc.); and of the "captain of the Lord's host" (*Josh.* 5.14). In the N. T. the word most frequently employed originally meant to kiss the hand to another as a mark of respect, and so to do obeisance. It is used for the worship of God (*Matt.* 4.10), the reverence shown to our Lord (*Mk.* 5.6); idolatrous worship (*Acts* 7.43, and cf. *Rev.* 9.20, 14.9, 22.8). In *Lk.* 14.10 the R.V. reads "glory." For the A.V. use of worship here compare our phrase, "your worship."

Wrath of God.—God's attitude towards sin and the sinner is presented as one of wrath and anger (*Ex.* 22.24; *Ps.* 21.9, etc.). The phrase is used of distinct manifestations of God's righteous judgment (*Rom.* 1.18, 3.5); especially of "the wrath to come" (*Matt.* 3.7; *Lk.* 3.7; 1 *Thess.* 1.10). By reason of their sinful nature men are "the children of wrath" (*Eph.* 2.3).

Writing.—Genesis has no allusions to writing, though archæology shows us that the art was practised in the age of the patriarchs, and, in particular, by almost all classes of Egyptians at the time of the Exodus. The first allusion is in *Ex.* 24.4. By the times of the prophets the references to it are frequent (*Isai.* 8.1, 30.8; *Jer.* 30.2; *Hab.* 2.2, etc.). [BOOK, INK, PAPER, PARCHMENT.]

X

Xerxes.—For Ahasuerus (*Esth.* 1.1) the R.V. marg. has "Or, Xerxes." [AHASUERUS.]

Y

Yarn.—The term "linen yarn" in 1 *K.* 10.28 and 2 *Ch.* 1.16 is rendered in the R.V., "And the horses which Solomon had were brought out of Egypt; the king's merchants received them *in droves*, each *drove* at a price." Others read the disputed word as *from Kuë*, an Assyrian name for Cilicia, but Cilicia was not a horse-breeding country.

Year.—A comparison of *Dan.* 7.25, 12.7 with *Rev.* 11.2, 3, 12.6 shows that the reference is to a year of 360 days. A time, times, and a half=3½ years=42 months=1260 days. But a year of 360 days would soon have had this awkward result—that the seasons, seed-time and harvest and the like, would gradually have been separated from the months with which they had originally been associated. It is conjectured that to obviate this an intercalary (called the second month Adar) month was put in occasionally. The Sacred Year began with the month Abib (Nisan), about the time of the vernal equinox. On the 16th day of Abib, ripe ears of corn were to be offered as first-fruits of the harvest (*Lev.* 2.14, 23.10, 11). After the Captivity, a thirteenth month was added to the year whenever the twelfth ended too long before the equinox for the offering of the first-fruits to be made at the time fixed. The Civil Year began about the time of the autumnal equinox. [CHRONOLOGY, TIME.]

Yoke.—Generally the wooden apparatus by which oxen used for ploughing are linked together; but frequently used metaphorically for subjection. An "iron yoke" represents an unusually galling bondage (*Deut.* 28.48; *Jer.* 28.13).

Yokefellow (*Phil.* 4.3).—Not Paul's wife, for the Greek shows that a man is addressed, and Paul was either unmarried or a widower (1 *Cor.* 7.8). He evidently refers to a prominent worker at Philippi, possibly Epaphroditus, who carried the letter, or it is possible that the Greek word for yokefellow, *Synzygus* (*Syzygus*), is a proper name, "true" then suggesting a word-play on the meaning of the name (cf. *Philem.* 10, 11, 20), but it does not appear to be found anywhere else.

Z

Zaana'im, Zaanannim.—**1.** The site of Heber's tent in which Sisera was slain (*Judg.* 4.11). 2. A place on the border of Naphtali (*Josh.* 19.33). R.V. has "from the oak in Zaanannim," marg. "Or, *oak* (or *terebinth*) *of Bezaanannim*." Probably 1 and 2 are identical.

Zaa'nan (*Mic.* 1.11).—Probably Zenan, which see.

Zaavan.—Grandson of Seir the Horite (*Gen.* 36.27; 1 *Ch.* 1.42, where the A.V. has Zavan).

Za'bad.—1. One of David's mighty men (1 *Ch.* 2.36, 37); described in 1 *Ch.* 11.41 as "son," *i.e.* descendant of Ahlai. Ahlai, as the genealogy of 1 *Ch.* 2.31, 34-36 shows, was his great-grandmother, a descendant of Judah, who married Jarha, an Egyptian. Her name is mentioned, probably to indicate the tribal connexion. 2. An Ephraimite (1 *Ch.* 7.21). 3. An accomplice of Jehozabad in the assassination of King Joash (2 *Ch.* 24.26). They were both put to death by Amaziah, the son and successor of Joash. The name of Zabad is given as Jozachar in 2 *K.* 12.21. 4, 5, and 6. Israelites who had married foreign wives (*Ezra* 10.27, 33, 43).

Zab'bai.—1. A descendant of Bebai who had married a foreign wife (*Ezra* 10.28). 2. The father of Baruch (*Neh.* 3.20).

Zab'bud.—One who returned from exile with Ezra (*Ezra* 8.14).

Zab'di.—1. The grandson of Judah, and the grandfather of Achan (*Josh.* 7.1, 17, 18). 2. A Benjamite (1 *Ch.* 8.19). 3. An officer who attended to the supply of David's wine-cellars from the vineyards (1 *Ch.* 27.27). 4. The son of Asaph, the minstrel (*Neh.* 11.17); called elsewhere Zaccur (*Neh.* 12.35) and Zichri (1 *Ch.* 9.15).

Zabdi'el.—1. Father of Jashobeam, the chief of David's guard (1 *Ch.* 27.2). 2. A priest who had the oversight of 128 of his brethren after the return from Babylon (*Neh.* 11.14).

Za'bud.—One who held the confidential post of king's friend at the court of Solomon (1 *K.* 4.5).

Zabu'lon (R.V. **Zebulun**).—(*Matt.* 4.13, 15; *Rev.* 7.8). [ZEBULUN.]

Zac'cai.—*Pure*: the sons of Zaccai, to the number of 760, returned with Zerubbabel (*Ezra* 2.9; *Neh.* 7.14). It is the original form of the name Zacchæus.

Zacchæ'us.—*Pure*: the incident in which Zacchæus figures is related in *Lk.* 19.1-10. His position was that of superintendent of collectors of taxes, he himself being subject to a Roman superior. Zacchæus himself was a Jew, "a son of Abraham," as our Lord says, to give point to the suggestion that even his occupation did not put him beyond the pale of the commonwealth of Israel. The eagerness of Zacchæus to see Jesus was something more than mere curiosity, or he would not so readily have responded to the invitation of the Master. Jesus had reached Jericho on his way to Jerusalem for the celebration of the Passover. Jericho, by reason of its palm groves and gardens of balsam, was at this time a very flourishing district, hence Zacchæus had become a rich man.

Zac'chur, Zac'cur.—*Mindful*: 1. Shammua, the spy selected from the tribe of Reuben, was the son of Zaccur (*Num.* 13.4). 2. A Simeonite (1 *Ch.* 4.26). 3. A Merarite (1 *Ch.* 24.27). 4. Son of Asaph, the singer, and chief of the third division of the Temple choir as arranged by David (1 *Ch.* 25.2, 10; *Neh.* 12.35). 5. One who assisted Nehemiah in rebuilding the city wall (*Neh.* 3.2). 6. A Levite, or family of Levites, who signed the covenant with Nehemiah (*Neh.* 10.12). 7. The father of Hanan (*Neh.* 13.13).

Zachari'ah (R.V. **Zechariah**).—*Jehovah remembers*: 1. A king of Israel, the last of the house of Jehu, who reigned only six months. He was killed in a conspiracy of which Shallum was the head. He maintained the idolatrous practices of the nation (2 *K.* 14.29, 15.8, 11). 2. Hezekiah's mother, Abi or Abijah, was the daughter of Zachariah (2 *K.* 18.2). He is called Zechariah in 2 *Ch.* 29.1. [ZECHARIAH.]

Zachari'as.—1. The son of *Barachiah*, who was slain by the Jews between the altar of the Temple (*Matt.* 23.35; *Lk.* 11.51; R.V. Zachariah). The reference is probably to Zacharias (Zechariah), the son of Jehoiada (2 *Ch.* 24.20, 21). Barachiah was the father of the prophet Zechariah. Chronicles, in which the murder of Zacharias is recorded, came last in the Hebrew Canon. Thus this murder was the last, as that of Abel was the first, in the sacred books. 2. The father of John the Baptist, a priest of the course of Abia. When the promise of a son was made known to him he craved a sign, and was struck dumb. On the naming of the child John, the dumbness was removed. Zacharias was "filled with the Holy Ghost," and gave utterance to the hymn known as the *Benedictus* (*Lk.* 1.5-25, 57-79).

Za'cher, Zecher.—A son of Jehiel (1 *Ch.* 8.31), called Zechariah (1 *Ch.* 9.37).

Za'dok.—*Righteous*: 1. One of the two chief priests in the time of David (2 *Sam.* 8.17), whom (if he is the Zadok of 1 *Ch.* 12.28) he joined at Hebron after Saul's death. Zadok remained conspicuously faithful to David throughout all the troubles of his reign. When Absalom rebelled, and David was compelled to flee from Jerusalem, Zadok and all the Levites bearing the Ark accompanied him (2 *Sam.* 15.24). When Absalom was slain, Zadok was among those who persuaded the elders of Judah to invite David to return. In David's old age, when Adonijah was set up for king by an influential party, Zadok took the side of David, and anointed Solomon as his prospective successor. When Solomon came to the throne he deposed Zadok's

colleague in the high priesthood, namely, Abiathar (who had been a partisan of Adonijah), and left Zadok in undisputed authority (1 *K.* 1.7, 26, 2.27, 35). In *Ezek.* 44.15, 16 his descendants are praised for their faithfulness from the days of Solomon, and are given special privileges in the prophet's vision of the restored Temple and its worship. 2. The father of Jerushah, who was the wife of King Uzziah and mother of King Jotham (2 *K.* 15.33; 2 *Ch.* 27.1). 3. One who repaired a portion of the wall in the time of Nehemiah (*Neh.* 3.4). 4. A priest who did the same (*Neh.* 3.29).

Za'ham.—A grandson of Solomon (2 *Ch.* 11.19).

Za'ir.—The site of Joram's camp in the expedition against the Edomites (2 *K.* 8.21).

Za'laph.—Father of Hanun (*Neh.* 3.30).

Zal'mon.—*Shady place*: 1. The wooded hill whence Abimelech procured branches to set fire to the Tower of Shechem (*Judg.* 9.48). [SALMON.] 2. One of David's guard (2 *Sam.* 23.28); called Ilai in 1 *Ch.* 11.29.

Zalmo'nah.—*Shady place*: the site of the Israelite encampment on east of Edom (*Num.* 33.41, 42).

Zalmun'na.—One of the two kings of Midian whom Gideon put to death (*Judg.* 8.5-21; *Ps.* 83.11). [ZEBAH.]

Zamzum'mims.—The Ammonite name for the Rephaim (*Deut.* 2.20, R.V.). They had been "great, many, and tall," but they were conquered or destroyed by the Ammonites, who seized their territory, a district lying to the north-east of Moab. [ZUZIMS.]

Zano'ah.—*Marshy place*: 1. Now Zanua, on north side of Wady Ismail, town in lowland of Judah, reoccupied after the Captivity (*Josh.* 15.34; *Neh.* 3.13, 11.30). 2. Now Zanûta, town in highland of Judah (*Josh.* 15.56). 3. A member of the tribe of Judah (1 *Ch.* 4.18).

Zaph'nath-paa'neah (R.V. **Zaphenath-paneah**).—*God spake, and he* (not *He*) *came into life*: the name given by Pharaoh to Joseph (*Gen.* 41.45).

Zap'hon.—*North*: now 'Amatah, a town of Gad (*Josh.* 13.27). Perhaps connected with ZEPHON and ZIPHION.

Za'ra (R.V. **Zerah**).—(*Matt.* 1.3). [ZERAH 2.]

Za'rah (R.V. **Zerah**).—(*Gen.* 38.30, 46.12). [ZERAH 2.]

Zare'ah (R.V. **Zorah**).—(*Neh.* 11.29). [ZORAH.]

Zare'athites (R.V. **Zorathites**).—(1 *Ch.* 2.53). [ZORATHITES.]

Za'red (R.V. **Zered**).—(*Num.* 21.12). [ZERED.]

Zare'phath.—*Smelting-place*: now Sarafend; a Phœnician town, between Tyre and Sidon; the temporary residence of Elijah (1 *K.* 17.9, 10; *Obad.* 20; *Lk.* 4.26, R.V.). The Crusaders erected a chapel on the reputed site of the widow's house. Sarepta (*Lk.* 4.26, A.V.) is the Greek form of Zarephath.

Zare'tan (R.V. **Zarethan**).—The place where the Israelites crossed the Jordan into Canaan (*Josh.* 3.16), and the brazen vessels were cast for Solomon's Temple; the same as Zartanah (1 *K.* 4.12, A.V.) and Zarthan (1 *K.* 7.46, A.V.). In 2 *Ch.* 4.17 the name is Zeredah (A.V. Zeredathah), which should also, perhaps, replace the Zererah or Zererath of *Judg.* 7.22.

Za'reth-cha'har, Ze'reth-sha'har.—A town allotted to Reuben (*Josh.* 13.19), identified, conjecturally, with a spot called Sara, in a recess on the shore of the Dead Sea, about 3 miles south of the deep ravine of Zerka Main.

Zar'hites, Zerahites.—The descendants of Zerah, a son of Judah. Achan was of this family, as were also two famous warriors of David's time, Sibbechai and Maharai (*Num.* 26.13, 20; *Josh.* 7.17; 1 *Ch.* 27.11, 13).

Zarrah.—[ZORAH.]

Zartanah.—(1 *K.* 4.12). [ZARETAN.]

Zarthan.—(1 *K.* 7.46). [ZARETAN.]

Zat'thu, Zat'tu.—The sons of Zattu were a family of laymen of Israel who returned with Zerubbabel (*Ezra* 2.8; *Neh.* 7.13, 10.14). Several members of this family had married foreign wives.

Za'van.—[ZAAVAN.]

Za'za.—One of the sons of Jonathan, a descendant of Jerahmeel (1 *Ch.* 2.33).

Zealot.—[CANAANITE, ZELOTES.]

Zebadi'ah.—1. A Benjamite who joined David at Ziklag (1 *Ch.* 12.7). 2. One who, with eighty of his clan, returned with Ezra (*Ezra* 8.8). 3. A priest who married a foreign wife after the return from Babylon (*Ezra* 10.20). 4. A Levite sent to teach the Law in the cities of Judah (2 *Ch.* 17.8). 5. The ruler of the house of Judah "in all the king's matters" in the days of Jehoshaphat (2 *Ch.* 19.11). 6. Other persons of the name of Zebadiah are mentioned in 1 *Ch.* 8.15, 17, 26.2, 27.7.

Ze'bah.—One of the two kings of Midian who were slain by Gideon. They had, in the course of their raids, slain Gideon's brothers. After the defeat of the Midianite horde, the two kings made their escape through Gilead to Karkor. Hither Gideon pursued them, then surprised and captured them. He brought them to Ophrah, his native village, and slew them (*Judg.* 8.5-21; *Ps.* 83.11).

Zeba'im.—The home of some of the menials of the second Temple (*Ezra* 2.57). The R.V. makes the word part of the preceding name: Pochereth-hazzebaim.

Zeb'edee.—A fisherman of Galilee, the father of two of the twelve disciples, James and John, and the husband of Salome. His two sons received their calling from Jesus when they were in their father's boat helping to mend their nets. The family were sufficiently well off to employ hired servants. The acquaintance between John and the high-priest also suggests social position (*Matt.* 4.21, 27.56; *Mk.* 1.20, 15.40; *John* 18.15).

Zebidah.—[ZEBUDAH.]

Zebi'na.—An Israelite who had married a foreigner after the return from Babylon (*Ezra* 10.43).

Zebo'im, Zebo'iim.—*Hyenas*: 1. One of the cities of the plain destroyed with Sodom and Gomorrah. It had a king of its own (*Gen.* 10.19,

14.2, 8; *Deut.* 29.23; *Hos.* 11.8). 2. Ravine east of Michmash, in Benjamin (1 *Sam.* 13.18).

Zebu'dah (R.V. **Zebidah**).—Wife of King Josiah and mother of King Jehoiakim (2 *K.* 23.36).

Ze'bul.—Abimelech appointed Zebul ruler of Shechem during his absence. The native inhabitants, Canaanites, rose in rebellion. Zebul sent messengers to Abimelech, who arrived at the town in hot haste, and suppressed the insurrection (*Judg.* 9).

Zebu'lonite.—An appellation of Elon, the one judge produced by the tribe of Zebulun (*Judg.* 12.11, 12).

Zebu'lun. — The tenth son of Jacob (*Gen.* 30.20). When the tribe of Zebulun left Egypt, it numbered 57,400 men able to bear arms. About forty years later the number was 60,500. The portion allotted to Zebulun in the Promised Land lay, roughly speaking, between the Sea of Tiberias and the Mediterranean (*Gen.* 49.13). The reference in *Deut.* 33.19, "They shall suck of the abundance of the seas, and of treasures hid in the sand," has been taken to imply that the tribe would engage in trade and fishing and in the smelting of metals and glass. The river Belus, the sand of which was well adapted for the manufacture of glass, is in the territory of Zebulun. The "going out" of the previous verse is the outlet of the plain of Akka, and the mountain in ver. 19 is the sacred height of Tabor, which Zebulun shared with Issachar. The "way of the sea" (*Isai.* 9.1), the great road from Damascus to the Mediterranean, traversed a good portion of the territory of Zebulun, and must have brought its people into contact with the merchants of the commodities of Syria, Phœnicia, and Egypt. The tribes of Zebulun and Naphtali distinguished themselves in the war of Barak and Deborah against Sisera, the general of the armies of Jabin. See, further, *Num.* 1.9, 30, 26.26, 27; *Josh.* 19.10; *Judg.* 4.6, 10, 5.14, 18. Nazareth, Cana, and Tiberias were all situated within the limits of Zebulun (*Isai.* 9.1; *Matt.* 4.13, 15).

Zebu'lunites, The.—Members of the tribe of Zebulun (*Num.* 26.27).

Zechari'ah. — *Jehovah remembers*: 1. The writer of the Book of Zechariah, which see. 2. A porter at the door of the tabernacle of the congregation. He is described as one "counselling with understanding" (1 *Ch.* 9.21, 26.2, 14). 3. A prince of Judah in the reign of Jehoshaphat who was sent to instruct the people in the Law (2 *Ch.* 17.7). 4. A son of the high-priest, Jehoiada. [ZACHARIAS 1.] It is he to whom our Lord refers in *Matt.* 23.35. 5. An overseer of the workmen engaged in the restoration of the Temple (2 *Ch.* 34.12). 6. A leader of the people associated with Ezra in the return from Babylon and the reading of the Law (*Ezra* 8.16; *Neh.* 8.4). 7. A priest who blew the trumpets at the dedication of the city wall by Ezra and Nehemiah (*Neh.* 12.35, 41). 8. Several other persons of the name of Zechariah are mentioned, but beyond the mere reference nothing is known of them. [ZACHARIAH, ZACHARIAS.]

Zechariah, The Book of.—The *authorship* of this book is, from its opening words, referred to Zechariah, the son of Berechiah and grandson of Iddo. He was of the priestly tribe (*Neh.* 12.4, 16), and returned from Babylon, when quite a youth, with Zerubbabel and Jeshua. He began to prophesy about two months after Haggai (*Ezra* 5.1, 6.14; *Hag.* 1.1), in the second year of Darius Hystaspis, and continued to prophesy for two years (*Zech.* 7.1). To his zealous encouragement and to that of Haggai the rebuilding of the Temple owed much (*Ezra* 5.1, 6.14). The immediate *purpose* of his work was the stimulus of the Jews in the restoration of public worship; but he had other objects more remote and important. His prophecies extend to the "times of the Gentiles," though the history of the chosen people occupies the centre of his predictions. The *contents* of the book may be divided into three sections:—

1. Chaps. 1–6 contain a series of eight visions, which were communicated to the prophet in the second year of Darius, revealing the dispensations of God's providence relative both to the Jews and to the nations which had oppressed them.

2. Chaps. 7, 8 contain prophecies of prosperity and enlargement to Jerusalem; intermixed with warnings and exhortations.

3. The remaining six chapters contain a series of predictions, unfolding the future history of the people of God from that period to the end of the world; with which are mingled many prophecies relating to the person, character, and work of the Messiah, the promulgation of the gospel, the calling of the Gentiles, and the final glory and blessedness of the Church of God, uniting Jew and Gentile in one holy community under their great High Priest and King (9–14).

These six chapters differ considerably in style from the preceding part of the Book, and have by many been referred to some other author, either earlier or later than Zechariah. The first eight chapters contain a succession of prophecies and visions, in which the name of Zechariah, and the date of the message, are given with precision; the last six (9–14) comprise a series of prophetic sections without name or date. The prophecies, again, in the former part, have a definite historic background in the condition of the Jewish people after the Captivity; those of the second portion have no such definite standing-point, but are general in their character, and for the most part point to a distant future. Some critics attribute these latter sections to a prophet who lived before the Exile. It is urged that Assyria and Egypt are mentioned as existing world-powers (10.10, 11). Judah and Ephraim are spoken of as still distinct (10.6, 7), and idolatry is still one of the chief national sins (13.1-6); while the mourning for King Josiah is referred to in language appropriate to a recent event (12.11). It is remarkable that in Matthew a passage from this section

(11.12, 13) is quoted as from Jeremiah (*Matt.* 27.9).

There are considerations, however, of great weight in favour of the post-exilian date. The reference of 9.13 to "the Greeks" would have been scarcely intelligible at an earlier period; the House of David is described (12.7, 12) in terms which would hardly have been employed in the days of the still existing monarchy; and the many apparent citations in this portion of the Book from prophets before and during the Captivity seem to make it clear that the author was later than they. For it is more reasonable to suppose that one prophet quoted from them than that they all quoted from him. Cf. 9.2 with *Ezek.* 28.3; 9.5 with *Zeph.* 2.4; 9.11 with *Isai.* 51.14; 9.12 with *Isai.* 49.9, 61.7; 10.3 with *Ezek.* 34.17; 11.4 with *Ezek.* 34.4; 11.3 with *Jer.* 12.5; 13.8, 9 with *Ezek.* 5.12; 14.8 with *Ezek.* 47.1-12; 14.10, 11 with *Jer.* 31.38-40; 14.16-19 with *Isai.* 66.23 and 60.12; 14.20, 21 with *Ezek.* 43.12, 44.9.

Some of the N.T. quotations from Zechariah are intimately associated with the work of our Lord: *Zech.* 9.9, the entrance of the King into Jerusalem (*Matt.* 21.5; *John* 12.14, 15); *Zech.* 11.13, the thirty pieces of silver (*Matt.* 27.9, 10); *Zech.* 12.10, looking to the pierced One (*John* 19.37; *Rev.* 1.7); *Zech.* 13.9, the smitten Shepherd (*Matt.* 26.31; *Mk.* 14.27); *Zech.* 14.11, no more curse (*Rev.* 22.3).

Zecher.—[ZACHER.]

Ze'dad.—A town in northern boundary of Palestine (*Num.* 34.8; *Ezek.* 47.15).

Zedeki'ah—*Righteousness of Jehovah*: 1. The last king of Judah before the Captivity. When Nebuchadnezzar took Jerusalem, he carried King Jeconiah (Jehoiachin) to Babylon, with his wives, children, officers, and the best artificers in Judæa, and put in his place his uncle, Mattaniah, whose name he changed to Zedekiah, and made him take an oath of allegiance. Zedekiah did evil in the sight of the Lord. In the ninth year of his reign he revolted against Nebuchadnezzar, who thereupon marched an army against Jerusalem. Jeremiah advised Zedekiah to surrender, but he refused. When the city was captured, Zedekiah endeavoured to escape, but was captured in the plain of Jericho. He was brought before Nebuchadnezzar, who was then at Riblah in Syria, his children were slain before his face, and then his own eyes were put out. Loaded with chains of brass, he was carried to Babylon. In the case of Zedekiah two predictions that seemed contradictory were reconciled. The former of these (*Jer.* 32.4) states that Zedekiah shall "speak with the king of Babylon mouth to mouth, and his eyes shall behold his eyes"; the latter (*Ezek.* 12.13), that he should be brought to Babylon, "yet shall he not see it, though he shall die there." The kingdom of Judah was now at an end.

2. A prophet of Baal at the court of Ahab. When rebuked by Micaiah, a prophet of Jehovah, for his false prediction, he smote the latter on the cheek. The death of Ahab at Ramoth-gilead confirmed the prophecy of Micaiah (1 *K.* 22; 2 *Ch.* 18). 3. A false prophet in Babylon among the captives who were taken with Jeconiah (*Jer.* 29.21, 22). Jeremiah foretells his terrible fate. 4. A prince of Judah in the days of Jehoiakim (*Jer.* 36.12). 5. One who subscribed to the Covenant, and is mentioned immediately after the Governor, but otherwise unknown. He may have been a Persian official, or one of the royal line of Israel. He is called *Zidkijah* in the A.V. (*Neh.* 10.1).

Ze'eb.—*Wolf*: one of the two princes of Midian in the great invasion of Israel, which Gideon repelled. Zeeb and Oreb (*raven*) were slain (*Judg.* 7.25, 8.3; *Ps.* 83.11).

Ze'lah.—*Rock*: a town of Benjamin, the home and burial-place of Kish, Saul, and his sons (*Josh.* 18.28; 2 *Sam.* 21.13, 14).

Ze'lek.—An Ammonite, one of David's guard (2 *Sam.* 23.37; 1 *Ch.* 11.39).

Zelophe'had.—The interest attaching to Zelophehad is that on his death without male heirs his five daughters came before Moses and Eleazar to claim the inheritance of their father in the tribe of Manasseh. This case led to the promulgation of a general law in the sense which these daughters desired, which again led to a further enactment that such heiresses should not marry out of their own tribe (*Num.* 26.33, 27.1-11, 36; *Josh.* 17.3, 4).

Zelo'tes.—The epithet given to the lesser Apostle Simon, perhaps to distinguish him from Simon Peter (*Lk.* 6.15; *Acts* 1.13; R.V., in both places, "Simon the Zealot"). The Zealots were a fanatical sect, which revolted against Rome under Judas of Galilee in A.D. 6. To this body, it is to be presumed, Simon had belonged. In the lists of Matthew (10.4) and Mark (3.18) he is called the Cananæan (R.V.), the Aramaic equivalent for the Greek Zelotes. [CANAANITE.]

Zel'zah.—In 1 *Sam.* 10.2 Rachel's tomb is said to be "in the border of Benjamin at Zelzah." No such place is known. The LXX refers it to Saul's two men, and translates, "bounding along greatly," which points to a corrupt text.

Zemara'im.—1. Now Es-Sumrah, two ruins, 4 miles north of Jericho. Town of Benjamin (*Josh.* 18.22). 2. An eminence among the highlands of Ephraim (2 *Ch.* 13.4), from the top of which Abijah delivered an address to Jeroboam and the Israelitish army.

Ze'marite.—A tribe mentioned in *Gen.* 10.18 and 1 *Ch* 1.16. The Zemarite is mentioned among the sons of Canaan. Zemar, writes Professor Sayce, was an inland town of Southern Phœnicia. It was the seat of an Egyptian governor in the time of the eighteenth dynasty, when Palestine and Syria were subject to Egypt. Subsequently it lost its importance, like the other Phœnician towns which were not situated on the coast.

Zemi'ra.—Grandson of Benjamin (1 *Ch.* 7.8).

Ze'nan.—A town in lowland of Judah, east of Ashkelon (*Josh.* 15.37); probably the same as Zaanan (*Mic.* 1.11).

Ze'nas.—Zenas, "the lawyer," is, along with Apollos, commended by Paul to the good offices of Titus and the Cretan brethren (*Tit.* 3.13). He was either a Roman jurisconsult or a doctor of the Jewish law.

Zephani'ah.—1. The author of the Book of Zephaniah, which see. 2. An ancestor of Samuel and Heman (1 *Ch.* 6.36). 3. The second priest in the reign of Zedekiah. Shemaiah, writing from Babylon, requested him to punish Jeremiah, presumably on the ground that the latter was a false pretender to prophecy. Zephaniah was twice sent by the king to Jeremiah, to inquire as to the result of the siege, and to implore the prophet to intercede for the people. On the capture of the city, Zephaniah was taken, with others, to Riblah, and there slain (2 *K.* 25.18; *Jer.* 21.1, 29.25, 29, 37.3, 52.24). 4. Father of Josiah (*Zech.* 6.10).

Zephaniah, The Book of.—The *author* of this book may have been a great-great-grandson of King Hezekiah (1.1, R.V.). He flourished in the reign of King Josiah (1.1), and apparently before Josiah had undertaken the reformation associated with his name. The *purpose* of the prophet was to warn the people against the results of sin, and so to prepare the way for reform. The *contents* of the book may be summarised thus:—

Chap. 1 contains a general denunciation of vengeance against Judah and those who practised idolatrous rites; Baal, his black-robed priests (Chemarim), and Malcham (Moloch) being all condemned; and declares "the great day of trouble and distress" to be at hand (1.14, 15). There is an evident reference here to the invasion of the Scythians, which at this time filled the land with consternation. The surrounding countries were ravaged, especially Philistia, but there was hope that Jerusalem might be spared (12). This hope was fulfilled.

Chap. 2 predicts the judgments in connexion with this great invasion, about to fall on the Philistines, those especially of the sea-coasts (Cherethites), the Moabites, Ammonites, and Ethiopians; and describes in wonderfully accurate terms the desolation of Nineveh: prophecies which began to be accomplished in the conquests of Nebuchadnezzar. The result was to be the reverence paid to Jehovah when "the gods of the earth" were thus discredited. The heathen should worship Him "every one from his place" (2.11), while in the latter part of the prophecy they are described as bringing their offerings to Him (3.10).

Chap. 3 arraigns Jerusalem, rebukes her sins, and concludes with promises of her future restoration, of the gathering of the nations into the Church of God, and of the happy state of the people of Jehovah in the latter days.

Keith has noticed the exactitude with which Zephaniah, Amos, and Zechariah foretell the destinies of the four chief cities of Philistia—Gaza, Ashkelon, Ashdod, and Ekron. Comparing *Amos* 1.6, 7, 8; *Zech.* 9.5; and *Zeph.* 2.4-6, it will be seen that of *Gaza* it is declared that baldness shall come upon it, and that it should be bereaved of its king. At present, amid ruins of white marble indicating its former magnificence, a few villages of dry mud are the only abode of its inhabitants. Of Ashkelon and Ashdod it is said that both shall be "without inhabitants"; and so they are. Gaza is inhabited; Ashkelon and Ashdod are not, though their ruins remain. Different from the destiny of each was to be the end of Ekron: "It shall be rooted up." Now its very name is lost, nor is the spot known on which it stood. . . . Clearly, prophecy and providence—predictions and the events that fulfil them—are guided by the same hand.

Ze'phath.—A Canaanite town taken by Judah and Simeon; also called Hormah (*Judg.* 1.17; cf. *Num.* 14.45).

Zepha'thah.—A valley, by Mareshah, site of battle between Asa and Zerah the Ethiopian (2 *Ch.* 14.10). The name and the vicinity are doubtful.

Ze'phi, Ze'pho.—A grandson of Esau and "duke" of Edom (*Gen.* 36.11; 1 *Ch.* 1.36).

Ze'phon.—A son of Gad, and ancestor of the Zephonites (*Num.* 26.15). [ZAPHON, ZIPHION.]

Zer.—A fortified town of Naphtali (*Josh.* 19.35), in the neighbourhood of the south-west side of the Lake of Gennesareth.

Ze'rah.—1. A grandson of Esau, and one of the "dukes" of Edom (*Gen.* 36.13, 17; 1 *Ch.* 1.37). 2. (A.V. Zara, Zarah). The twin son with his elder brother Pharez of Judah and Tamar (*Gen.* 38.30; 1 *Ch.* 2.6; *Matt.* 1.3). His descendants were called Zarhites, Ezrahites, and Izrahites, and continued down to the time of Zerubbabel (*Num.* 26.20; 1 *K.* 4.31; 1 *Ch.* 9.6, 27.8, 11; *Neh.* 11.24). 3. A son of Simeon (1 *Ch.* 4.24); Zohar in *Gen.* 46.10. 4. A Gershonite (1 *Ch.* 6.21). 5. An Ethiopian (a man of Cush), who invaded Judah, and was defeated by King Asa. As Cush (*Gen.* 10.7) was the ancestor of certain Arabian tribes, it is possible that Zerah was not a king of Ethiopia, but only a leader of Arabians. If so, the word Zerah may represent Dhirrih (Zirrih), a title of princes of Saba in Arabia. Zerah, who is said to have had an army of a million men, came unopposed out of Egypt as far as Mareshah, on the west of the hill-country of Judah. Here he was met in the Valley of Zephathah by Asa, and completely defeated, being pursued as far as Gerar, in the angle of Arabia that divides Egypt and Palestine (2 *Ch.* 14.9-15 .

Zerah'iah.—1. An ancestor of Ezra the scribe (1 *Ch.* 6.6, 51; *Ezra* 7.4). 2. The father of Elihoenai (*Ezra* 8.4).

Ze'red.—A brook by the upper part of which the Israelites encamped before they passed over into the land of the Amorites (*Num.* 21.12; *Deut.* 2.13, 14); identified conjecturally with the Wady el-Hesi, which enters the Dead Sea near the south-east corner, or, better, with the Wady Kerak, rather more north.

Zere'da (R.V. **Zere'dah**).—The birthplace of Jeroboam (1 *K.* 11.26); perhaps Suodah.

Zereda'thah (R.V. **Zeredah**).—(2 *Ch.* 4.17). The same as ZARETAN.

Zere'rah, Zere'rath. — A district through which the Midianites fled from Gideon (*Judg.* 7.22); perhaps we should read Zeredah. [ZARETAN.]

Ze'resh.—The wife of Haman, who advised him to prepare the gallows for Mordecai. When, however, she learned that Mordecai was a Jew, she predicted that her husband would surely fall before him (*Esth.* 5.10, 14, 6.13).

Ze'reth.—A son of Ashur (1 *Ch.* 4.7).

Ze'reth-sha'har.—[ZARETH-SHAHAR.]

Ze'ri.—One set apart for the sacred services under David (1 *Ch.* 25.3); in 1 *Ch.* 25.11, Izri.

Ze'ror.—An ancestor of King Saul (1 *Sam.* 9.1).

Zeru'ah.—The mother of Jeroboam, the first king of the ten tribes of Israel (1 *K.* 11.26).

Zerub'babel. — The head of the tribe of Judah, who led back the Return from the Babylonish captivity in the first year of Cyrus, and held the title of the *Tirshatha*. He received back, before beginning his journey, the sacred vessels which Nebuchadnezzar had brought from the Temple. The exiles, having received presents of silver, gold, goods, and beasts, went forth with Zerubbabel at their head, accompanied by Jeshua the high-priest, priests, Levites, and heads of houses. The altar was built on the old site, and the daily sacrifice restored. The great work of Zerubbabel, however, was the rebuilding of the Temple. Cyrus made him grants of timber, stone, and money, and the foundation stone was laid with much pomp and religious ceremony. Again was heard the same Psalm of praise for God's unfailing mercy to Israel as was sung when Solomon dedicated his Temple. But opposition and obstacles of various sorts arose. The Samaritans claimed a share in the work, and when they were refused sought to hinder it. Further, the first enthusiasm died away, so that for sixteen years the work ceased. In the meantime the people were building costly houses for themselves. But in the second year of Darius the people were stirred up by the prophetic utterances of Haggai and Zechariah. Zerubbabel, Jeshua, and all the people threw themselves into the work with passionate earnestness, and Zerubbabel was assured of the Lord's protection (*Hag.* 2.33). In the sixth year of Darius the Temple was finished, and was dedicated with much rejoicing. Zerubbabel, further, restored the courses of priests and Levites, and made provision for their maintenance. He also registered the returned exiles according to their genealogies (1 *Ch.* 3.19; *Ezra* 2, 3, 4, 5; *Neh.* 7.7, 12.1, 47; *Hag.* 1 and 2; *Zech* 4.6-10).

Zeruiah.—A sister of David, and the mother of Abishai, Joab, and Asahel, the three most eminent warriors of David's army (1 *Sam.* 26.6; 2 *Sam.* 2.13; 1 *K.* 1.7; 1 *Ch.* 2.16). There is no mention of her husband.

Ze'tham.—A descendant of Laadan (1 *Ch.* 23.8).

Ze'than.—A Benjamite (1 *Ch.* 7.10).

Ze'thar.—A chamberlain of Ahasuerus (*Esth.* 1.10).

Zi'a.—A Gadite (1 *Ch.* 5.13).

Zi'ba.—Originally a slave of King Saul, who obtained his liberty, and founded a family, having fifteen sons and twenty slaves (2 *Sam.* 9.2-11). Ziba reported to David the existence of Mephibosheth, the lame son of Jonathan. David showed kindness to Mephibosheth, who ate at his table; but ordered that Ziba, his sons and servants, should till, for the benefit of Mephibosheth, the land that had been restored to him. This looks like the reduction of Ziba from the position of independent landholder to that of mere dependant. By falsely accusing Mephibosheth of treachery to David on the occasion of Absalom's rebellion, Ziba secured half of the inheritance (2 *Sam.* 16.1-4, 19.17-29).

Zi'beon.—The grandfather of Esau's wife, Aholibamah (*Gen.* 36.2).

Zib'ia.—A Benjamite (1 *Ch.* 8.9).

Zib'iah.—The mother of King Joash (2 *K.* 12.1; 2 *Ch.* 24.1).

Zich'ri. — An Ephraimite warrior in the army of Pekah. In the battle which was so disastrous to the kingdom of Judah, Maaseiah, the king's son, Azrikam, the prefect of the palace, and Elkanah, who was next to the king, fell by the hand of Zichri (2 *Ch.* 28.7). Other persons of that name are mentioned in *Ex.* 6.21; 1 *Ch.* 8.19, 23, 27, 9.15, 26.25, 27.16; 2 *Ch.* 17.16, 23.1; *Neh.* 11.9, 12.17.

Zid'dim.—Now, perhaps, Hattîn, 6 miles north-west of Tiberias; fortified town of Naphtali (*Josh.* 19.35).

Zidki'jah.—[ZEDEKIAH 5.]

Zi'don, or **Si'don.** — *Fishery*: now Saida. Ancient wealthy Phœnician city on a small promontory which juts out into the Mediterranean; in earliest times more important than Tyre (*Josh.* 11.8, 19.28; *Judg.* 18.7). An ancient historian asserts that the inhabitants of Sidon founded Tyre; but there is no evidence for this, unless it be the fact that the Tyrians are called Sidonians, but the Sidonians are never called Tyrians. At any rate, this circumstance tends to show that in early times Sidon was the more influential city. Further, the word Sidonians is used as the generic name of the Phœnicians or Canaanites (*Josh.* 13.6; *Judg.* 18.7, 28). In the last passage Tyre would certainly have been mentioned if it had been at all of like importance, for it was of the same religion and almost 20 miles nearer. But in Bible times generally Sidon was subordinate to Tyre. Sidon was in the border of Zebulun; allotted to Asher, occupied, but inhabitants not expelled, and their idolatry a snare to the Israelites (*Gen.* 49.13; *Josh.* 13.6, 19.28; *Judg.* 1.31, 10.6; 2 *Sam.* 24.6; 1 *K.* 16.31, 32). Like Tyre, which is less than 20 miles to the south, Sidon was closely allied with Israelites. One of its kings was Ethbaal, father of Jezebel, Ahab's wife (1 *K.* 16.31); it was denounced by prophets (*Isai.* 23; *Jer.* 25.22, 27.3, 47.4; *Ezek.* 28.21, 22;

Joel 3.4; *Zech.* 9.2). The neighbourhood of Sidon, about 50 miles from Nazareth, was visited by our Lord (*Matt.* 15.21; *Mk.* 7.24-31); its inhabitants resorted to Him (*Mk.* 3.8; *Lk.* 6.17); subject to Herod's rule (*Acts* 12.20); residence of Christian disciples (*Acts* 27.3).

Zidonians, Sidonians. — The inhabitants of Zidon (*Judg.* 10.12; 1 *K.* 11.1; 2 *K.* 23.13; 1 *Ch.* 22.4; *Ezek.* 32.30). They hewed cedar trees for David and Solomon. They worshipped Ashtoreth as their goddess, as well as the sun-god Baal. Zidonian women were in Solomon's harem.

Zif (R.V. **Ziv**).—*Blossom*: the name of the second Jewish month (the flower month), occurring from about the middle of April to the middle of May (1 *K.* 6.1, 37).

Zi'ha.—The children of Ziha were a family of Nethinim who returned with Zerubbabel (*Ezra* 2.43; *Neh.* 7.46, 11.21).

Zik'lag.—A border town in extreme south of Judah (*Josh.* 19.5), allotted to Simeon; in possession of the Philistines, but given by Achish, king of Gath, to David. There he received the news of Saul's death. It was rebuilt and occupied after the Captivity (*Josh.* 15.31, 19.5; 1 *Sam.* 27.6, 30.1, 14, 26; 2 *Sam.* 1.1, 4.10; 1 *Ch.* 4.30, 12.1, 20; *Neh.* 11.28).

Zil'lah.—One of the two wives of Lamech the Cainite. To them Lamech addressed his song. She was the mother of Tubal-cain and Naamah (*Gen.* 4.19, 22, 23).

Zil'lethai.—[ZILTHAI.]

Zil'pah.—A Syrian given by Laban to his daughter Leah as an attendant, and by Leah to Jacob as a concubine. She became the mother of Gad and Asher (*Gen.* 29.24, 30.9-13).

Zil'thai, Zil'lethai.—1. A Benjamite (1 *Ch.* 8.20). 2. A captain of Manasseh who joined David in Ziklag (1 *Ch.* 12.20).

Zim'mah.—The name of a family of Gershonite Levites (1 *Ch.* 6.20, 42; 2 *Ch.* 29.12).

Zim'ran.—A son of Abraham by Keturah (*Gen.* 25.2; 1 *Ch.* 1.32).

Zim'ri.—1. A chief man in the tribe of Simeon who was slain, with the Midianitish princess Cozbi, by Phinehas, the son of Aaron (*Num.* 25.14). At the time the Israelites were suffering from plagues for their impure worship of Baal-peor. Zimri chose this juncture to introduce Cozbi into the presence of Moses and the whole congregation. 2. A king of the northern kingdom of Israel who ruled only seven days. He usurped the throne by the murder of King Elah, but the army proclaimed their general, Omri, king. Omri immediately marched against Tirzah, the capital. Zimri retreated into the innermost part of the palace, set it on fire, and perished in the flames (1 *K.* 16.9-20). 3. A descendant of Judah (1 *Ch.* 2.6). 4. A descendant of Saul (1 *Ch.* 8.36, 9.42). 5. A tribe of the sons of the East (*Jer.* 25.25).

Zin.—A wilderness south of Palestine, between et-Tîh on the west and the Arabah on the east; boundary undetermined; perhaps it included part of the Wilderness of Paran (*Num.* 13.21, 20.1, 33.36, 34.3, 4; *Deut.* 32.51; *Josh.* 15.1, 3). Kadesh lay in the Wilderness of Zin, and here also Idumæa was conterminous with Judah; since Kadesh was a city on the border of Edom (*Num.* 27.14). [WANDERINGS.]

Zi'na.—A Gershonite (1 *Ch.* 23.10; in ver. 11, Zizah).

Zi'on.—(2 *Sam.* 5.7, etc.). The stronghold of JERUSALEM.

Zi'or.—Now Si'air; a town in mountains of Judah (*Josh.* 15.54).

Ziph.—1. A town in south of Judah (*Josh.* 15.24). 2. (Now Tele Zîf, round eminence 4 miles south-east of Hebron). A town in highland of Judah, with neighbouring waste pasture land; scene of David's adventures when fleeing from Saul (*Josh.* 15.55; 1 *Sam.* 23.14, 15, 24, 26.2; 2 *Ch.* 11.8). 3. A son of Jehaleleel (1 *Ch.* 4.16).

Zi'phah.—A son of Jehaleleel (1 *Ch.* 4.16).

Zi'phims.—The inhabitants of Ziph 2. Title of *Ps.* 54. [ZIPHITES.]

Ziph'ion.—A son of Gad (*Gen.* 46.16); called Zephon in *Num.* 26.15. [ZAPHON.]

Ziph'ites, The.—The inhabitants of Ziph 2 (1 *Sam.* 23.19, 26.1).

Ziph'ron.—A place in northern boundary of the Promised Land (*Num.* 34.9). Perhaps the same as Sibraim.

Zip'por.—*Bird*: the father of Balak (*Num.* 22.2, 4, 10, 16, 23.18; *Josh.* 24.9; *Judg.* 11.25).

Zippo'rah.—*Bird*: the daughter of Reuel or Jethro, the priest of Midian, wife of Moses, and mother of his two sons, Gershom and Eliezer (*Ex.* 2.21, 4.25, 18.2).

Zith'ri (R.V. **Sithri**).—A son of Uzziel (*Ex.* 6.22).

Ziv.—[ZIF.]

Ziz.—The ascent above En-gedi, now the Wady Husasah, by which the Moabites and Ammonites made their way from the Dead Sea to the Wilderness of Judah, near Tekoa (2 *Ch.* 20.16). The same route is taken by Arabs in their marauding expeditions at the present day. The tableland immediately above the pass is still called el-Husasah = Haz-ziz.

Ziza.—1. A Simeonite (1 *Ch.* 4.37). 2. A grandson of Solomon (2 *Ch.* 11.20).

Zizah.—A Gershonite (1 *Ch.* 23.11; in ver. 10, Zina).

Zo'an.—The modern San, and the classical Tanis. It is in an extensive plain, on the east of a former eastern branch of the Nile, near its mouth. Zoan was a very ancient city of Lower Egypt, and one of the principal residences of the Pharaohs; built or, at least, fortified by the Shepherd Kings, who invaded and subdued Egypt somewhere about 2000 B.C. After reigning 500 years, they were gradually expelled from the country, until Zoan was their last remaining fortress. About 1500 B.C. they were compelled to capitulate. During the dynasty of the Shepherd Kings there was built at Zoan a temple to Set, the Egyptian Baal. Rameses II., who is believed to have belonged to that dynasty, embellished this temple, and was fol-

lowed by his son Menemptah. It is within that period, from the Shepherd invasion to the reign of Menemptah, that the sojourn and exodus of the Israelites are placed. It is conjectured that the earlier kings of the Shepherd dynasty were in effective possession both of Memphis and Zoan, but that the Pharaohs of the oppression and exodus had their seat of authority only in Zoan. The doom of Zoan is foretold in *Ezek.* 30.14. "One of the principal capitals and royal abodes of the Pharaohs is now the habitation of fishermen, the resort of wild beasts, and infested with reptiles and malignant fevers." The remains of the ancient temple prove its former grandeur (*Num.* 13.22; *Ps.* 78.12, 43; *Isai.* 19.11, 13, 30.4). [EGYPT.]

Zo'ar.—*Small*: probably to be identified with Tell Esh-Shaghur, behind which the ground rises steeply for 2 or 3 miles, and is pierced with many caves. One of the cities of the plain, anciently called Bela (*Gen.* 14.2, 8), spared at the overthrow of Sodom and Gomorrah at the intercession of Lot, who found shelter there. It had a king of its own. It is mentioned in the account of the death of Moses as one of the landmarks which bounded his view from Pisgah (*Gen.* 13.10, 19.22, 23, 30; *Deut.* 34.3; *Isai.* 15.5; *Jer.* 48.34).

Zo'ba, Zo'bah.—A small Syrian kingdom, extending north of Damascus, and east of Hamath, towards the Euphrates. Hostile to Saul, David, and Solomon; home of one of David's mighty men (1 *Sam.* 14.47; 2 *Sam.* 8.3-12, 10.6-8, 23.36; 1 *K.* 11.23; 1 *Ch.* 18.3-9, 19.6; title of *Ps.* 60). The wealth of Zobah is very apparent in the narrative of David's first campaign against it. Several of the officers of the enemy carried "shields of gold," and the cities which David took yielded him "exceeding much brass." At a later period, Joab and David successively defeated Zobah with very heavy loss. The petty princes hitherto tributary to the small Syrian kingdom transferred their allegiance to the king of Israel.

Zob'ebah.—A descendant of Judah (1 *Ch.* 4.8).

Zo'har.—1. The father of Ephron the Hittite (*Gen.* 23.8, 25.9). 2. A son of Simeon (*Gen.* 46.10; *Ex.* 6.15); called Zerah in 1 *Ch.* 4.24.

Zoh'eleth.—*Serpent's stone*: now Zahweileh; a sacred stone close to the Virgin's Fount—Enrogel—in the ravine south-east of Jerusalem; where Adonijah raised the standard of rebellion against David (1 *K.* 1.9). The practice of placing stones and naming them from a person or an event is a common occurrence recorded in the Scriptures (*Gen.* 28.22, 31.45, 35.14; *Josh.* 4.9-20, 15.6, 18.17, 24.26; 1 *Sam.* 6.14, 18, 7.11, 12, 14.33).

Zo'heth.—A descendant of Judah (1 *Ch.* 4.20).

Zo'phah.—An Asherite (1 *Ch.* 7.35, 36).

Zo'phai.—An ancestor of Samuel (1 *Ch.* 6.26); the same as ZUPH.

Zo'phar.—One of the three friends of Job (*Job* 2.11, 11.1, 20.1, 42.9).

Zo'phim, The Field of.—*Watchmen*: a spot on or near the top of Pisgah, from which Balaam had his second view of the encampment of Israel (*Num.* 23.14).

Zo'rah, Zoreah (R.V. **Zorah** throughout).—Now Sur'ah. On the edge of the hill-country, on the south end of a crest overlooking the Wady Surar. Town of Judah, occupied by Dan (*Josh.* 15.33, 19.41; *Judg.* 18.2, 8, 11); home and burial-place of Manoah and Samson (*Judg.* 13.2, 25, 16.31); fortified by Rehoboam (2 *Ch.* 11.10).

Zo'rathites.—The people of Zorah are mentioned in 1 *Ch.* 4.2 as descended from Shobal, one of the sons of Judah, who in 1 *Ch.* 2.52, 53 (*Zareathites*, A.V.) is stated to have founded Kirjath-jearim, from which again "the Zorathites and the Eshtaolites" were colonised.

Zore'ah.—(*Josh.* 15.33). [ZORAH.]

Zo'rites, The.—Named in the genealogies of Judah (1 *Ch.* 2.54), but possibly *Zorathites* should be read.

Zorob'abel.—An ancestor of our Lord (A.V. *Matt.* 1.12, 13; *Lk.* 3.27; R.V. *Zerubbabel*).

Zu'ar.—The father of Nethaneel (*Num.* 1.8, 2.5, 7.18, 23, 10.15).

Zuph.—1. An ancestor of Samuel (1 *Sam.* 1.1; 1 *Ch.* 6.35). In 1 *Ch.* 6.26 he is called Zophai. 2. A district adjoining Benjamin; the limit of Saul's search for the lost asses (1 *Sam.* 9.5).

Zur.—*Rock*: 1. One of the five princes of Midian who were slain by the Israelites when Balaam fell (*Num.* 31.8). His daughter, Cozbi, was killed by Phinehas, together with her paramour Zimri, the Simeonite chieftain (*Num.* 25.15). 2. A Benjamite (1 *Ch.* 8.30, 9.36).

Zuri'el.—*My rock is Jehovah*: a son of Abihail (*Num.* 3.35).

Zu'rishad'dai.—*My rock is the Almighty*: the father of Shelumiel, a Simeonite (*Num.* 1.6, 2.12, 7.36, 41, 10.19).

Zu'zims (R.V. **Zuzim**).—An aboriginal race overthrown by Chedorlaomer and his allies (*Gen.* 14.5). It is conjectured that the Zuzim inhabited the country of the Ammonites, and were identical with the Zamzummim, or Rephaim, who were exterminated and succeeded in their land by the Ammonites (*Deut.* 2.20).

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